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AN  
EXPLICATION  
OF THE  
HUNDRETH AND TENTH  
PSALME:

WHEREIN

The severall Heads of CHRISTIAN  
Religion therein contained, touching the  
Exaltation of Christ, the Scepter of his Kingdom,  
the Character of his Subjects, his Priesthood, Victo-  
ries, Sufferings, and Resurrection, are largely  
explained and applied.

Being the Substance of severall Sermons  
Preached at LINCOLNS INNE.

By EDWARD REYNOLDS, sometimes Fellow of  
*Merton Colledge in Oxford*, late Preacher to the  
foresaid Honorable Society, and Rector of the  
Church of *Braunston in Northampton shire*.

*The third Edition, revised and corrected by the Author.*



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# TO THE RIGHT

Honorable THOMAS, Lord COVENTRY, Baron of *Alisborough*, and Lord Keeper of the great Scale of *England*, &c.

Most Noble Lord,

**A***T was the devout profession which S. Austin once made of himselfe, when speaking of the great delight which he tooke in Cicero's Hortensius, (as containing a most liberall exhortation to the love of Wisdom, without any bias or partiality towards sects) he affirmeth, that the heat of this his delight, was by this only reason abated, because there was not in that booke to be found the Name of Christ; without which Name, nothing, though otherwise never so polite and elaborate, could wholly possesse those affections, which had been trained to a nobler study. And Gregory Nazianzen, that famous Divine, setteth no other price upon all his Athenian learning (wherein he greatly excelled) but only this, that he had something of worth, to esteeme as nothing in comparison of Christ; herein imitating the example of S. Paul, who though he profited in the Jewish Religion above many others, yet when the Son of God was revealed in him, laid it all aside as losse and dung, for the excellency of the know-*

*Confes. 1. 3. c. 4.*

*Orat. 1.*

*Gal. 1. 14. 16.*

*Phil. 3. 8.*

## The Epistle Dedicatory.

ledge of Christ Iesus his Lord. *The consideration of which sacred affections in those Holy men, together with the many experiences of your Lordships abundant favour, hath put into me a boldnesse beyond my natural disposition, to prefix so great a name before these poore pieces of my labours in Gods Church. Other argument in this book there is none to procure either your Lordships view or patronage, than this one, (which that good Father could not find in all the writings of Plato or Cicero) that it hath that High and Holy Person for the Subject thereof, the knowledge of whom is not only our greatest learning, but our Eternall Life. In this confidence I have presumed to present unto your Lordship this publick testimony of my most humble duty, and deep obligations for your many thoughts of favour and bounty towards me, not in my selfe only, but in others, unto whom your Lordships goodnesse hath vouchsafed under that respect to overflow. The Lord Iesus, our eternall Melchisedec, meet your Lordship in all those honorable affaires which he hath called you unto, with the constant refreshment and benediction of his holy Spirit, and long preserve you a faithfull Patrone of the Church, which he hath purchased with his own blood, and a worthy instrument of the Justice, Honour, and Tranquillity of this Kingdome.*

Your Lordships most  
humbly devoted,

EDWARD REYNOLDS.





## To the Reader.



**C**H R I S T I A N  
Reader, when I was  
first perswaded to  
communicate some  
of my poore labours  
to the publique, my  
purpose was to have  
added unto those  
Treatises, which  
were extant before  
so much of these  
which I now pre-  
sent unto thy view,  
as concerneth the Elogies of the Gospell of Christ, the  
instrument of begetting the Life of Christ in us: for  
little reason had I, considering mine own weaknesse,  
the frequent returnes of that service, wherein these  
pieces were delivered, and the groaning of the presse  
of late under-writings of this nature, to trouble the  
World a second time with any more of my slender pro-  
visions towards the work of the Sanctuary, in this a-  
bundance which is on every side brought in. But find-  
ing that work grow up under mine hand into a just  
Volume, and conceiving that it might bee both more  
accept-

## To the Reader.

acceptable and usefull to handle a whole Scripture together (especially being both of so noble nature, and at first view of so difficult a sense, as this Psalm is) than to single out some verse and fragment by it self; I therefore resolved once more to put in my Mite into the Treasury of the Temple, which (though for no other reason) may yet I hope, be for this cause accepted, because it beareth the Image and Inscription of Christ upon it. Some passages therein are inserted, which were delivered in another order, and on other Scriptures, and some likewise which were delivered in other places, and on other occasions; which yet being pertinent to the series of the discourse, I thought might justly seeme as naturall parts, and not as *επιβλήματα*, incoherent and unseparable pieces. So submitting my poore labours to thy favourable Censure, and commending thee to the Blessing of God, I rest,

EDWARD REYNOLDS.

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AN



AN  
EXPOSITION  
OF THE HUN-  
DRETH AND TENTH  
PSALME.

PSALME IIO. Vers. I.

*The Lord said unto my Lord, sit thou  
at my right hand; untill I make  
thine enemies thy foot-stoole:*



**CHRIST** IESUS the LORD, is the  
Sum and Center of all Divine revea-  
led truth, neither is any thing to bee  
preached unto men, as an object of  
their Faith, or necessary element of  
their salvation, which doth not, some  
way or other, either meet in him, or refer unto him.  
All Truths, especially Divine, are of a noble and preti-  
ous nature; and therefore whatsoever mysteries of his  
Counsell, God hath been pleased in his Word to reveale,  
the Church is bound in her ministry to declare unto  
men. And Saint. *Paul* professeth his faithfulness ther-

## VERSE I.

Act. 20. 27.

1 Cor. 2. 1, 2.

2 Cor. 4. 5.

1 Cor. 4. 1, 2.

Eph. 4. 20.

Totum Christiani

nominis pondus

et fructus Mors

Christi Tertul. 3.

2 Cor. 3. 6, 14.

Heb. 1. 1

a Quid est quod

dicitur Testa-

mentum vetus,

nisi occultatio no-

vi: et quid aliud

quod dicitur no-

vum nisi veteris

Revelatio? Aug.

De Civ. Dei, l. 16.

c. 26. hoc occultu

vatur in veteri

Testamento pro

temporū di pen-

satione justissima

quod revelatur in

novo. Id. De pec.

merit. et remiss.

l. 1. c. 11, et ton 4

de Catec. rud. c. 4

vbi et εν αρχη

αυτου κρυβη-

θησεν, κλεισθη,

και εν καιρω

αποκαλυψεται.

Iustia martyr,

Mat. 5. 17.

Mat. 7. 12.

Luke 16. 16, 31.

Luke 9. 28

H. lar. can. 17. in

Matth. 6. Ambr.

ll. 8. in Luc.

John 1. 17

in, I have not shunned to declare unto you all the Counsell of God. But yet all this Counsell ( which elsewhere he calls μαρτυριον τῆς θεῆς the testimony of God) he gathers together into this one conclusion, I determined not to know any thing amongst you, that is, in my preaching unto you to make discovery of any other knowledge, as matter of consequence or faith, but only of Iesus Christ, and him crucified. And therefore preaching of the Word, is called preaching of Christ, and Ministers of the Word, Ministers of Christ, and learning of the Word, Learning of Christ, because our Faith, our Workes, and our Worship ( which are the three essentiall elements of a Christian, the whole duty of man, and the whole will of God ) have all their foundation, growth, end and vertue, only in and from Christ Crucified. There is no fruit, weight nor value in a Christian title, but only in and from the death of Christ.

The Word in generall is divided into the Old and New Testament, both which are the same in substance, though different in the manner of their dispensations, as Moses veild differ'd from himselfe unveild. Now that Christ is the substance of the whole New Testament, containing the History, Doctrin, and Prophecies of him in the administration of the latter ages of the Church is very manifest to all. The old Scriptures are againe divided into the Law and Prophets (for the Historical parts of them doe containe either typicall prefigurations of the Evangelicall Church, or inductions and exemplary demonstrations of the general truth of Gods Justice and promises, which are set forth by way of Doctrine and Precept in the Law and Prophets, ) Now Christ is the summe of both these, they waited upon him in his transfiguration, to note that in him they had their accomplishment. First, for the Law, he is the substance of it, he brought Grace to fulfill the exactions, and Truth to make good the prefigurations of the whole Law. The cere-

moniall

minial Law be fulfilled and abolished, the morall Law be fulfilled and established; that his obedience thereunto might be the ground of our *righteousnesse*, and his Spirit and Grace therewith might be the ground of our *Obedience*, And therefore it is called *the Law of Christ*.<sup>2</sup> For *the Prophets*, he is the Summe of them too, for to him they give all witness. He is the *Author* of their Prophecies, they spake by his Spirit; and he is the *Object* of their Prophecies, they spake of the Grace and Salvation which was to come by him. So that the whole scriptures are nothing else but a testimony of *Christ*, and faith in him, of that absolute and universall necessity which is laid upon all the world to beleeve in his Name. It is not only *necessitas precepti*, because we are thereunto commanded, but *necessitas medi* too, because he is the only Ladder betweene earth and Heaven, the alone Mediator betweene God and Man, in him there is a finall and unabolishable covenant established, and *there is no name but his under Heaven by which a man can be saved*.

In consideration of all which, and for that I have formerly discovered the *Insufficiency*, of any either inward, or outward principle of mans happinesse, save only the *Life of Christ*, I have chosen to speake upon this Psalme, and out of it to discover those waies, whereby the *Life of Christ* is dispensed and administred towards his Church. For this Psalme is one of the fullest and most compendious prophecies of the Person and Offices of *Christ* in the whole Old Testament, and so full of fundamentall truth, that I shall not shunne to call it *Symbolum Davidicum*, the Prophet *Dauids Creed*. And indeed there are very few, if any of the articles of that Creed, which we all generally professe, which are not either plainly expressed, or by most evident implication couched in this little modell, First, the *Doctrine of the Trinity* is in the first words; *The Lord said unto my Lord*. There is *Iehovah the Father*, and *My Lord*, the Sonne, and the

Gal. 6. 2

Acts 10. 43

1 Pet. 1. 10, 11

Iohn 5. 39.

1 Iohn 3. 23

Acts 4. 12

## VERSE I.

consecrating of him to be *Dauids* Lord, which was by the *Holy Ghost*; by whose fulnesse he was anointed unto the offices of King and Priest, for so our Saviour himselfe expounds this word *Said*, by the sealing and sanctification of him to his office, *Iob. 10. 34, 35, 36*. Then we have the *Incarnation of Christ*, in the word, *My Lord*, together with his dignity & honor above *David* (as our Saviour himselfe expounds it, *Matth 22. 42, 45*.) *Mine*, that is, my Sonne by descent and Genealogy after the flesh, and yet my Lord too, in regard of a higher Son-ship. We have also the *Sufferings of Christ*, in that he was consecrated a *Priest*, v. 4. to offer up himselfe once for all, and so to *drinke of the brooke in the way*. We have his *Eluctation* and conquest over all his enemies, and sufferings, *his Resurrection*, *he shall lift up his head*, his *Ascension and Intercession*, *sit thou on my right hand*. And in that is comprised his *Descent into Hell* by *S. Pauls* way of arguing, *That he ascended, what is it but that he descended first into the lower parts of the Earth?* *Eph. 4. 9*. We have a *Holy Catholicke Church*, gathered together by the Scepter of his Kingdome, and holding in the parts thereof a blessed, & beautifull *Communion of Saints*, *The Lord shall send forth the Rod of thy strength out of Sion*; *Rule thou in the midst of thine enemies*, *Thy people shall be willing in the day of thy Power in the beauties of holinesse, from the wombe of the morning, thou hast the dew of thy youth*. Wee have the *last Iudgement*, for all his enemies must bee put under his feere. (which is the Apostles argument to prove the end of all things, *I Cor. 15. 25*.) and there is the *day of his wrath*, wherein he shal accomplish that judgement over the heathen, & that victory over the kings of the earth, (*who take counsell and bandy themselves against him,*) which he doth here in his Word beginne. We have the *Remission of sinnes*, comprised in his *Priesthood*, for he was to offer *Sacrifice for the remission of sinnes*, and to put away sinne by the *Sacrifice of himselfe*, *Eph. 1. 7. Heb. 9. 26*



## The Analysis of the Psalm.

5

VERSE I.

We have the *Resurrection of the body*, because he must *subdue all his enemies under his feet, and the last enemy to be subdued is death*, as the Apostle argues out of this Psalm, *1 Cor. 15. 25, 26.* And lastly, we have *life everlasting, in the everlasting merit and vertue of his Priesthood*, Thou art a *Priest for ever after the order of Melchisedec*, and in his *sitting at the right hand of God*, whither he is gone as our fore-runner, and to prepare a place for us, *Heb. 6. 20.* *John 14. 2.* And therefore the Apostle from his sitting there, and living ever, inferreth the perfection and certainty of our salvation, *Rom. 6. 8, 11. Rom. 8. 17. Ephes. 2. 6. Col. 3. 1, 2, 3, 4. 1 Cor. 15. 49. Phil. 3. 20, 21. 1 Thes. 4. 14. Heb. 7. 25. 1 John 3. 2.*

The Sum then of the whole *Psalm*, (without any curious or artificiall Analysis, wherein every man according to his own conceit and method, will vary from other) is this; *The ordination of Christ unto his Kingdom*, together with the dignity and vertue thereof, *ver. 1. The Scepter or Instrument of that kingly power, vers. 2. The strength and successe of both, in recovering maugre all the malice of enemies, a Kingdome of willing subjects, and those in multitudes unto himselfe, vers. 2. 3. The Consecration of him unto that everlasting Priesthood, by the vertue and merit whereof he purchased this Kingdome to himselfe, vers. 4. The Conquest over all his strongest, and most numerous adversaries, vers. 5, 6. The prooffe of all, and the way of effecting it, in his sufferings and exaltation.* He shal gather a Church, and he shal confound his enemies, because for that end hee hath finished, and broken through all the sufferings which he was to drink of, and *hath lifted up his head again.*

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*The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy footstoole.*

Here the Holy Ghost begins with the *Kingdome of Christ*, which he describeth and magnifieth; By his

VERSE I.

unction and obſignation thereunto, The *Word* or *Decree* of his Father. *The Lord ſaid.* 2 By the *Greatneſſe* of his perſon in himſelfe, and yet neereneſſe in bloud and nature unto us. *My Lord.* 3 By the *Glory*, power and heavenlineſſe of this his Kingdom, for in the adminiſtration therof he ſitteth at the right hand of his Father. *Sit thou at my right hand.* 4 By the *continuance* and victories thereof. *Unill I make thy foes thy footſtoole.*

Ainſworth.

*The Lord ſaid.* Some reade it, certainly or aſſuredly ſaid, by reaſon of the affinity, which the originall word hath with *Amen* (from which it differs only in the tranſpoſition of the ſame radicall letters.) Which would afford this obſervation by the way; *that all which God ſays of or to his Son is very faithfull and true.* For which cauſe the Goſpel is by ſpeciall Emphaſis called, *The Word of Truth*, *Ephes. 1. 13.* and  $\mu\omicron\varsigma\delta\epsilon\ \delta\ \lambda\omicron\gamma\omicron\varsigma$ , *A faithfull ſaying*, worthy of all acception, *1 Tim. 1. 15.* Or moſt worthy to be beleevd, and embraced. (For ſo the word  $\delta\epsilon\ \chi\epsilon\omicron\delta\varsigma$  and  $\lambda\alpha\mu\beta\acute{\alpha}\nu\epsilon\iota\varsigma$ , being applied unto the Goſpell, ſignifie. *Joh. 1. 12. Joh. 3. 33. Act. 17. 11.* Being oppoſite unto  $\alpha\pi\omega\theta\epsilon\iota\delta\varsigma$   $\tau\ \lambda\omicron\gamma\omicron\upsilon\omicron\upsilon$ , *Act. 13. 46.*)

But the principall thing here to be noted is, *the Decree*, appointment, ſanctification, and ſealing of Chriſt unto his Regall Office. For the Word of God in the Scripture ſignifies his Bleſſing, Power, Pleaſure, Ordination. *Man liveth not by bread alone, but by every word which proceedeth out of the mouth of God*, *Mat. 4. 4.* That is, by that command which the creatures have received from God to nourish by, that Benediction & Sanctification, which maketh every Creature of God good unto us, *1 Tim. 4. 5.* Gods ſaying is ever doing ſomething, his words are operative, and carry an unction and authority along with them:

Whence we may note, *that Chriſts Kingdome belongs to him not by uſurpation, intruſion, or violence, but legally, by order, decree, inveſtiture from his Father.* All Kings raigne

raigne by Gods providence, but not always by his approbation. *They have set up Kings, but not by me; they have made Princes, & I knew it not,* Amos 8.4. But Christ is a King both by the Providence, and by the Good will and immediate Consecration of his Father. *He loveth him and hath given all things into his hand,* Ioh. 3.35. *He judgeth no man, but hath committed all judgment to his Son,* John 5.22. That is, hath entrusted him with the œconomy and actuall administration of that power in the Church, which originally belonged unto himselfe. *He hath made him to be Lord and Christ,* Acts 2.36. *Hee hath ordained him to be Judge of quicke and dead,* Acts 10.42. *He hath appointed him over his own house,* Heb. 3.2.6. *He hath crowned him and put all things in subjection under his feet,* Heb. 2.7.8. *He hath highly exalted him, and given him a name above every name,* Phil. 2.9. Therefore he calleth him *My King*, set up by him upon his owne holy hill, and that in the vertue of a solemne Decree, *Psal. 2.6.7.*

But we must here distinguish between *Regnum naturale*, Christs naturall Kingdome, which belongeth unto him as God coessentiall, and coeternall with his Father: and *Regnum œconomicum*, his Dispensatory Kingdome, as he is Christ the Mediator, which was his, not by Nature, but by *Donation* and unction from his Father, that he might be the Head of his Church, a Prince of Peace, and a King of Righteousnesse unto his people. In which respect he had conferr'd upon him all such meet qualifications as might fit him for the dispensation of this Kingdom. 1 God prepared him a *Body* or a *Humane nature*, and by the grace of personall and Hypostaticall union caused the Godhead to dwell bodily in him, *Col. 2.9.* 2 He anointed him with a *fulnesse of his Spirit*, not such a fulnesse as *John Baptist* and *Stephen* had, *Luk. 1.15* *Act. 7.55.* which was still *χρὴ τὸ μέτρον*, the fulnes of a measure or vessell, a fulnesse for themselves only, *Ephes. 4.7.*

*Tercul. Apolog. cap. 30. & ad Scapulam, cap. 5*  
*Dan. 7.14.*  
*Mat. 11.27.*  
*Iohn 17.3.*

*Heb. 10.5.*

## VERSE I.

1 *Cor.* 12. 11. *Rom.* 12. 3. But a fulnesse without measure, like the fulnesse of light in the Sun, or water in the Sea, which hath an unsearchable sufficiency and redundancy for the whole Church, *Iohn* 3. 34. *Ephes.* 3. 8. *Mal.* 4. 2. So that as he was furnished with all Spirituall Endowments of Wisdom, Iudgement, Power, Love, Holinesse, for the dispensation of his own Office, *Esay* 11. 2. 61. 1. So from his fulnesse did there run over a share and portion of all his Graces unto his Church, *Iohn* 1. 16. *Col.* 2. 19. 3 He did by a solemn and *publique promulgation* proclaime the Kingdom of Christ unto the Church and declare the Decree, in that Heavenly voyce, which came unto him from the excellent glory, *This is my beloved Son in whom I am well pleased, heare ye him,* *Psal.* 2. 7. *Matth.* 3. 17. 17. 5. 2 *Pet.* 1. 17. 4 He hath given him a *Scepter of Righteousnesse*, and hath put a sword in his mouth, and a rod of iron in his hand, made him a Preacher and an Apostle, to reveale the secrets of his bosome, and to testifie the things which he hath seene and heard, *Heb.* 1. 8. *Rev.* 1. 16. 2. 16. *Psal.* 2. 9. *Esay* 16 1. *Heb.* 3. 1. *Iohn* 1. 18. *Iohn* 3. 11. 12. 32. 34. 5 He hath honoured him with many Ambassadors, and Servants to negotiate the affaires of his Kingdome, *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, and for the Edifying of his Body,* 2 *Cor.* 5. 20. *Ephes.* 4. 11, 12: 6 He hath given him the *Soules and Consciences* of men, even to the uttermost parts of the earth for his possession, and for the territories of his Kingdome, *Psal.* 2. 8. *Iohn* 17. 6. 7 He hath given him a power concerning the Laws of his Church. A power to make Laws, the *Law of Faith*, (as *S. Paul* calls it, *Rom.* 3. 27.) *Mark* 16. 15, 16. A power to expound Laws, as the *Morall Law*, *Mat.* 5. A power to abrogate Lawes, as the *Law of Ordinances*, *Col.* 2. 14. 8 He hath given him a power of *Iudging* and condem-

ning

ning enemies, *Iohn 5.27. Luke 19. 27.* Lastly, he hath given him a power of remitting sins, and sealing pardons, which is a royall prerogative, *Matth. 9 6. Iohn 20.23* And these things belong unto him as hee is <sup>ὁ θεὸς ὁ υἱὸς τοῦ πατρὸς</sup> as well Man as God, *Iohn 5 27.* For the workes of Christs mediation were of two sorts. *Opera Ministerii*, workes of Service, and Ministry, for he tooke upon himselfe the forme of a Servant, and was a Minister of the Circumcision, *Phil. 2.8. Rom. 15.8.* and *Opera Potestatis*, workes of Authority and Governement in the Church: *All power is given unto me in Heaven and Earth, Mat. 28.18.*

The Quality of this Kingdome is not Temporall or Secular, over the naturall lives or civill negotiations of men; He came not to be ministred unto, but to minister, his Kingdome was not of this World, he disclaimed any civil power in the distribution of lands and possessions, he withdrew himselfe from the people, when by force they would have made him a King, and himselfe (that in this point he might give none offence) payed tribute unto *Cesar, Mat. 20.28. Ioh. 18.36. Luk. 12.13, 14. Iohn 6.15. Mat. 17.27.* But his Kingdome is Spirituall, and Heavenly over the soules of men, to binde and loofe the Conscience, to remit and retaine sins, to awe and overrule the hearts, to captivate the affections, to bring into obedience the thoughts, to subdue and pull down strong holds, to breake in pieces his enemies with an iron rod, to hew and slay them with the Words of his mouth, to implant fear-fulnesse and astonishment in the hearts of hypocrites, and to give peace, security, protection and assurance to his people.

The way whereby he enters upon his Kingdome is ever by way of Conquest. For though the Soules of the Elect are his, yet his enemies have the first possession, as *Canaan* was *Abrahams* by Promise, but his seeds by Victory. Not but that Christ proclaimes peace first, but because

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cause men will not come over nor submit to him without war. The strong man will not yeeld to be utterly spoyled and crucified upon termes of peace.

Hence then we may first learne the great Authority and Power of this King, who holds his Crown by immediate tenure from Heaven, and was after a more excellent manner than any other Kings therunto decreed and annointed by God himselfe. Much then are they too blame, who find out ways to diminish the Kingdom of Christ, and boldly affirme, that though a King he could not but be, yet he might have beene a King without a Kingdome, a King in personall right, without Subjects or Territories, to exercise his regall power in; A King only to punish enemies, but not a King to governe or to feed a People. But shall God give his Son the uttermost parts of the earth for his possession, and shall men with-hold it? shall God give men unto Christ (*Thine they were, and thou gavest them unto me. John 17.6.*) and shall they detaine themselves from him? what is it that he gives unto his Son but the soules, the hearts, the very thoughts of men to be made obedient unto his Scepter? *2 Cor. 10.5.* and shall it then be within the compasse of humane power to effect, as it is in their pride to maintaine, *fieri posse ut nulla sit Ecclesia?* We know one principall part of the Kingdome and power of Christ is to cast down imaginations, and every high thing that exalteth it selfe against the knowledge of God, and that not only unto conviction, but unto obedience, as the Apostle shews: to send such gifts of the Spirit unto men as should benefit the very Rebellious, that God might dwell amongst them, *Psalme. 68. 18.* for in as much as Christ came to destroy the works of the Devill, that is, Sin, (as the Apostle shews, *1 Joh. 3.8. Joh. 8.41,44.*) and in their place to bring in the Work of God, which is Faith in him (for so that Grace is frequently stiled, *Joh 6.29. Phil. 1.29. Col. 2.12.*) Therefore it is requisite that none  
of

## Christ compels not Mans Will.

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of Satans instruments, and confederates, such as the hearts of naturall men are, should be too strong for the Grace of Christ.

But what then, doth Christ compell men against their wils to become subject unto him? No, in no wise. He hath ordered to bring them in by a way of voluntarinesse and obedience. And herein is the wisdom of his power seen, that his grace shall mightily produce those effects in men, which their hearts shall most obediently and willingly consent unto; that he is able to use the proper and genuine motions of second causes, to the producing of his own most Holy, Wise, and Mercifull purposes. As wee see humane wisdom can so order, moderate, and make use of Naturall motions, that by their artificiall effects shall be produced; as in a clocke the naturall motion of the weight or plummet, causeth the artificiall distribution of houres, and minutes; and in a mill the naturall motion of the wind or water, causeth an artificiall effect in grinding the Corne: How much more then shall the Wisdom of Almighty God, whose weaknesse is stronger, and whose foolishnesse is wiser than men, be able so to use, incline and order the wils of men, without destroying either them or their liberty, as that thereby the Kingdom of his Son shall be set up amongst them? so that though there bee still an habituall, radicall, fundamentall indetermination and indifferency unto severall wayes (unto none of which there can bee a compulsion) yet by *the secret, ineffable, and most sweet operation of the Spirit of Grace*, opening the eyes, convincing the judgment, perswading the affections, enclining the heart, giving an understanding, quickning and knocking at the conscience, a man shall bee swayd unto the *obedience of Christ*, and shall come unto him so *certainly* as if he were *drawn* and yet so *freely* as if he were left unto himselfe. For in the calling of men by the word there is a *Trahere*, and a *Venire*. The Father

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VERSE I.

*Illud nescio quo modo dicatur frustra Deum misereri nisi vobis velimus: si enim Deus miseretur, etiam volumus; Ad eandem quippe misericordiam pertinet ut velimus, Aug. Tom. 4. Ad Simplicianum. lib. 1. qu. 2. Agit omnipotens in cordibus hominum etiam motum voluntatis eorum, ut per eos agat, quod per eos agere ipse voluerit. Id. de Grat. & lib. Arb. c. 21*

2 Cor. 4. 6  
Ephes. 1. 17, 18  
Acts 26. 18.  
1 Iohn 2. 27.  
Iohn 16. 8.  
Gen. 9. 27.  
Acts 16. 14.  
Ier. 31. 28, 33.  
Ezek. 36. 26, 27.  
1 Iohn 5. 20.  
Psa. 119. 34, 36

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*Nolite cogitare  
inuitum trahi,  
trahitur autem  
et amore,  
Aug. Tract. 25.  
in Johann.*

*Psa. 1. 12.*

*Act. 3. 16.*

*ἀλλήλους φιλή-  
ματι ἀσπάζο-  
μεθα πάντες  
ἕως ἡμερῶν,  
Just Mar-  
tyr. Apol. 2.*

*Osculum pacis  
Orationis signa-  
culum, que ora-  
tio cum divor-  
tio sancti osculi  
integra? &c.  
Tertul. de Orat*

*draweth, and the man commeth, John 6. 44.* That notes the efficacy of Grace, and this the sweetness of Grace. Grace worketh strongly, and therefore God is said *To Draw*, and it worketh sweetly too, and therefore man is said to *Come*.

Again, from hence we learne our *Duty* unto this King, the honor and subjection which is due unto him, *The Father committeth all Judgement to the Sonne*, that is, hath anointed him with the Office, and abilities of a King (for judgement stands for the whole duty of a King: *Psa. 72. 1.* and is therefore frequently attributed unto the *Messias, Esai. 42. 1, 4. Jer. 23. 5. Jer. 33. 15.*) And from thence our Saviour infers that *all men should honour the Sonne, even as they honour the Father, John 2. 22, 23.* with the same worship, reverence and subjection. For God hath highly exalted him, and given him a name above every name, *That at the Name of Iesus*, that is, unto that holy thing, unto the Power and Scepter of that Divine Person, which is unto us so comfortably manifested in a name of salvation, *Every knee should bow, &c. Phil. 2. 9, 10.* This Duty the Psalmist expresseth by *Kissing the Sonne*. Which denoteth unto us three things: 1 *Love*. For a kisse is a symbole and expression of love, and therefore used by the Primitive Christians in their Feasts of Love, and after prayer unto God; and oftentimes enjoyed by Saint *Paul* as an expression of Christian Love. Infomuch that it was a proverbiall speech amongst the Heathen, *See how these Christians do love one another*. And this is a Duty which the Apostle requires, under paine of the extremest curse that can light upon a man, *to love the Lord Iesus Christ, 1 Cor. 16. 22. Ephes. 6. 24.* And if any man, saith our Saviour, *loveth Father or Mother more than Me, he is not worthy of Me; or Son or Daughter more than Me, he is not worthy of Mee, Matth. 10. 37.* That is, he is utterly unqualified for the benefit of my mediation. For he that hath good by me cannot



cannot choose but love me, *Luk. 7. 47. 2* To kisse in the Scripture phrase noteth \* *Worship and Service. Let the men that sacrifice kisse the Calves, Hos. 13. 2. Job 31 26. 27.* And thus wee finde the foure beasts, and the foure and twenty Elders, and every Creature in Heaven and on Earth, and under the Earth, worshipping the Lamb, and ascribing blessing, honour, glory and power unto him, *Revel. 5 8. 13. 3* To kisse is an expression of *Loyalty, and Obedience*, thus *Samuel* kissed *Saul* when he had anointed him King over *Israel*, *1 Sam. 10. 1.* And therefore the \* *Septuagint*, and *Hierom*, and from them our Translators, render the word which signifieth to kisse, by being obedient or ruled by the words of *Ioseph*, *Gen. 41. 40.* And this likewise is a duty which we owe unto Christ; to be obedient to him, to be ruled by his mouth, and by the Scepter of his mouth, that is by his Word, which is therefore called the *Law of Christ*, because it hath a binding power in it. We are commanded from Heaven to heare him. *Matth. 17 5.* And that too under paine of a curse, every soule which will not heare that Prophet, shall be destroyed from amongst the people, *Acts 3. 23.*

Wee should learne therefore to take his commands as from God, for he speaketh his Fathers Words, and in his Name *Deut. 18. 19. Iohn 3. 34.* When *Ahasuerus* commanded *Haman* to put on the Crowne upon *Mordacay*, he presently executed the kings pleasure, and honoured his greatest enemy, because the king required it. Now God hath made Christ our King, and hath crowned him with Honour and Majesty (as the Apostle speakes) and requires of us to kisse this his Sonne, and to bow unto his Name; and therefore be we what we will, Princes, or Judges, or great men of the World, (who rejoyce in nothing more than in the name of wisdom) this is our wisdom, and duty, *Psal. 2. 10. 12.* It is too ordinary with great men to be regardlesse of God and of his wayes. Yet we see the wrath of God

VERSE 11

\* Affectatione  
caelstia adorandi  
ad solis ortum  
labia vibratis.  
Te. tit. apol. g.  
Cap. 16. Cecilius  
simulacro Sera-  
pidis deuotato,  
ut vulgus super-  
stitiosus solet,  
manu in ori ad-  
mouens, osculum  
labiis pressit.  
Minut. Felix, in  
Octauio. In ado-  
rando dextram  
ad osculum re-  
ferimus. Plin-  
lib. 28. cap. 2.  
ἡ δὲ ἐπιπέσει  
χρονταίνῃ ἕλκον  
ἐκ ὁσπερ αἰεὶς  
τῷ χεῖρῃ χύ-  
σαντες, &c. Lu-  
cian de Saltati-  
one.

\* ὕψι ἐστίν.  
Adtus oris im-  
perium cunctis  
populus obediēt.  
Hieron.

VERSE I.

In his Creatures, fire, tempest, pestilence, sword, sickness, makes no distinction betweene them and others, how much lesse will GOD himselfe make, when all Crownes, and Scepters, and Dignities shall be resigned to him, and all men shall stand in an equall distance and condition before the Tribunal of *Christ*; when no titles of honor, no eminency of station, no treasures of wealth, no strength of dependencies, no retinue & train of servants will accompany a man into the presence of the Lamb, or stand between him and the judgement of that great day. We know he was a King that feared the presence of a persecuted Prophet, and he was a Prince that trembled at the preaching of an Apostle in chains. The word of God cannot be bound, nor limited, it is the Scepter which his Father hath given him, and we cannot without open contestation against God resist his government therein over us. *He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me,* saith our Saviour. It is Christ himselfe whose Ambassadors we are, and with whom men have to do in our Ministry. And he will have it so: First, *For our peace*: If God should speake againe by the Ministry of Angels, in thunder, and fire (as he did on mount Sina) we would quickly call for *Moses* and Ministers againe; *Exod. 20. 19.* Secondly, *For his owne Glory*, that the Excellency may be of God, and not of men, *2 Cor. 4. 7.* That it may not be in him that planteth, nor in him that watereth, but in God which giveth the blessing and increase, *1 Cor 3 7.* That it may not be in him which willeth, nor in him which runneth, but in God which sheweth mercy, *Rom. 9. 16.* That the Service, Cooperation, and helpe of the Churches joy might be ours, but the Dominion over mens faith, and the teaching of their inner man might be Christs, *2 Cor. 1. 14. Eph. 4. 20, 21.* Very bold therefore and desperate is the contumacy of those men who stand at defiance with the Power of Christ speaking in his

## Subjection due unto Christ.

15

VERSE I.

his servants. The Apostle saith, there is no escape left for those who neglect so great salvation, *Heb. 2.3.* And yet this is the constant folly and cry of naturall men, *We will not have this man to raigne over us. Let us breake their bands asunder, and cast away their cords from us.*

But first, Every man must be subject to some King, either Christ or sinne, (for they two divide the World) and their kingdomes will not consist: And the subjects of sinne are all slaves and servants, no liberty amongst them, *Ioh. 8. 34.* Whereas Christ makes all his subjects Kings like himselfe, *Revel. 1. 6.* and his is a Kingdome of Righteousnesse, Peace, and Ioy, *Rom. 14. 17.* Secondly, If men by being the subjects of sinne could keepe quite out from the judgement and Scepter of Christ, it were some thing: but all men must one way or other be subdued unto him, either as sonnes, or as captives, either under his grace, or under his wrath. *As I live saith the Lord, every knee shall bow to me, Rom. 14. 10, 11.* Hee must bee either a favour of life or of death, either for the rising, or the fall of many in *Israel*, either for a sanctuary or for a stumbling blocke; All must either be saved by him, or judged by him. There is no refuge, nor shelter of escape in any Angle of the world, for his Kingdome reacheth to the utmost corners of the earth, and will finde out and fetch in all his enemies. Thirdly the matter were not great, if a man could hold out in the opposition. But can thine heart endure, or thine hands bee strong saith the Lord, in the day that I shall deale with thee? *Ezek. 21. 14.* What will yee do in the desolation which shal come from farre? when you are spoiled, what will yee do? where will you leave your glory? what will become of the King whom yee served before? It may be thy mony is thine Idoll, and thou art held in thraldome under thine owne possessions. But what will remaine of a mans silver and gold to carry him through the wrath to come, but onely the rust thereof to joyne

*Evis sub pedibus  
aut adoptatus  
aut victus, lo-  
cum habebis vel  
gratie, vel pene.  
Aug.*

*2 Cor. 2. 16.  
Luke 2. 34.  
Esay 8. 14.*

*Esay 10. 3  
Ierc. 4. 30.*

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in judgement against him? It may be thou servest the times, and fashions of the world, rejoycest in thy youth, in the wayes of thy heart, and in the sight of thine eyes: But thou must not rise out of thy Grave in thy best cloaths, nor appeare before Christ like *Agag* gorgeously apparelled. Thou must not rise to play, but to be judged, It may be thou servest thine owne lust, and anothers beauty; but what pleasure will there be in the fire of lust when it shal be turned into the fire of Hell? or what beauty wilt thou find on the left hand of Christ, where the Characters of every mans hellish conscience shall be written in his face? Thou servest thine own vain-glory and affectations; but what good will it be to be admired by thy fellow prisoners, and condemned by thy Iudge? In one word, thou servest any of thine owne evill desires; foolish man, here they command thee, and there they will condemne thee, they are here thy Gods, and they will be there thy Devils.

The Second particular in the description of Christs Kingdome is the greatnesse, and neerenesse of his Person unto *David*. *My Lord*. *David* calleth him *my Lord* upon a double reason, by a Spirit of *Prophecie*, as foreseeing his incarnation and nativity out of the tribe of *Juda*, and stocke of *Iesse*; and so he was *Dauids Sonne*: and by a Spirit of *Faith*, as beleiving him to be his Redeemer, and Salvation: and so he was *Dauids Lord*. A Virgin shall conceive and beare a Sonne, there we see his incarnation and descent from *David*; and shall call his Name *Immanuel*, God with us, there we see his Dominion over *David*. As man so he was his Sonne; and as Mediator, so he was his Lord. As Man, so he was subje<sup>t</sup> unto *Mary* his Mother; and as Mediator, so he was the Lord and Saviour of his Mother, *Luk. 2. 51. Luk. 1. 46. 47.* As man he was made for a little while lower than the Angels, that he might suffer death; but as mediator, God and Man in one person, so he was made much better than the Angels.

Angels, all the Angels of God were his subjects to worship him and his Ministers to waite upon him, *Heb. 2. 7, 9. Heb. 1. 4 6, 7.* So then the pronoune *Mine*, leades us to the consideration of Christs consanguinity with *David*, as He was his Sonne: and of His Dignity above *David*, as he was his *Lord*.

From hence we learne, That though Christ was man yet he was more than a bare man. For *jure natura* no Sonne is Lord to his Father; Domination doth never ascend. There must be something above nature in him to make him his Fathers Sovereigne, as our Saviour himselfe argueth from these words, *Matth. 22. 42, 45.* Christ then is a *Lord* to his people; he had dominion, and was the salvation of his owne fore-fathers.

*A Lord.*] First, by right of the *Creation*. For he is before all things, and by him all things consist, *Col. 1. 17.* which the Apostle makes the argument of his Sovereignty. *To us there is but one Lord Iesus Christ, by whom are all things and we by him, 1 Cor. 8. 6.*

Secondly, by a right of *Sonneship* and Primogeniture, as the chiefe, the first borne, the Heire of all things. Hee is not in the house as *Moses* was, a Servant, but a Sonne over his owne House, *Heb. 3. 5, 6.* That is, he was not a Servant but *Lord* in the Church, as the Apostle elsewhere gives us the same distinction. *We preach Christ Iesus the Lord, and our selves Servants, 2 Cor. 4. 5.* For in the Scripture phrase the first borne notes principality, excellency, and dominion. I will make him saith God, *my first born, higher than the Kings of the Earth, Psal. 89. 27.* So in *Job*, The first borne of death is the same with the King of terrours, *Job 18. 13, 14.* and so the Apostle saith, That the Heire is the Lord of all, *Gal. 4. 1.* and therefore from his <sup>a</sup>Primogenitur, and designation to the inheritance of all things he inferreth his preeminence, and honour even

<sup>a</sup> Christus vocatur Primogenitus omnis creatura, hoc est, Dominus. Schindler in voce כבד let in Scripturis Primogenitum vocari quodcumque in suo genere excellens

atque summum est.—Ego Primogenitum constituam eum, hoc est, mirum in modum exaltabo & glorificabo eum. *Glossius* 'Ονομαζολογια Messia, *Olas* 8. *Apel* 7 page 308.

## VERSE I.

above the Angels, *Colossians* 1. 18. *Hebrewes* 1. 2, 4.  
 Thirdly, by the right of his *Unction*, Office, and Me-  
 diatorship, unto which he was designed by his Father.  
 He was to have in all things the preeminence, *for it plea-  
 sed the Father that in him should all fullnesse dwell*, *Col.* 1.  
 18, 19. Where by fullnesse either wee must understand  
 fullnesse of the God-head bodily, as the Apostle speakes,  
*Col.* 2. 9. Or fullnesse of the Spirit of Grace, which *S. Iohn*  
 speakes of *Ioh.* 1. 16. *Ioh.* 3. 34. And in both respects he is  
 a lord over all: in one, by the Dignity of his Hypostati-  
 call union; in the other, by the grace of his Heavenly un-  
 ction; and in both as mediator, and head in the Church.  
 Therefore the Apostle saith, *That God hath made Him  
 Lord and Christ*, *Act.* 2. 36. and by the accomplishment  
 of his office, in dying, rising, & reviving he became *Lord*  
 both of the dead and living, *Rom.* 1. 4. *Revel.* 5. 12.

And thus he is *Lord* in two respects: First, *a Lord in  
 Power* and strength, Power to forgive sinnes; Power to  
 quicken whom he will; Power to cleanse, justifie, and  
 sanctifie; power to succor in temptations; power to raise  
 from the dead; power to save to the uttermost all that  
 come unto God by him; power to hold fast his sheepe;  
 power to cast out the accuser of the brethren; power to  
 put downe all his enemies, and to subdue all things unto  
 himselfe. Secondly, *A Lord in Authority*; To judge, to  
 anoint, to imploy, to command whom and what he wil.  
 He only is *Lord* over our persons, over our faith, over  
 our consciences: To him only we must say, *Lord*, save  
 us lest we perish; to him only we must say, *Lord*, what  
 wilt thou have me to doe?

And such a Lord Christ was to his *owne fore-fathers*.  
*They all did eate of the same Spirituall meate, and all  
 dranke of the same Spirituall driuke, even of that rocke  
 which was Christ*, *1 Cor.* 10. 3, 4. He was the substance  
 of the Ceremonies, the Doctrine of the Prophets, the  
 accomplishment of the promises, the joy & salvation of  
 Patriarchs

Math. 9. 6.  
 Iohn 5. 25, 26.  
 1 Cor 6. 11.  
 Iohn 6. 40  
 Heb 2. 13.  
 Heb. 7. 25.  
 Iohn 6. 39.  
 & 10. 28.  
 Revel 12. 10.  
 Phil. 3. 21.

Patriarchs and Princes, the desire and expectation of all flesh. The Gospell to us a *History*, and narration, and therefore delivered by the hand of *Witnesses*: to them a *promise* and prediction, and therefore delivered by the hand of *Prophets*. The Apostles entred into the Prophets Labours, and were servants in the same common salvation; these as sowers, and they as reapers; these as preachers of the seed hoped, and they as Preachers of the same seed exhibited. The ancient Jewes then were not saved by bare temporal promises, neither was their faith ultimately fixed upon Ceremonies, or earthly things, but as their preachers had the same Spirit of Christ with ours, so the Doctrine which they preached, the faith and obedience which they required, the salvation which they foretold, was the same with ours. As the same Sun illightens the Starres above, and the earth beneath, so the same Christ was the Righteousnesse and salvation both of his fore-fathers, and of his seed. They without us could not be made perfect, that is, (as I conceive) their faith had nothing actually extant amongst themselves to perfect it, but received al its forme and accomplishment from that better thing which was provided for, and exhibited unto us. For the Law that is the carnall Commandement, and outward Ceremonies therein prescribed, made nothing, no grace, nor person perfect; but the bringing in of a better hope, that is of Christ, ( who as he is unto us the hope of glory, so hee was unto them the hope of deliverance, for he alone it is by whom we draw nigh unto God ) doth perfect for ever those that are sanctified, *Heb. 7. 19. Heb. 10. 14.*

If Christ then be our Lord, we must trust in him, and depend upon him for all our present subsistence, and our future expectations. For he never faileth those that wait upon Him. He that believeth in Him shall not be ashamed. And indeed faith is necessary to call Christ Lord. No man can call Iesus Lord but by the Spirit. Because

## VERSE I.

Colos. 2. 17.

Luke 1. 69, 70

Acts 3. 18

&amp; 10. 34.

2 Cor. 1. 30.

John 8. 56.

Gen 49. 18

2 Sam. 23. 5

Hag. 2. 7

Acts 26. 16

1 John 1. 2, 3

1 Pet. 1. 10, 11

12

John 4. 38

*Aug. de civ Dei,**lib 10 cap 25**& epist. 157. ad**Optat. Et Epist.**49. ad Deograt.**de Catech. Rud.**cap 3. & c. 19.**de peccat. merit.**& remiss. lib. 2.**c. 29. d. peccat.**Orig c. 24. & 25**de nupt. & con-**cupij. l. 2. c. 11.*

## VERSE I.

other Lords are present with us, they doe with their own eye oversee, and by their own visible power order and direct us in their service. But Christ is absent from our senses; *Though I have knowne Christ after the flesh, yet henceforth* (saith the Apostle) *know I him no more.* Therefore to feare, and honour, and serve him with all fidelity, to yeeld more absolute and universall obedience to his commands, though absent, though tendered unto us by the Ministry of meane and despicable persons, than to the threats, and Scepters of the greatest Princes, to labour that not only present, but absent we may be accepted of him, to do his hardest works of selfe-denial, of overcoming, & rejecting the assaults of the world, of standing out against principalities, and powers, and spirituall wickednesse, of suffering and dying in his Service, there needs must be faith in the heart to see him present by his Spirit, to set to our seale to the truth, Authority, and Majesty of all his commands, to heare the Lord speaking from Heaven, and to find by the secret and powerfull revelations of his Spirit out of the Word to the soul, evident and invincible proofes of his living by the power of God; and speaking mightily in the Ministry of his Word to our consciences, Therefore when the Apostle had said, *Wee are absent from the Lord,* hee presently addes, *We walke by faith,* That is, we labour to yeeld all service and obedience to this our Lord, though absent, because by faith (which giveth presence to things unsene, and subsistence to things that are yet but hoped) we know that he is, and that he is a rewarder of those that diligently seeke him.

And indeed though every man call him *Lord,* yet no man doth in truth and sincerity of heart so esteem him, but those who doe in this manner serve him, and by faith walke after him. *If I be a Master saith the Lord, where is my feare? Malach, 1. 6.* It is not every one that saith *Lord, Lord,* but he that doth my will, that trembleth



bleth at my word, that laboreth in my service, who declares himselfe to be mine indeed. For the heart of man cannot have two Masters, because which way ever it goes, it goes whole and undivided. We cannot serve Christ and any thing else which stands in competition with him: First, because they are *contrary Masters*, one cannot be pleased, or served, without the disallowance of the other. The Spirit that dwelleth in us lusteth to envy, that is, grudgeth, and cannot endure that any service should be done to the Lord. For the friendship of the world is enmity against God, *Iam. 4. 4, 5.* And therefore saith the Apostle, *If any man love the world, the love of the Father is not in him*; and the reason is, because they are contrary principles, and have contrary Spirits, and lusts, and therefore must needs over-rule unto contrary services. Secondly, because both masters have employments enough to take up a whole man. Satan and the World have lusts to fill the whole head and heart of their most active and industrious servants; for the Apostle saith, that all which is in the World is lusts. And the heart of man is wholly, or most greedily set in him to do that evill which it is tasked withall, *Eccle. 8. 11.* The (*all*) that is in man, all his faculties, all his affections, the whole compasse of his created abilities, are all gone aside, or turned backward, there is no man, no part in man, that doth any good, no not one, *Psal. 14. 3. 53. 3.* Christ likewise is a great *Lord*, hath much more businesse than all the time, or strength of his Servants can bring about. He requireth the obedience of every thought of the heart, *2 Cor. 10. 5.* Grace and edification and profit in all the words that proceed out of our mouth, *Ephes. 4. 29.* a respect unto the glory of God in whatsoever workes we goe about, *1 Cor. 10. 31.* The whole soule, body and Spirit should bee sanctified throughout, and that even til the comming of our Lord Iesus Christ, *1 Thess. 5, 23.* Christ hath service much

1 Iohn 2. 15.

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more than enough to take up all the might, strength, studies, abilities, times, callings of al his servants. Businesse towards God and himself, worship, feare, Communion, love, prayer, obedience, service, subjection: businesse towards us and for our selves, watchfulness, repentance, faith, sincerity, sobriety, growth in Grace: businesse towards other men as instruments and fellow members, exhortation, reproofe, direction, instruction, mourning, rejoycing, restoring, releeving, helping, Praying, Serving in all ways of love. So much evill to be avoyded, so many slips and errors to be lamented, so many earthly members to be crucified, so much knowledge and Mysteries to be learned, so many vaine Principles to be unlearned, so much good to be done to my selfe, so much service to be done to my brother, so much glory to be brought to my Master; every Christian hath his hands full of worke. And therefore Christ expostulateth it as an absurd thing, to call him *Lord, Lord*, to professe and ingeminate a verball subjection, and yet not to do the things which he requires, Luke 6.46.

The third thing observed touching the Kingdome of Christ is the *Glory and Power thereof*, intimated by his sitting at the *Lords* right hand. Gods right hand in the Scripture is a Metonymicall expression of the strength, power, majesty and glory that belongs unto him. *This is mine infirmity*, saith the Psalmist, *but I will remember the yeares of the right hand of the most high*, Psalm. 77. 10. Where we find Gods power under the Metonymie of a right hand, opposed to the infirmity of his servant. My infirmity, and weake faith made me apt to sinke under the sence of Gods displeasure, but when I called to minde the experiences of Gods former power in alike distresses, I recollected my Spirits, and was refreshed againe. So the right hand of the *Lord* is said to spanne or extend the heavens, *Esay* 48. 13. And the Psalmist expresseth the strength and salvation of the *Lord* by his right

Δεξιὰν τῆς δεξιᾶς  
 λέγουσι πῶς δεξιᾶν  
 καὶ τῶν τιμῶν δεξιᾶν  
 Ἰσραὴλ ἐν ἡμέταις  
 δεξιᾶν υἱοῦ προφῶ  
 αἰώνων ἰσχυροῦ, ὡς  
 θεοῦ καὶ πατρὸς ὁμο  
 σπουδῶν ἰσχυροῦ  
 σκευῶν καὶ σωματικῶν  
 καὶ θηροῦ συνδου  
 λῶν αὐτοῦ.  
 Damasc. lib. 4.  
 de Orthodox.  
 lib. cap. 2.

right hand, *Psal 118. 14, 15, 16.* and his fury is the Cup of his right hand, *Hab. 2. 16.* And he strengtheth, and helpeth, and upholdeth his people by the right hand of his Righteousnesse, that is, by his Power, and faithfull promises, which in their weaknes strengthens them, in their feare and flagging helps them, in their sinking & falling upholds them, *Esay 41. 10.* So the Psalmist saith of wicked men that their right hand is a right hand of falsehood, *Psal. 144. 11.* that is, either confidence in their own power wil deceive themselves, or they wil deceive others to whom they promise succour and assistance. Therefore Gods right hand is cal'd the *right hand of Majesty*, *Heb. 1. 3.* and the right hand of power, *Luk. 22. 69.* To sit then at Gods right hand noteth that great honor, and Iudiciarie Office, and plenitude of power, which God the father hath given to his Sonne; after his manifestation in the flesh, in his nativity; and justification by the Spirit, in his resurrection; he was then, amongst other dignities, received up into glory, *1 Tim. 3. 16.* This we find amongst those expressions of honor which *Salomon* shewed unto his mother that shee sate at his right hand, *1 King. 2. 19.* And herein the Apostle puts a great difference betweene Christ and the Leviticall Priests, that they stood dayly ministring, but Christ after his Offering, *Sate down on the right hand of God*, *Heb. 10. 11, 12.* noting two things: First, That Christ was the Lord, and they but servants, for standing in the posture of a Servant or Minister, *Deut. 10. 8. 17. 12. Ezek. 44. 24.* and not sitting, *Luk. 17. 7.* Secondly, that their worke was dayly to be repeated, whereas Christ was consummate in one offering once for all, after which he rested or sate down again.

This sitting then of Christ at the right hand of Majesty and glory notes unto us first, *The great Exaltation of the Lord Christ*, whom God hath highly honored and advanced and given a name above every name.

*Verbum sedere Regni significat potestatem.*  
*Hieron. in Eph. cap. 1.*  
*Sedere quod dicitur Deus non memoriarum positionem, sed iudicariam significat potestatem.*  
*Aug. de Fide & Symbol cap. 7.*  
*1 Cor. 5. 2. 12.*  
*Luk. 1. 19*  
*2 Chron. 18. 18.*  
*1 King. 17. 1.*

## VERSE I.

ὁ δὲ θεὸς τὸ  
 δὲν ἀδεῖ ἐς συ-  
 κατάσεις  
 ἐλάτ. ὡς ὁ-  
 φίλης γινέσθ  
 τῆς ἀξίας τῆ  
 δυνάτ. ἀλλὰ  
 τῷ ἰσθ φέσιν  
 νόθ θεοφ. πῶς,  
 τὰ ὅ ταπεινὸ  
 θεοφ. ῥήμα-  
 των δ' ἐξ οὐνο  
 νομικῶς.

Basil. Mag. Ho-  
 mil. de Fidē.

Ut sol cum in  
 nube tegitur, sic  
 ritas eius com-  
 p'imitur, non  
 cecatur—sic

Homo ille, quem  
 Dominus salva-  
 ti. que nos ter, is  
 est, Deus, Dei Fi-  
 lius induit, Dei-  
 tatem in illo non  
 interceptit, sed  
 abscondit. Greg.  
 Naz. Orat. 49.  
 de fidē.

σωκεθαι τε τῶ  
 ἀφ' ὧν π. ἰσθ  
 σιν ἐν τῇ θρόνω  
 τῶ βασιλικῶ,  
 χ. ὁποσλ. ἐι  
 ἰσθ ἀπο πασης ἰ  
 κτισεως.

Theophylact. in  
 Job. 17.

Accepit ut homo  
 que habebat ut  
 Dem. Theodoret.  
 in Phil. 2.

First, his Divine nature, though it cannot possibly receive any intrinsecal improvement or glory (all fulnesse of glory essentially belonging thereunto) yet so farre forth as it was humbled, for the œconomic and administration of his office, so far it was readvanced againe; Now he emptied and humbled himselfe, not by putting off any of his divine glory, but by suffering it to be overshadowed with the similitudes of sinful flesh and to be humbled under the forme of a Servant, as the light of a candle is hidden in a darke and close Lanterne. So that *Declaratorily*, or by way of manifestation, he is in that respect magnified at Gods right hand, or as the Apostle speakes, declared to be that Sonne of God by power in rising from the dead, and returning to his glory againe, *Rom. 1. 4.* Again; how ever in *Abstracto* we cannot say that the Deity or divine nature was exalted in any other sense than by evident manifestation of it selfe in that man who was before despised, and accused as a blasphemers, for that he made himselfe equall with God: yet in *Concreto*, and by reason of the Communication of properties from one nature to another, in the unity of one person, it is true that as God saved the World by his blood, and it was the Prince of life that was crucified, and the Lord that lay in the grave; so God likewise was in the forme of a Servant humbled, and at the right hand of Majesty exalted againe.

Secondly, the humane nature of Christ is most highly exalted by sitting at Gods right hand; for in the right of his Hypostatical union he hath an ample and immediate claime to all that glory which might in the humane nature be conferr'd upon him. So that though during the time of his conversation amongst men, the exigence and œconomy of the office which he had for us undertaken made him a man of sorrowes, and intercepted the beames of the Godhead and Divine glory from the other nature; yet having finished that dispensation, there

was in the vertue of that most intimate associatiō of the natures in one person, a communicating of all glory from the Deity which the other nature was capable of. For as by the Spirit of Holinesse he was filled with treasures of Wisdome and Knowledge, and Grace, and thereby fitted for the Office of a Mediator, and made the first fruits, the first borne, the heire of all things, the head, and Captaine of the Church; furnished with a residue and redundancy of the Spirit to sanctifie his brethren, and to make them joynt heires, and first born with himselfe; so by the Spirit of glory he is filled with unmatchable perfections, beyond the capacity or comprehension of all the Angels of Heaven; being not only full of glory, but having in him all the fulnesse of glory, which a created nature joynd to an infinite and bottomlesse fountaine could receive.

From hence therefore wee should learne to let the same minde be in us which was in Christ, to humble our selves first that we may be exalted in due time, to finish our workes of selfe denyall, and service which we owe to God, that so we may enter into our Masters glory. For hee himselfe entred not but by a way of blood. Wee learne likewise to have recourse and dependance on him for all supplyes of the Spirit, for all strength of Grace, for all influences of life, for the measure of every joynt and member. He is our Treasure, our Fountaine, our Head; it is his free Grace, his voluntary influence which habituateth & fitteth all our faculties, which animateth us unto a heavenly being, which giveth us both the strength and *first act*, whereby we are qualified to worke, and which concurrereth with us *in actu secundo* to all those workes which we set our selves about. As an instrument, even when it hath an edge, cutteth nothing, till it be assisted and moved by the hand of the Artificer; so a Christian when he hath a will, and an habituall fitnessse to worke, yet is able to do nothing without the constant

Phil. 1. 19.  
Phil. 4. 13.  
Ephel 4. 16.

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Phil. 2. 13.  
 Esay. 26. 12.  
 Iohn 15. 5.  
 2 Cor. 3. 5.

constant supply, assistance, & concomitancy of the grace of Christ, exciting, moving, and applying that habituall power unto particular actions. He it is that giveth us not only to will, but to do, that goeth through with us, and worketh all our works for us by his grace. Without him we can do nothing, all our sufficiency is from him.

But it may be objected, if we can do nothing without a second grace, to what end is a former grace given? or what use is there of our exciting that grace and gift of God in us, which can do nothing without a further concurrence of Christs Spirit? To this I answer, first, that as light is necessary and requisite unto seeing, and yet there is no seeing without an eye: so without the assisting Grace of Christs Spirit concurring with us unto every holy duty, we can do nothing, and yet that grace doth ever presuppose an implanted, seminall, and habituall grace, fore-disposing the soule unto the said Duties. Secondly, as in the Course of naturall Effects, though God be a most voluntary Agent, yet in the ordinary Concurrence of a first cause he worketh *ad modum nature*, measuring forth his assistance proportionably to the condition and preparation of the second causes: so in supernaturall and holy operations (albeit not with a like certaine and unaltered constancy) though Christ be a most voluntary head of his Church, yet usually he proportioneth his assisting & second grace, unto the growth progresse & radication of those Spiritual habits which are in the soule before. From whence commeth the difference of holinesse, & profitableness amongst the Saints, that some are more active, and unwearied in all holy conversation than others, as in the naturall body some members are larger, and more full of life and motion, than others, according to the different distribution of Spirits from the heart, and influences from the head.

This then affords matter enough both to humble us, and to comfort us. To humble us that we can do nothing

thing of our selves, that we have nothing in our selves, but sinne. All the fulnesse of grace is in him, and therefore whosoever hath any must have it from him; as in the Egyptian famine whosoever had any corne had it from *Ioseph*, to whom the granaries and treasures of Egypt were for that purpose committed. And this lowliness of heart, & sence of our own Emptinesse is that which makes us alwaies have recourse to our fountain, and keep in favour with our head, from whom we must receive fresh supply of strength for doing any good, for bearing any evill, for resisting any temptation, for overcoming any enemy, for beginning, for continuing, and for perfecting any Dutie. For though it be mans heart that doth these things, yet it is by a forraigne and impressed strength; as it is iron that burnes, but not by its own nature (which is cold) but by the heate which it hath received from the fire. *It was not I,* saith the Apostle, *but the grace of God which was with me.*

To comfort us likewise when we consider that all fulnesse and strength is in him as in an Officer, an *Adam*, a treasurer and dispencer of all needfull supplies to his people, according to the place they beare in his body, and to the exigence and measure of their condition, in themselves, or service in his Church. Sure we are that what measure soever he gives unto any, he hath still a *residue of Spirit*, nay he still retaineth his own *fulnesse*, hath still enough to carry us through any condition, & according to the difficulties of the service he puts us upon, hath still wisdom to understand, compassion to pity, strength to supply all our needs. And that all this he hath as a mercifull and faithfull depositary, as a Guardian, and husband, and elder brother to employ for the good of his Church; that he is unto this office appointed by the wil of him that sent him, to lose nothing of all that which is given him, but to keepe, and perfect it unto the resurrection at the last day. That God hath planted

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planted in him a Spirit of faithfulness, and pittie for the cheerful discharge of this great Office, given him a propriety unto us, made us as neere and deare unto him as the members of his sacred body are to one another; and therefore whosoever commeth to him, with emptinesse, and hunger, and faith, he will in no wise cast them out; it is as possible for him to hew off, and to throw away the members of his naturall body, to have any of his bones broken, as to reject the humble and faithfull desires of those that duly wait upon him.

Againe, from this *Exaltation* of Christ in his humane nature we should learne to keep our vessels in holinesse and in honour, as those who expect to bee fashioned at the last like unto him. For how can that man truly hope to bee like Christ hereafter, that labours to be as unlike him here as he can? *Shall I take the members of Christ, and make them the members of an harlot?* saith the Apottle. So may I say, Shal I take the nature of Christ, that nature which he in his person hath so highly glorified, and make it in my person the nature of a devill? If a Prince should marry a meane woman, would he endure to see those of her neere kindred, her brethren & sisters live like scullions or strumpets under his own eye? Now Christ hath taken our nature into a neerer union with himselfe than marriage; for man and wife are still two persons, but God and man is but one Christ. Death it selfe was not able to dissolve this union; for when the soule was separated from the body, yet the Deity was separated from neither: it was the Lord that lay in the grave, and he that ascended, was the same that descended into the lower part of the earth, *Matth. 28. 6. Eph. 4. 10.* and shall we then defile this nature by wantonnesse, intemperance, and vile affections, which is taken into so indissoluble an unity with the Sonne of God? Christ tooke it to advance it, and it is still by his Spirit in us so much the more advanced, by how much the neerer it comes



comesto that holinesse which it hath in him, We should therefore labor to walke as becommeth those that have so glorious a Head, to walke worthy of such a Lord unto all well pleasing, in fruitfulness and knowledge: to walke as those that have received Christ, and expect his appearing againe, *Phil. 1. 27. Col. 1. 10. 2. 6. 3. 4. 5.*

Secondly, the sitting of Christ on the right hand of God, notes unto us the *Consummation* of all those Offices which he was to performe here on the earth for our redemption. For till they were all finished, he was not to returne to his Glory againe. *He that hath entred into his rest hath ceased from his owne workes*, saith the Apostle, *Heb. 4. 10.* first he was to execute his Office before he was to enter into his rest. Though he were a Sonne, and so *Iure naturali* the inheritance were his owne before, yet he was to learne *Obedience* by the things which he was to suffer before he was made perfect againe, *Heb. 5. 8. 9.* After he had offered once sacrifice for sinnes for ever, that is, after he had made such a compleat expiation as should never need to be repeated, but was able for ever to perfect those that are sanctified, he then sat downe on the right hand of God, expecting till his enemies be made his foot-stoole, *Heb. 10. 12, 13, 14.* This is the argument our Saviour useth when he prayeth to be glorified againe with his Father; *I have glorified thee on earth, or revealed the Glory of thy Truth and Mercy to thy Church, I have finished the worke which thou gavest mee to doe, and now O Father glorifie thou me with shine owne selfe.* &c. *John 17. 4. 5.* He humbled himselfe, saith the Apostle, and became obedient to death, even the death of the Crosse, wherefore God hath highly exalted him, &c. *Phil. 2. 8. 9.* Noting unto us the Order of the Dispensation of Christs Offices, some were works of *Ministry* and Service in the Office of Obedience and suffering for his Church: Others were workes of Power and *Majesty* in the protection and exaltation of his Church, and those necessarily

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necessarily to precede these. *Hee ought to suffer, and to enter into his Glory, Luk 24, 26. 46.* Necessarily I say; First, by a *Necessity of Gods Decree*, who had so fore-appointed it, *Act, 2. 23, 24.* Secondly by the *Necessity of Gods justice*, which must first be satisfied by obedience, before it could be appeased with man, or in the Person of their Head and Advocate exalt them to his Glory againe, *Rom. 3. 25. Rom 5. 10. Rom 6. 6, 11. Eph. 2. 5, 6.* Thirdly, by the *Necessity of Gods Word and Will*, signified in the predictions of the Prophets, *Luk 24. 46. I. Pet. I. 10, 11.* Fourthly, by the *Necessity of Christs infinite Person*, which being equall with God, could not possibly be exalted without some preceding descent and humiliati-on. *That he ascended, saith the Apostle, what is it but that he descended first into the lower parts of the earth, Eph. 4. 9.* Therefore it is that our Saviour saith, *The Spirit should convince the World of Righteousnesse, because he was to goe to the Father, and should be seene here no more, Ioh. I 6. 10.* The meaning of it is, that the Spirit shal in the Ministry of the Word reveale unto those who are fully convinced of their sinfull condition, and humbled in the sence thereof, a treasure of full and sufficient Righteousnesse by his Obedience wrought for sinners. And the reason which is given of it stands thus. Our Righteousnesse consists in our being able to stand in Gods presence. Now Christ having done all as our *Surety* here, went up unto Glory as our *Head* and Advocate, as the first fruits, the Captaine, the Prince of life, the Author of sal- vation, and the forerunner of his people, so that his go- ing thither is an argument of our justification by him. First, because it is a signe that he hath finished the work of our Redemption on Earth, a signe that he overcame Death, and was justified by the Spirit from the wrongs of men, and from the curse of the Law. Therefore hee said to *Mary* after his resurrection, *Goe tell my Disciples, I ascend to my Father and your Father, to my God and*  
*your*

*John God, Ioh. 20. 17* that is, by my death, and victory over it, you are made my brethren, and reconciled unto God againe. Secondly, because he hath Offices in Heaven to fulfill at the right hand of his Father in our behalfe, to intercede, and to prepare a place for us, to apply unto us the vertue of his Death and Merits. If hee had ascended without fulfilling all Righteousnesse for the Church, he should have beene sent downe, and seene againe, but now, saith he, you see mee no more, for by once dying, and by once appearing in the end of the world, I have put away sin by the Sacrifice of my selfe, *Heb. 9. 26, 7. 27. Rom. 6. 9, 10.* He was taken, saith the Prophet, from Prison and judgement, to note that the whole debt is paid, and now who shall declare his Generation? That is, he now liveth unto numberlesse Generations, he prolongeth his dayes, and hath already fulfilled Righteousnesse enough to justifie all those that know him or beleeve in him, *Esay. 53. 8, 10.* Thus wee see that Christs deliverance out of prison, and exaltation at the right hand of God is an evident argument, that he is fully exonerated of the guilt of sinne, and curse of the Law, and hath accomplished all those workes which he had undertaken for our Righteousnesse.

And this likewise affords abundant matter both to *humble, and to comfort the Church of Christ.* To humble us in the evidence of our disabilities, for if we could have finished the works which were given us to do, there would have beene no need of Christ. It was weaknesse which made way for Christ. *Our weaknesse to fulfill obedience, and the weaknesse of the Law to justifie sinners; Rom. 5. 6. Rom. 8. 3. Heb. 7. 18, 19.* All the strength we have is by the power of his might, & by his grace, *Eph. 6. 10, 2 Tim. 2. 1* and even this God dispenceth unto us by measure, and by degrees, driving out our Corruptions as he did the *Canaanites before his people, by little and little, Exod. 23. 30,* because while we are here he will have us live by faith, and

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and fetch our strength as we use it, from Christ, and wait in hope of a better condition, and glorifie the patience and forbearance of God who is provoked every day.

To comfort us likewise: First, *against all our unavoidable and invincible infirmities*; every good Christian desires to serve the Lord with all his strength, desires to be enriched, to be stedfast, unmoveable, abundant in the worke of the Lord, *To doe his Will, as the Angels in Heaven doe it*: yet in many things they faile, and have dayly experience of their owne defects. But here is all the comfort, though I am not able to do any of my duties as I should, yet Christ hath finished all his to the full, and therefore though I am compass'd with infirmities, so that I cannot do the things which I would, yet I have a *compassionate Advocate with the Father*, who both giveth and craveth pardon for every one that prepareth his heart to seeke the Lord, *Though hee bee not perfectly cleansed*, 1 John 2. 2. 2 Chron. 30. 18, 19. Secondly, *Against the pertinacy, and close adherence of our corruptions*, which cleave as fast unto us as the very powers and faculties of our soule, as heate unto fire, or light unto the Sun. Yet sure we are that he who forbad the fire to burne, and put blackenesse upon the face of the Sun at midday, is able likewise to remove our corruptions as farre from us, as he hath removed them from his owne sight. And the ground of our expectation hereof is this, Christ when he was upon the earth, in the forme of a servant, accomplished *all the Offices of suffering and obedience for us*: *Therefore being now exalted farre above all Heavens*, at the right hand of Majesty and Glory, hee will much more fulfill those offices of *Power* which he hath there to do. Which are by the supplies of his Spirit to purge us from sinne, by the sufficiency of his grace to strengthen us, by his word to sanctifie and cleanse us, & to present us to himselfe a *Glorious Church without spot or wrinkle*. He that brought from the dead the Lord Iesus,

and

and suffered not death to hold the head, is able by that power and for that reason, to *make us perfect in every good worke to doe his Will, and not to suffer corruption for ever to hold the members.* It is the frequent argument of the Scripture, *Heb. 13.20.21. Col. 2.12. Eph. 1.19,20; Rom. 9.5,6. Rom. 8.11.* Thirdly, against all those fiery darts of Satan, whereby he tempteth us to despaire, and to forsake our mercy. If he could have held Christ under when he was in the Grave, then indeed our faith would have beene vaine, we should be yet in our sinnes, *1 Cor. 15.17.* But he who himselfe suffered, being tempted, and overcame both the sufferings and the temptation, is able to succour those that are tempted, and to shew them mercy and grace to helpe in time of need. *Heb. 2. 17.18. Heb. 4. 15,16.* Lastly, against death it selfe. For the Accomplishment of Christs Office of Redemption in his resurrection from the dead, was both the Merit, the Scale, and the first fruits of ours. *1 Cor. 15. 20,22.*

Thirdly, *The sitting of Christ on the right hand of his Father,* noteth unto us the actual Administration of his Kingdome. Therefore that which is here said, *set at my right hand untill I make thine enemies thy foote-stoole,* the Apostle thus expoundeth, *He must raigne till he hath put all enemies under his feet,* *1 Cor. 15.25.* And he therefore dyed, and rose, and revived, that he might be Lord both of dead and living, namely, by being exalted unto Gods right hand. *Rom. 14.9.* Now this Administration of Christs Kingdome implies severall particulars: First *νενομοθεσιαν,* *The publication of established Lawes.* For that which is in this Plalme called the sending forth of the rod of Christs strength out of Sion, is thus by the Prophets expounded, *Out of Sion shall goe forth the Law, and the Word of the Lord from Jerusalem, Esay 2.3. Mich. 4.2* Secondly, *The conquering and subduing of Subjects to himselfe,* by converting the hearts of men, and bringing their thoughts into the Obedience of his Kingdome.

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*Ministerially*, by the word of reconciliation, and *Effectually*, by the power of his Spirit, writing his Lawes in their hearts, & transforming them into the image of his Word from glory to glory. Thirdly *Ruling*, and leading those whom he hath thus converted in his way, continuing unto their hearts his heavenly voyce, never utterly depriving them of the exciting, assisting, cooperating grace of his holy Spirit, but by his Divine power giving unto them all things which pertain unto life and godlinesse, after he had once called them by his Glorious Power, *Esay 2. 2. Iohn 10, 3, 4. 1 Cor. 1. 4, 8. Esay 30. 21. 1 Pet. 2. 9. 2 Pet. 1. 3.* Fourthly, *Protecting*, upholding, succouring them against all temptations and discouragements. By his compassion pitying them, by his power and promises helping them, by his care and wisdom proportioning their strength to their trials, by his peace recompensing their conflicts, by patience & experience establishing their hearts in the hope of deliverance, *Heb. 2. 17. Iohn 16. 33. 1 Cor. 10, 13. 2 Cor. 1. 5. Phil. 4. 7, 19. Rem. 15. 4.* Fifthly, *Confounding all his enemies.* First, *Their projects*, holding up his kingdome in the midst of their malice, and making his truth like a Tree, settle the faster, and like a torch, shine the brighter for the shaking. Secondly, *Their persons*, Whom he doth here gall and torment by the Scepter of his Word, constraining them by the evidence thereof, to subscribe to the justice of his wrath; and whom he reserveth for the day of his appearing, till they shall be put all under his feet. In which respect he is said to *stand at the right hand of God*, as a man of war ready armed for the defence of his Church, *Acts 7. 56.*

Fourthly *the sitting of Christ on the right hand of God*, noteth unto us his *giving of gifts, and sending downe of the Holy Ghost upon men.* It hath been an universall custome both in the Church, and elsewhere, in dayes of great joy and solemnity to give gifts and send presents unto men.

Thus

## The Arke a type of Christ.

35

VERSE 1.

Thus after the wall of *Jerusalem* was built, and the worship of God restored, and the Law read and expounded by *Ezra* to the people after their captivity, it is said that *the people did eate and drinke and send portions*, *Nebem.* 8. 10, 12. The like forme was by the people of the *Iewes* observed in their feast of *Purim*. *Ester.* 9. 22. And the same custome hath been observed amongst *Heathen Princes* upon solemn and great occasions to distribute donatives and congiaries amongst the people. Thus *Christ* in the day of his Majesty and inauguration, in that great and solemn *Triumph*, when he ascended up on high and led captivity captive, he did wishall give gifts unto men. *Eph.* 4. 10.

*Christ* was notably typified in the *Arke of the Testament*. In it were the *Tables of the Law*, to shew that the whole *Law* was in *Christ* fulfilled, and that he was the end of the *Law* for *Righteousnesse* to those that beleue in him. There was the golden pot which had *Manna*, to signifie that heavenly, and abiding nourishment which from him the Church receiveth. There was the *Rod of Aarons* which budded. Signifying either the miraculous incarnation of *Christ* in a *Virgin*, or his sufferings which are expressed by stripes, *Esay* 53. 5. and our resurrection with him, noted in the budding of a dry rod. Or lastly, noting the sanctifying and fruitful vertue of his *Word* which is the rod of his strength. Vpon it also was the *Mercy seat*, to note that in *Christ* is the foundation of al that mercy and attonement which is preached unto men. But in two things principally did it signifie *Christ* unto our present purpose: First, it was overlaid within and without with gold, and had a Crowne of gold round about it, *Exod.* 25. 11, 37. 2. denoting the plentifull and glorious *Kingdome* of *Christ*, who was crowned with glory, and Honour, *Heb.* 2. 7. Secondly, it had rings by which it was carried up and downe, till at last it rested in *Salomons Temple*, with glorious and triumphall Solemnity,

*Tiberius* in triumpho Germanico congiarium tricenos nummos viritum dedit. *Sucton.*

Divisit in populum congiarium ut mos est imperium suscipientibus. *Aerodiani lib. 5. & de Septimio Severo initio imperii magno congiario populum profectus est. Idem l. 3. vid. Sucton.*

*Aug. cap. 41. & Etium Lamprid. in Antonino. Observatum fuit ut principes assumpto imperio, ad conciliandum favorem, congiarium darent populo, &c. Alex. ab Alex. Genial. diar. l. 5. cap. 24.*

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*Pfal. 132, 89. 2 Chron. 5. 13.* So Christ while he was here upon earth, being anointed with the Holy Ghost and with Power, went about doing good, *Act. 10. 38.* and having ceased from his workes, did at last enter into his rest, *Heb. 5. 10.* which is the Heavenly Temple, *Revel. 11. 19*

Now this carrying of the Arke into his resting place denotes two things; First, a final conquest over the enemies of God. For as the moving of the Arke signified the acting and procuring of victory, *Iosh. 6. 11. 20.* So the Resting of the Arke noted the Consummation of victory. And therefore the Temple was built, and the Arke set therein, in the dayes of Salomon, when there was not an emendicated or borrowed peace, depending upon the courtesie of the neighbour Nations, but a victorious and triumphall peace, after the great victories of David, and tributary subjection and homage of all the Canaanites which were left in the Land, *2 Chron. 8. 7, 8. 9. 26. 2 Sam. 7. 9. 12. Psal. 68. 29.* Secondly, it notes, the conferring of gifts, as we see in that triumphall song at the removall of the Arke, being also a prediction both of that which literally hapned in the raigne of Solomon, and was mystically verified in Christ, *Psal. 68. 18.* Thus Christ our Prince of Peace, being now in the Temple of God in Heaven, hath bound Hell, Sinne and Death captive, and hath demolished the wals of Ierico, or the Kingdome of Satan, throwne him down from Heaven like lightning, and passed a sentence of judgement upon him. And hath received of the father the promise of the Holy Ghost, and given gifts unto men, *Act. 2, 32. 35.* before his entring into his rest it was but a Promise, and they were to wait at Ierusalem for it, *Act. 1. 4.* but after his departure, and intercession at his Fathers right hand, it was powred forth in abundance upon them, *Iohn 14. 16. 16 7.*

And we are to note that as it began with his sitting there, so it continueth as long as he shall there sit. It is true, all Holy Scripture, which God ordained for the gathering



gathering of his people, and for the guidance of them in the militant Church, is already long since by the Spirit dictated unto holy and selected instruments, for that purpose inspired with more abundance of Grace, and guided by a full, and infallible Spirit: but yet we must note, that in those holy writings there is such a depth of heavenly wisdom, such a sea of mysteries, and such an unsearchable treasure of purity and grace, that though a man should spend the longest life after the severest and most industrious manner to acquaint himselfe with God in the revelation of his Word, yet his knowledge would be but in part, and his holiness after all that come short of maturity; as the enemies are not all presently under Christs feet, but are by degrees subdued: so the Spirit is not presently conferred in fulnesse unto the members of Christ, but by measure and degrees according to the voluntary influences of the head, & exigences of the members. So much of the Spirit of grace and truth as we have here is but the earnest and hantsell of the greater summe, *Ephes. 1. 14.* The seed and first fruits of a fuller harvest, *1 Iohn 2. 9.* *Rom. 8. 23.* Therefore the Apostle mentions *a growing change from glory to glory by the Spirit of God,* *2 Cor, 3, 18.* We must not expect a fulnesse till the time of the restitution of all things, til that day of redemption and adoption wherein the light, which is here but sown for the Righteous, shall grow up into a full harvest of holiness and of glory

But here ariseth a question out of the seeming contradiction of Holy Scripture. It is manifest that the Spirit of Christ was in the Church long before his Ascension. The Prophet spake by him, *1 Pet. 1. 11.* The ancient Jewes vexed him, *Esa. 63. 10.* *Iohn Baptist* was even filled with the Spirit, to note a plentiful measure for the discharge of his Office, *Luke 1 15.* and yet *S. Iohn* saith, *That the holy Ghost was not yet given, because Christ was not yet glorified,* *Iohn 7. 39.* To this I answer, that the

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Χριστιανὸν ἕρ-  
 γωῦν καὶ μὴ  
 ὁρῶσαν.  
 Eu. ev. hist. lib.  
 1. cap. 5

Fathers were sanctified by the same Spirit of Christ with us, difference there is none in the substance, but only in the accidents and circumstances of effusion and manifestation, As light in the Sunne, and light in a starre, is in it selfe the same originall light, but very much varied in the dispensation. It was the same truth which was preached by the Prophets, and by Christ, but the Apostle observes in it a difference, *Sundrie times, and in sundry manners, hath God spoken by the Prophets, but unto us by his sonne, that is, more plentifully, and more plainly unto us than unto the Fathers, Heb. 1. 1. Iob. 16. 25.* Therefore though it be true that *Abraham* saw Christs day, as all the Fathers did (though he being the Father of the faithfull more than others) in which respect *Eusebius* saith of them that they were Christians really and in effect, though not in name: yet it is true likewise, that many Prophets and Righteous men did desire to see and heare the things which the Apostles saw and heard, but did not, *Matth. 13. 17.* namely, in such plaine and plentiful measure as the Apostles did. They saw in glimpses and morning starres, and prefigurations, but these, the things themselves. They saw only the promises, and those too but a farre off, *Heb. 11. 13.* these the substance and Gospell it selfe, neere at hand, in their mouth, and before their eyes, and even amongst them, *Rom. 10. 8. Gal. 3. 1. Iob. 1. 14. I Iob. 1. 2, 3.* They by Prophets, who testified before-hand, these by eye witnesses, who declared the things which they had seen and heard, *Act. 1. 8 22. 10. 41* Therefore it is said that Christ was a Lambe slaine from the *beginning* of the world, and yet in the end of the world that he appeared to take away sin by the Sacrifice of himself, *Heb. 9. 26.* to note that the Fathers had the benefit, but not the perfection of the promises, *Heb. 11. 40* for the Apostle every where makes perfection the work of the Gospell, *1 Cor. 2. 7. Eph. 4. 13. Heb. 6. 1.*

So then after Christs sitting on the right hand of power

wer the Holy Spirit was more compleatly sent both in regard of manifestation and efficacy, than ever before. The difference is chiefly in three things: First, In the manner of his Mission. To the old Church in *dreames and visions, in figures and latent wayes*: But to the Evangelicall Churches in *power, evidence and demonstration*, 1 Cor. 2. 4. 5. Therefore it is called the *Spirit of Revelation, and Knowledge*, which discovereth, and that unto principalities and powers by the Church, the manifold and mysterious wisdom of God in Christ, Eph. 1. 17. 3. 10. Therefore the Spirit was sent in the latter dayes in *wind, and fire, and tongues*, and earthquake, all which have in them a *selfe-discovering* property, which will not be hidden. Whereas in the time of the Prophets God did not in any such things, save only in a low and still voice reveale himselfe, 1. King. 19. 11, 12.

Acts 2. 2, 3  
Acts 4. 31

1. Cor. 2. 28

Secondly, In the subjects unto whom he was sent. Before only upon the inclosed garden of the Jewes did this wind blow, but now is the Spirit powred upon *all flesh*, and this heavenly dew falleth not upon the fleecce, but upon the whole earth. And therefore our Saviour opposeth *Jerusalem* and the Spirit. *Ioh. 4. 21, 23*. Every beleever is of the *Israel* of God, every Christian a Temple of the Holy Ghost; no people of the earth seclused, *But in every nation hee that feareth God and worketh Righteousnesse is accepted*; no place uncleane, but every where pure hands may be lifted up.

Rom. 2. 29

Gal. 6. 15, 16

Col. 2. 11  
phil 3. 3  
1 Cor. 6. 19  
Acts 10. 35  
1 Tim. 2. 8.

Thirdly, In the measure of his grace. At first hee was sent only in *drops and dew*, but after he was powred out in *showers and abundance*, Tit 3. 6. and therefore (as I have before observed) the grace of the Gospell is frequently expressed by the name of *Riches*, to note not only the *preciousnesse*, but the *plenty* thereof in the Church. And it is here worth our observation that the Spirit under the Gospell is compared to things of a spreading, multiplying, and operative nature,

Ephes. 1. 7.  
2. 7  
3. 8

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Col. 1.27.

2 Cor. 6. 12.

First, *To Water*, and that not a little measure to *sprinkle* or *bedew*, but to *Baptize* the faithfull in, *Matth* 3.11. *Act*. 1.5. and that not in a font or vessell, which growes lesse and lesse, but in a springing & living river, *Iob*. 7.39 Now water besides its purging property, is first of a spreading nature : It hath no bounds nor limits to it selfe, as firme and solide bodies have, but receives its restraint by the vessell or continent which holds it : so the Spirit of the Lord is not straightned in himselfe, but only by the narrow hearts of men into which he comes *Ye are not straitned*, saith the Apostle, *in us*, that is, in that ministry of Grace, and dispensation of the Spirit which is committed to us, *but in your own bowels*, which are not in any proportion enlarged unto that abundance and fulnesse of heavenly grace, which in the Gospell of salvation is offered unto you. Secondly, spring water is a growing and multiplying thing ; which is the reason why rivers which rise from narrow fountaines, have yet by reason of a constant and regular supply a great breadth in remote channels, because the water lives. Whereas in pits and torrents it groweth lesse and lesse: so the graces of the Spirit are living & springing things, the longer they continue, the larger they grow, (like the waters of the Sanctuary, *Ezek*. 36.25.) and the reason is, because they come from a Fountaine which is all life, *Iob* 4 10: *Iob*. 14. 6. *Col*. 3.4. Thirdly as water multiplies in it selfe, so insinuation and mollification it hath a fructifying vertue in other things. Fruitfull trees are planted by the waters side ; so the Spirit searching and molifying the heart, maketh it fruitfull in holy obedience, *Ezek*. 11 19, 20. Fourthly water is very strong in its owne streame : we see what mighty engines it moveth, what huge vessels it rouleth like a ball, what wals and bulwarkes it overthrowes : so the Spirit of God is able to beat downe all strong holds, which the wit of man, or the malice of Satan, can erect against the Church

The horses of Egypt are flesh, and not Spirit, saith the Lord, not by might, nor by power, but by my Spirit, noting that that which might and created power could not doe, the Spirit of the Lord was able to effect. And this strength of water serves to carry it as high as its own spring and leuell: so the spirit will never cease to raise the hearts of his people; till it carries them up to their fountaine and spring-head in heaven.

Secondly, the Spirit is compared to the *rushing of a mightie wind*. The learned observe that before Christs time God spake unto men in a soft-still voyce, which they called *Bath Koll*; but after in the time of the Gospel by a *mightie winde*: noting thereby both the Abundance of his Spirit which he would powre out in the latter dayes, and the strength thereof, as a rushing winde. Though a man have wals of brasse, and barres of iron upon his conscience, though he set up fortifications of fleshly reason, and the very gates of hell to shut out the Spirit of Grace, yet nothing is able to withstand the power of this mighty rushing wind. *Who art thou, O great mountaine? Before Zerubbabel thou shalt become a plaine. &c. Zech. 4. 7.* No mountaines, no difficulties can prevent the power of Gods Spirit. He hath strength to pull downe the strongest opposition, and to enable the weakest condition unto the service which he will have done. Though there be mountaines betweene *Israel* and their deliverance, yet the blind, and the lame, and the woman with child, and her that travelleth with child together, will he strengthen to climbe over the precipices of the highest mountaine, *Ier. 31. 8.*

Thirdly, The Spirit is compared to *Fire*, noting likewise both the multiplying or diffusive property thereof, turning every thing into its owne nature: and the mighty strength thereof, whereby it either cleanseth or consumeth any thing that it meeteswith, If thou art stubble it will devoure thee, if stone it will breake, if gold it will

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will purge thee. The hard heart it can melt, and the foule heart it can purifie. Lay downe thine heart under the Word, and yeeld it to the Spirit, who is as it were the Artificer which doth manage the word, he can frame it into a vessell of honour: but if thou resist and be stubborne against the Spirit in the Word, know that it is but the crackling of a leafe in the fire, if thou wilt not suffer it to purge thee, thou canst not hinder it to torment thee; nothing is more comfortable, nothing more consuming than fire; nothing more comfortable than the light, warmth, and witness of the Spirit, nothing more terrible than the conviction, condemnation, and bondage of the Spirit.

Now this difference in the measure of the Spirit, may be seen in *two things*. First, in a greater measure of knowledge; *They shall all know me from the least of them to the greatest of them, saith the Lord, Jer. 31. 34.* And the earth shall be full of the knowledge of the Lord, as the waters cover the sea, *Esay 11. 9.* Our Saviour told his Disciples that *all things, which hee had heard of his Father hee had made knowne unto them. Ioh. 15. 15.* and yet a little after he telleth them that *many other things he had to say unto them, which they could not beare, till the Spirit of truth came, who should guide them into all truth, Ioh. 16. 12. 13.* noting that the Spirit when hee came should enlarge their hearts to a capacity of more heavenly wisdom than they could comprehend before. For we may observe before how ignorant they were of many things, though they conversed with Christ in the flesh. *Philip ignorant of the Father, Iohn 14. 8. Thomas of the way unto the Father, Ioh. 14. 5. Peter of the necessity of his sufferings, Matth. 16. 22.* The *two Disciples* of his resurrection, *Luk. 24. 45.* all of them of the quality of his Kingdom, *Act. 1. 6.* Thus before the sending of the Holy Ghost, the Lord did not require so plentiful knowledge unto salvation, as after; as in the valuations of money

money, that which was plenty two or three hundred yeeres since, is but penury now. Secondly, in a greater measure of strength for Spirituall obedience. They who before fled from the company of Christ in his sufferings, did after rejoyce to be counted worthy of suffering shame for his Name, or as the elegancy of the originall words import, to be dignified with the dishonour of Christians, *Act. 5. 41.* For suffering of perlecution for Christ, and the tryall of faith by diverse temptations is in the Scriptures reckoned up amongst the gifts, and hundred fold compensations of God to his people, *Marke 10. 30. Phil. 1. 29. Heb. 11, 26. James 1, 2. 1 Pet. 1. 6, 7.* No man, saith our Saviour, putteth new wine into old bottles, that is, exacteth rigid and heavy services of weak and unqualified Disciples, and therefore my Disciples fast not while I am amongst them in the flesh: *But the dayes will come when I shall be taken from them in body,* and shall send them my holy Spirit to strengthen and prepare them for hard service, and then they shall fast, and performe those partsof more difficult obedience untome, *Mat. 9. 15. 17*

Now farther touching this *sending of the holy Spirit,* (which together with Christs intercession was one of the principall ends of his ascending up unto the right hand of power) it may be here demanded, Why the Holy Spirit was not before this Exaltation of Christ sent forth in such abundance upon the Church? The maine reason whereof, next unto the purpose and decree of God, into which all the acts of his wil are to be resolv'd, *Eph. 1, 11* is given by our Saviour, *Ioh. 14. 16. Ioh. 16. 7.* Because he was to supply the corporall absence of Christ, and to be another Comforter to the Church, Of which Office of the Spirit, (because it was one of the maine ends of his Mission, and that one of the chiefe works of Christ sitting at Gods right hand) I shall here, without any unprofitable, or impertinent digression, speake a little.

First, then the Spirit is a Comforter, because an *Advocate*

## VERSE I.

*Interpellare dicitur pro nobis, quia nobis gemendi & interpellandi imponit affectum. Aug. Quod dicitur Spiritus Sanctus intercedere pro nobis, hoc non est ita intelligendum ac si ipsa persona spiritus immediate intercederet. Intercedit enim per gemitus: porro non gemit spiritus, sed nos gemimus; itaque docendo hoc facit, efficiendo ut gemamus. Cameron de Eccles. page 98.*

cate to his people; for so much the word signifies, and is elsewhere rendered, 1 *Iohn* 2. 1. Now he is called *another Comforter or Advocate*, to note the difference betweene Christ and the Spirit in this particular. There is then an *Advocate by Office*, when one person takes upon himselfe the cause of another, and in his name pleads it. Thus Christ by the Office of his Mediation, and Intercession is an Advocate for his Church, and doth in his owne person in heaven apply his merits, and further the cause of our salvation with his Father. There is likewise an Advocate by *energie and operation*, by instruction and assistance, which is, not when a work is done by one person in the behalfe of another, but when one by his counsell, insperation, and assistance enableeth another to mannage his owne businesse, and to plead his owne cause. And such an Advocate the Spirit is, who doth not intercede, nor appeare before God in person for us, as Christ doth: but maketh interpellation for men in and by themselves, giving them an access unto the Father, emboldning them in their feares, and helping them in their infirmities, when they know not what to pray, *Eph.* 2. 18, *Heb.* 10. 15. 19. *Rom.* 8. 26. *Eph.* 3. 16.

First then, the Spirit as our *Advocate* justifieth our persons, and pleadeth our causes against the accusations of our spirituall enemies. For as Christ is our Advocate at the tribunal of Gods justice to plead our cause against the severity of his Law, and that most Righteous and undeniable charge of sinne which he layes upon us: so the holy Spirit is our Advocate at the tribunall of Gods mercy, enabling us there to cleare our selves against the temptations, and murtherous assaults of our Spirituall enemies; The world accuseth us by false and slanderous calumniationes, laying to our charge things which we never did; the spirit in this case maketh us not only plead our innocency, but to rejoyce in our fellowship with the Prophets which were before us, to esteeme the reproaches



proaches of Christ greater riches than the treasures of the world, to count our selves happy in this, that it is not such low markes as we are which the malice of the World aimeth at, but the Spirit of Glory and of God which resteth upon us, who is on their part evill spoken of, 1 Pet. 4. 14. *Satan* that *grand accuser of the brethren*, doth not only load my sinnes upon my conscience, but further endeavoureth to exclude me from the benefit of Christ by charging mewith impenitency and unbeliefe. But here the Spirit enableth me to cleare my selfe against the father of lies. It is true indeed, I have a naughty flesh, the seeds of all mischief in my nature; but the first means which brought me hereunto was the beleiving of thy lyes, and therefore I will no longer entertain thy hellish reasonings against mine own peace. I have a spirit which teacheth me to bewaile the frowardnesse of mine own heart, to deny mine owne will and workes, to long and aspire after perfection in Christ, to adhere with delight and purpose of heart unto his Law, to lay hold with all my strength upon that planck of salvation, which in this shipwracke of my soule is cast out unto me. These affections of my heart come not from the earthly *Adam*, for whatsoever is Earthly, is sensuall and Devillish too. And if they be holy and Heavenly, I will not beleve that God will put any thing of Heaven, into a vessell of Hell. Sure I am, he that died for me when I did not desire him, wil in no wise cast me away when I come unto him; He that hath given me a will to love his Service and to leane upon his Promises, will in mercy accept the will for the deed, and in due time accomplish the worke of Holinesse which he hath begun. Thus the Spirit like an Advocate secureth his clients title, against the sophisticall exceptions of the Adversary, and when by temptations our eye is dimmed, or by the mixture of corruptions our evidences defaced, he by his skill helpeth our infirmities, & bringeth those things which are bloted out, and

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and forgotten, into our remembrance againe, *Ioh. 14. 26*

Secondly, an Advocate admonisheth and directeth his Client how to order and sollicit his owne businesse, what evidences to produce, what witnesses to prepare, what offices to attend, what preparations to make against the time of his hearing: so the Spirit doth set the hearts of believers in a right way of negotiating their spirituall affaires, maketh them to heare a voice behind them, furnishing them with wisdom & prudence in every condition, How to grapple with temptations, how to serve God in all estates, when to reprove, direct, counsel, comfort; when to speake and when to be silent, when to let out, and when to chaine up a passion, when to use, and when to forbear liberty, how to prosecute occasions, and apply occurrences unto spirituall ends, every where, and in all things strengthening and instructing us to mannage our hearts unto the best advantages of peace to our selves, and of Glory to our Master, *Esay 30. 21. Col. 1. 9. 10. Phil. 4. 12, 13. Eph. 4. 20. 21*

Thirdly, an Advocate maketh up the failings of his Client, and by his wisdom, and observation of the case, picketh out advantages beyond the instructions, and gathereth arguments to further the suite which his Client himselfe observed not. So the Spirit when we know not what to pray, when with *Iehoshaphat* we know not what to do, when it may be in our own apprehension the whole businesse of our peace and comfort lieth a bleeding, doth then help our infirmities, and by dumbe cries, and secret intimations, and deepe, and unexpressible groanings, presenteth arguments unto him who is the searcher of hearts, and who knoweth the minde of the Spirit, which we our selves cannot expresse. Thus as an Infant crieth and complaineth for want of sleep, and yet knows not that it is sleep which he wanteth: as a sicke man goeth to the Physitian, and complaineth that some physicke he wanteth, but knoweth not the thing

which

which he asketh for : so the soule of a Christian by the assistance of the Spirit is enlarged to request things of God which yet of themselves do passe the knowledge and understandings of those that aske them, *Rom 8. 26. 27. Eph. 3. 19. Phil 4. 7. 1 Cor. 14. 15.*

Secondly, the Spirit is a *Comforter by applying and representing Christ absent unto the soule againe.* For first, the Spirit carrieth a Christian heart up to Christ, in heavenly affections, and conversation, *Col 3. 1. 3. Phil. 3. 20.* as a piece of earth when it is out of its place, doth ever move to the whole earth: so a sparkle of Christs Spirit will naturally move upward unto him who hath the fulnesse in him. A stone, though broken all to pieces in the motion, will yet through all that perill and violence move unto the center : so though the nature of man abhorre, and would of it selfe decline the passages of death, *2 Cor. 5. 4.* yet the Apostle desired *to bee dissolved, and to be taken asunder, that by any meanes he might be with Christ,* who is the Center of every Christians desire, *Philip. 1. 23.* Secondly, the Spirit bringeth Christ downe to a Christian, formeth him in his heart, evidenceth him, and the vertue of his Passion, and Resurrection, unto the Conscience in the powerfull dispensation of his holy Ordinances. Therefore when our Saviour speakes of sending the Holy Spirit, he addeth, *I will not leave you comfortlesse, I will come to you : when the World seeth mee not, yet yee see mee.* This noteth the presence of Christ by his Spirit with the Church : but there is more than a presence, there is an *inhabitation.* *At that time you shall know that I am in my Father, and you in me, and I in you,* *Iohn. 14. 18, 20.*

Thirdly, the Spirit is a *Comforter by a work of sweet and fruitfull Illumination,* not onely giving the knowledge, but the love and comfort of the truth unto a Christian, making him with open face to behold as in a glasse the glory of God, & thereby transforming him into the  
same

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same image from Glory to Glory. The light of other sciences is like the light of a Candle, nothing but light: but the knowledge of Christ by the Spirit is like the light of the Sun, which hath influences and vertue in it. And this is that which the *Apostle* calls the *Spirit of Revelation in the knowledge of God*, for though there be no Prophetical, nor extraordinary revelations, by dreames, visions, extasies, or enthusiasmes; yet according to the measure of spirituall perspicacie, and diligent observation of Holy Scriptures, there are stil manifold revelations or manifestations of Christ unto the soule. The secret and intimate acquaintance of the Soule with God, the heaving, aspirings, and harmony of the heart with Christ, the sweet illapses and flashes of Heavenly light upon the soule, the knowledge of the depths of God and of Satan, of the whole armour of God and the strong man, of conflicts of Spirit, protection of Angels, experiences of mercy, issues of temptation, and the like, are Heavenly and constant revelations out of the Word manifested to the Soules of the faithfull by the Spirit.

Lastly and principally, the Spirit is a *Comforter in these effects of joy and peace* which he worketh in the heart. For joy is ever the fruit, and Companion of the Spirit, *Gal. 5. 22. Act. 13. 52.* and the joy of the Spirit is like the intercession of the Spirit, unspeakeable and glorious *1 Pet. 1. 8.* not like the joy of the world, which is empty, false, and deceitfull, full of vanity, vexation, insufficiency, unsuteableness to the soule, mingled with feares of disappointment and miscarriage, with tremblings and guilt of conscience, with certainty of period and expiration: but cleare, holy, constant, unmixed, satisfactory, and proportionable to the compassse of the soule, more gladnesse than all the world can take in the increase of their corne and wine, *Psal. 4. 7.*

And this joy of the Spirit is grounded upon every passage of a *Christian condition*, from the entrance to the end.

First, the Spirit worketh joy in discovering, and bending the heart to mourn for corruption. For it is the Spirit of grace and supplications which maketh sinners mourne, and loath themselves, *Zech. 12. 10. 11. Ezek. 36. 27. 31.* and such a sorrow as this, is the seed and the matter of true joy; As *Josephs* heart was full of joy, when his eyes powred out teares upon *Benjamins* necke. As in wicked laughter the heart may be sorrowfull, so in holy mourning the heart may rejoyce, for all Spirituall afflictions have a peaceable fruit. This was the first glimpse and beame of the Prodigals joy, that he resolved with teares and repentance to returne to his Father again. For there is a sweet complacency in an humble and Spirituall heart to be vile in its owne eyes, as to the hungry soule every bitter thing is sweet. Sacrifices we know, were to be offered up with joy, *Mal. 2. 13.* and of all sacrifices a broken heart is that which God most delighteth in; *Psal. 51, 16, 17.* There is joy in heaven at the repentance of a sinner, and therefore there must needs be joy in the heart it selfe which repenteth, inas much as it hath Heavenly affections begunne in it. Therefore as the *Apostle* saith, *Let a man become a foole, that he may be wise,* so may I truly say, let a man become a mourner, that he may rejoyce.

If it be objected how one contrary affection can be the ground and inducement of another, and that he who feeleth the weight of sinne, and displeasure of God can have little reason to boast of much joy: To this I answer, First, that we do not speake of those extraordinary combates, and graplings with the sense of the wrath of God, breaking of bones, and burning of bowels, which some have felt, but of the ordinary humiliations and curses of repentance, which are common to al. Secondly, that such Spirituall mourning and joy are not contrary in regard of the Spirit, nor do one extinguish or expell the other. As blacke and white are contrary in

ἐν τοῖς τέρσεσσι  
καὶ θρηνοῖς  
ἐγγίγνεται τὴς  
ἡδονῆς. *Arist.*  
*Rhet.*

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the wall, but meet without any repugnancy in the eye, because though as qualities they fight, yet as objects they agree *in communi conceptu visibilis*: so joy and mourning though contrary in regard of their immediate impressions upon the sense, do not only agree in the same principle the Grace of Christ, and in the same end the salvation of man, but may also be subordinated to each other as a dark and muddy colour is a fit ground to lay gold upon; so a tender and mourning heart is the best preparation unto spirituall joy. Therefore our Saviour compareth *Spirituall sorrow unto the paines of a woman in travell*; other paines growing out of sicknesse and distempers, have none but bitter ingredients, & anguish in them; but that paine groweth out of the matter of joy, and leadeth unto joy: so though godly sorrow have some pain in it, yet that pain hath ever joy both for the roote, and fruit of it, *John 16. 21.* and though for the present it may haply intercept the exercise, yet it doth strengthen the habit and ground of joy: as those flowers in the Spring rise highest and with greatest beauty, which in winter shrink lowest into the earth. *I trembled, saith the Prophet, in my selfe, that I might rest in the day of trouble, Hab. 3. 16.*

Secondly, the Spirit doth not only *Discover*, but *heale the corruptions of the Soule*, and there is no joy to the joy of a saved and cured man. The lame man when he was restored by *Peter*, expressed the abundant exultation of his heart, *by leaping and praising God, Acts 3. 8.* for this cause therefore amongst others the Spirit is called *the oyle of gladnesse*, because by that healing vertue which is in him, he maketh glad the hearts of men. *The Spirit of the Lord, saith Christ, is upon me, because the Lord anointed me to preach good tidings to the meeke, he hath sent me to binde the broken hearted, Esay 61. 6.* and againe, *I will binde that which was broken, and will strengthen that which was sicke, Ezek. 34. 16.* Now this healing vertue of  
Christ

Christ is in the dispensation of his Word and Spirit; and therefore the Prophet saith, *the Sunne of Righteousnesse shall arise with healing in his wings, Mal. 4. 2.* where the Spirit in the Word, by the which he commeth, and preacheth unto men, *Eph. 2. 17. 1 Pet. 3. 19.* is called the *wing of the Sunne*, because he proceedeth from him, and was sent to supply his absence, as the beame doth the Sunnes, and this Spirit the Apostle calleth *the strengthner of the inner man, Eph. 3. 16.*

Thirdly, the Spirit doth not only *heale*, but *renew*, and *revive againe*: when an eye is smitten with a sword there is a double mischief, a wound made, and a faculty perished; and here though a Chirurgion can heale the wound, yet he can never restore the faculty, because totall privations admit no regress or recovery: but the Spirit doth not only *heale*, and repara, but *renew*, and reedifie the spirits of men. As he healeth that which was torne, and bindeth up that which was smitten, so hee reviveth and raiseth up that which was dead before. *Hos. 6. 1, 2.* and this the Apostle calls *the renovation of the Spirit, Tit. 3. 5.* whereby old things are not intended and put together againe, (*for our fall made us all over unprofitable, and little worth, Rom. 3. 12. Prov. 10. 20.*) but are done quite away, and all things made new again, *2 Cor. 5. 17.* The heart, mind, affections, judgement, conscience, members changed from stone to flesh, from earthly to Heavenly, from the image of *Adam* to the Image of *Christ, Ezek. 11. 19. 1 Cor 15. 49.* Now this renovation must needs be matter of Great joy. For so the Lord comforteth his afflicted people, *Esay 54. 11, 12, 13.*

Fourthly, the Spirit doth not renew and set the frame of the heart right, and then leave it to its own care and hazards againe; but being thus restored, *he abideth with it to preserve and support it* against all tempests and batteries. And this further multiplieth the joy and comfort of the Church, that it is *established in righteousness*, so

VERSE 16

ἡ δὲ τοῦ νικᾶν  
Ἀριστ.

that no weapon which is formed against it can prosper, *Esay 54. 14. 17.* Victory is ever the ground of joy, *Esay 9. 3.* And the Spirit of God is a victorious Spirit, His judgement in the heart is sent forth unto victory, *Matth. 12. 20* and before him mountaines shall bee made a plaine, and every high thing shall be pulled downe, till he bring forth the head stone with shoutings, *Zach. 4. 6, 7.* To Stephen he was a Spirit of victory against the disputers of the world, *Act. 6. 10.* To the Apostles a Spirit of liberty in the prison, *Act. 16. 25, 26.* To all the faithfull a Spirit of joy and glory in the midst of perlecutions, *1 Pet. 4. 13, 14.*

Fifthly, the Spirit doth not only preserve the heart which he hath renewed, but maketh it fruitfull and abundant in the workes of the Lord, *Gal. 5. 22. Rom. 7. 4.* And a fruitfulness is a ground of rejoycing, *Esay 54. 1.* <sup>b</sup> Therefore they which are borne of God, cannot commit sinne, that is, they are not <sup>c</sup> ἐργάται τῆς ἀδικίας workers or artificers or finishers of iniquity, because they have the seed of God, that is, his Spirit in them, which fitteth them (as seed doth the wombe or the earth) to bring forth fruite unto God. Partly, by <sup>d</sup> teaching the heart, and <sup>e</sup> casting it as it were in the mould of the Word, fashioning such thoughts, apprehensions, affections, judgements in the soule as are answerable to the Will and Spirit of God in the Word, so that a man cannot but set his seale, and say Amen to the written law: partly by moving, animating, applying, and most sweetly leading the heart unto the Obedience of that Law which is thus written therein.

Lastly, those whom he thus fitteth, he sealeth up unto a finall and full redemption by the testimony of their adoption, which is the hanfell and earnest of their

ἡ ἐπεὶ ὁ θεὸς  
λοι πάντες, καὶ  
τὰ αὐτῶν ἀνά-  
κη ἡ δὲ ἐν ἐν-  
πᾶσι, ὁ ἰσὺς ἐρ-  
γα, λόγος, διδ-  
κα) φιλό τεχνοι.  
αὐτῶν γὰρ ἐργα  
τὰ τέχνα.

Arist.

<sup>b</sup> 1 John. 3. 8. 9.<sup>c</sup> Matth. 7. 23.

Luk. 11. 27.

The whole  
ph ale ἀμαρτί-  
ων ποίων is as  
much as the La-  
tine Operarius  
Iniquitatis, one  
that maketh a  
trade of sinne,  
or professeth  
iniquity, whose  
service is also-

gether incompar-  
ble with the profession or hope of a Christian. Doctor Jackson of  
Iustif. faith. *167. 2. 68.* <sup>d</sup> 1 John 4. 26. <sup>e</sup> 1 John 2. 26. *Esay 54. 13.* *Ier. 31. 33.* *2 Cor. 3. 3.* *Tò*  
*μαρ μαρτυρῆν ἡ δὲ ὕ. Arist.* <sup>e</sup> *Vid. Beza. Annotat. in Rom. 6. 17.* *Ier. 37. 39, 40.* *Ezek. 36. 27.*  
*Ro. n. 8. 14.* *Ephes. 4. 30.* *Gal 4. 5, 6.* *Ephes. 1. 14. 1 Pet. 1. 3.*

inheri-



inheritance; and thereby begetteth a lively hope, an earnest expectation, a confident attendance upon the promises, and an unspeakeable peace and security thereupon; by which fruits of faith and hope there is a glorious joy shed abroad into the soule, so full, and so intimately mingled with the same, that it is as possible for man to annihilate the one, as to take away the other. For according to the evidence of hope, and excellency of the thing hoped, must needs the joy there-from resulting receive its sweetnesse and stability.

By all this which hath beene spoken of the *Mission of the Spirit in such abundance after Christs sitting at the right hand of God*; we should learne with what affections to receive the Gospell of Salvation, for the teaching whereof this Holy Spirit was shed abroad abundantly on the Embassadors of Christ; and with what heavenly conversations to expresse the power which our hearts have felt therein, to walke as children of the light, and as becommeth the Gospell of Christ, to adorne our high profession, and not to receive the grace of God in vaine. Consider first that the word thus quickned wil have an operation, either to convince unto Righteousnesse, or to seale unto condemnation; as the Sunne, either to melt, or to harden; as the raine either to ripen corne, or weeds; as the Scepter of a King, either to rule subjects, or to subdue enemies; as the fire of a Gold-smith, either to purge gold, or devoure drosse; as the waters of the Sanctuary, either to heale places, or to turne them into salt pits; *Ezek. 47. 11.* Secondly, according to the *proportions of the Spirit of Christ in his Word revealed* shal be the proportion of their judgment who despise it. The contempt of a great Salvation, and glorious ministry shal bring a forer condemnation, *Heb. 2. 2. 4.* *If I had not come and spoken unto them* (saith our Saviour) *they had not had sinne,* *Iob. 15. 22.* Sinnes against the light of nature are no sins in comparison of those against the Gospell. *The earth*

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Rom. 8. 19, 23.  
Rom. 9. 23.  
2 Cor. 5. 4.  
Phil. 4. 7.  
1 Pet. 1. 8.  
Iohn 16. 22. 24.  
ἐλπίσθητες  
χαρίσται. Arist.

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*which drinketh in the raine that falls often on it, and yet beareth nothing but thornes and briars, is rejected, and nigh unto cursing, Heb. 6. 7, 8.* Thirdly, even here God will not alwaies suffer his Spirit to strive with flesh, there is a *Day of Peace*, which he calleth *our day*, a day wherein he entreateth and beseecheth us to be reconciled: but if we therein judge our selves unworthy of eternal life, and go obstinately on till there be no remedy, he can easily draw in his Spirit, and give us over to the infatuation of our owne hearts, that wee may not be cleansed any more till he hath caused his fury to rest upon us, *Ezek. 24. 13.*

We see likewise by this *Doltrine* whereupon the *comforts of the Church* are founded; namely, upon Christ as the first comforter, by working our *Reconciliation* with God: and upon the *Spirit as another comforter*, testifying and applying the same unto our soules, And the continuall supply and assistance of this Spirit is the only comfort the Church hath against the dominion and growth of sinne. For though the motions of lust which are in our members, are so close, so working, so full of vigor and life, that we can see no power nor probabilities of prevailing against them; yet we know Christ hath a greater fulnesse of Spirit than we can have of sinne, and it is the great promise of the new covenant, *that God will put his Spirit into us, and thereby save us from all our uncleannesses, Ezek. 36. 27, 29.* for though we be full of sin, and have but a seed, a sparkle of the Spirit put into us, and upheld and fed by further, though small supplies, yet that little is stronger than legions of lusts; as a little salt or leaven seasoneth a great lump, or a few drops of spirits strengthen a whole glasse full of water. Therefore the Spirit is called a *Spirit of judgement and of burning*: because as one Iudge is able to condemne a thousand prisoners, and a little fire to consume abundance of drosse; so the Spirit of God in and present with us, though received

ceived and supplied but in measure, though but a smoking and suppressed fire, shall yet breake forth in victory & judgement against all that resist it. In us indeed there is nothing that feeds, but only that which resists and quencheth it. But this is the wonderfull vertue of the Spirit of Christ in his members, that it nourisheth it selfe. Therefore sometimes the Spirit is called *Fire*, *Esay. 4. 4.* *Matth. 3. 11.* and sometimes *Oyle*, *Heb. 1. 9.* *1 Iohn 2. 27.* to note that the Spirit is nutriment unto it selfe, that that grace which we have received already, is preserved and excited by new supplies of the same grace. Which supplies we are sure shall be given to all that aske them, by the vertue of Christs Prayer, *Ioh. 14. 16.* by the vertue of his and his Fathers promise, *Ioh. 16. 7.* *Acts 1. 4.* and by the vertue of that Office which he still beares, which is to be the head, or vitall principle of all holinesse and grace unto the Church. And all these are permanent things, and therefore the vertue of them abideth, their effects are never totally interrupted.

Fifthly and lastly, *this sitting of Christ at the right hand of God* noteth his intercession in the behalfe of the whole Church, and each member thereof. *Who is he that condemneth*, saith the Apostle? *it is Christ that is dead, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us, Rom. 8. 34.* But of this Doctrine I shall speake more fitly in the fourth verse, it being a great part of the Priesthood of Christ.

I now proceed to the last thing in this first verse, the continuance and *Victories of Christs Kingdome*, in these words, *Until I make thy foes thy footstool*: wherein every word is full of weight. For though ordinarily subdivisions of holy Scripture, and crumbling of the bread of life, be rather a loosing than an expounding of it; yet in such parts of it as were of purpose intended for models and summaries of fundamentall Doctrine. (of which sort this Psalm is one of the fullest and briefest in the whole

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Scriptures) as in little maps of large countries, there is no word whereupon some point of weighty consequence may not depend. Here then is considerable the *tearme of duration or measure of Christs Kingdome*; Untill. The *Author* of subduing Christs enemies under him; *I, the Lord*. The *manner thereof, ponam, and ponam scabellum*; Put thy foes as a stoole under thy feet, Victory is a relative word, and presupposeth enemies, and they are expressed in the text. I will but touch that particular because I have handled it more largely upon another Scripture, and their enmity is here not described, but only presupposed. It shewes it selfe against Christ in all the Offices of his Mediation. There is *enmity* against him as a *Prophet*. *Enmity* against his *Truth*. *In opinion*, by adulterating it with humane mixtures & superinducements, teaching for doctrines the traditions of men: *In affection*, by wishing many divine truths were razed out of the Scriptures, as being manifestly contrary to those pleasures which they love rather than God: *In conversation*, by keeping down the truth in unrighteousness, & in those things which they know, as brute beasts, corrupting themselves. *Enmity* against his *Teaching*, by quenching the motions, & resisting the evidence of his Spirit in the Word, refusing to hear his voyce, and rejecting the counsell of God against themselves. There is *Enmity* against him as a *Priest*, by undervaluing his Person, Sufferings, Righteousness, or Merits. And as a *King*, *Enmity* to his *Worship*, by profaneness neglecting it, by idolatry communicating it, by superstition corrupting it, *Enmity* to his waies and service, by ungrounded prejudices, misjudging them as grievous, unprofitable or unequal wayes; and by wilfull disobedience forsaking them to walke in the wayes of our owne heart.

And this is a point which men should labour to try themselves in, for the enemies of Christ are not only cut of the Church, but in the midst where his kingdome

is set up, verſ. 2. *Eſay 8. 14.* And indeed by how much the more dangerous it is, by ſo much the more ſubtil will Satan and a ſinfull heart be to deceive it ſelfe therein; for this is a certaine truth, that men may profeſſe and falſly beleeve *that they love the Lord Jeſus*, and yet be as reall enemies unto his Perſon and Kingdome, as the *Jewes* that accuſed, and the *Heathen* that crucified him: *Hee was ſet up for a ſigne to be ſpoken againſt, for a rocke of offence, and a ſtone of ſtumbling, which the very builders themſelves would reject.* Falſe brethren amongſt the *Phillipians* there were, who profeſſed the name of *Chriſtians*, and yet by their ſenſuall walking and worldly mindedneſſe, declared themſelves to bee enemies to the croſſe of *Chriſt*, *Phil. 3. 18, 19.* To honour the bodies of the *Saints* departed with beautifull ſepulchres, is in it ſelfe a teſtimoniall of ſincere love and inward eſtimation of their perſons and graces; and therefore the *Holy Ghoſt* hath recorded it for the perpetuall honour of *Ioſeph of Arimathea* and *Nicodemus*, that they embalmed the body of *Jeſus*, and layd it in a new ſepulcher, *Iohn 19. 38. 41.* yet our Saviour pronounceth a woe againſt the *Scribes* and *Phariſees*, because they built the tombes of the *Prophets*, and garniſhed the ſepulchres of the *Righteous*, *Matth. 23. 29.* The fault was not in the fact it ſelfe, but in the hypocriſie of the heart, in the incongruity of their other practiſes, and in that damned protection, which by this plauſible pretext of honour to the *Prophets*, they laboured to gaine to their perſons, and approbation to their attempts againſt *Chriſt*, in the mindes of the people, who yet ordinarily eſteemed *Chriſt* (whom they perſecuted) a *Prophet* ſent from *God*. They profeſſe, If we had been in the dayes of our *Fathers*, we would not have done as they did: But our Saviour reproves this hypocriticall perſeueration, by ſhewing firſt, that it was no ſtrange thing with them to perſecute *Prophets*, but a nationall and hereditary ſinne, and therefore they had

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no reason to boast of their descent (as their manner was, *Luke 3.8. Iohn 8.39.*) or to thinke that Gods mercies were entail'd unto them, since, by their own confession, they were the posterity of those that had killed the Prophets. And secondly, that they did fulfill the measure of their Fathers, that is, that which their Fathers had been long and leasurely a doing, they now did altogether in one blow; for it was the same Christ whom they persecuted in his person, & their fathers in his Prophets. And therefore though they seemed to honor and revive the memory of those holy martyrs, yet upon them should light the guilt of all the righteous blood which had ever beene shed in the Land, inasmuch as their malice was directed against that fulnesse, of which all the Prophets had but a measure. If by severall enemies a man be severally mangled, one cuts off a foot, another an hand, another an arme, and after all this, there come one who cuts off the head, and yet bestowes some honourable ceremonies upon those members which the rest had abused, he shall justly suffer as if he had slaine a whole man, inasmuch as his malice did eminently containe in it the degrees of all the rest, and that pretended honour shall be so far from compensating the injury, that it shal adde thereunto an aggravation of base hypocrisie. Thus, as the *Jewes*, when they thought they did honour and admire the Prophets, did yet harbour in their breasts that very root of fury, and had that selfe same constitution of soule, which was in their fore-fathers who shed their blood: so in our dayes, men may say and thinke that they love Christ, and court him with much out-side and empty service, may boast that if they had lived in the dayes of those unthankfull *Jewes*, they would not have partaked with them in so execrable a murder, and yet interpretatively and at second hand shew the very same root of bitternesse, and rancorous constitution of heart against him in his Spirit and Ordinances, which was in  
those

those men when they cryed, *Away with him, crucifie him, crucifie him.*

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Many grounds there are of this grand misperswasion of the heart in its love to Christ, which I will but touch upon. The first is the *generall acceptation and countenance which the Gospell of Christ receiveth amongst the Princes of this world, who in Christian Commonwealths do both by their owne voluntary and professed subjection, and by the vigour of their publike lawes establish the same.* Now this is most certain, that as in all other sciences there cannot be *transitus à genere in genus*, the principles of one will not serve to beget the conclusions of another: so here especially, if a spirituall assent and affection be grounded upon no other than humane inducements, it is most undoubtedly spurious & illegitimate. That reason which the Pharisees used to dissuade men from beleeving in Christ, *Have any of the Rulers or the Pharisees beleeved on him? Joh. 7. 48.* is one of the principall arguments which many men have now, why they do beleeve him, because the rulers, whose examples and lawes they observe more upon trust than triall, doe lead them thereunto: and therefore wee finde amongst the *Iewes*, that those very men, who when the Government of the whole twelve tribes was one, did all consent in an unity of religion; upon the distraction of the kingdome under *Ieroboam*, were presently likewise divided in their observance of Gods worship; and they who before were zealous for the Temple at *Ierusalem*, were after as superstitious for *Dan* and *Bethel*. The Prophet giveth the reason of it, *They willingly walked after the commandement, namely, of Ieroboam, Hos, 5. 11.* no sooner did the Prince interpose his authority, but the people were willing to pin their opinions and practises upon his word: *If Omri make statutes, and Abab confirme idolatrous counsels by his owne practises;* the Prophet shewes how forward the people are to walke in them,

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them, *Mich. 6. 16.* Therefore it is that our Saviour saith of the best sort of wicked men, *Those who with gladnesse (and that is ever a symptome of love) received the Gospel, that yet in the time of persecution they were offended and fell away, Matth. 13. 21.* To note unto us that when Christ is forsaken because of persecution, the imaginary love which was bestowed upon him before was certainly supported by no other ground than that which is contrary to persecution, namely, the countenance and protection of publike power.

Secondly, a great part of men professe faith and love to Christ merely upon the rules of their Education. The maine reason into which their religion is resolv'd, is not any evidence of excellency in it selfe, but only the customes and traditions of their fore-fathers, which is to build a divine faith upon an humane authority, and to set man in the place of God. Certaine it is, that contrary religions can never be originally grounded upon the same reason. That which is a true and adequate principle of faith or love to Christ, can never be suitable to the conclusions of *Mahometisme* or *idolatry*. Now then when a professed Christian can give no other account of his love to Christ, than a Turke of his love to *Mahomet*; when that which moveth an Idolater to hate Christ, is all that one of us hath to say why he beleeveth in him, certainly that love and faith is but an empty presumption, which dishonoureth the Spirit of Christ, and deludeth our own soules. There is a naturall instinct in the mind of man to reverence and vindicate the traditions of their progenitors, and at first view to detest any novell opinions which seeme to thwart the received doctrine wherein they had been bred. And this affection is ever so much the stronger, by how much the tradition received is about the nobler and more necessary things. And therefore it discovereth it selfe with most violence & impatience, in matters of Religion, wherein the eternal welfare



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of the soule is made the issue of the contention. We find with what heate of zeale the *Jewes* contended for the Temple at *Jerusalem*, and with how equal and confident emulation the *Samaritans* ventured their lives for the precedency of their Temple on mount *Gerazim*; and took an oath to produce proofes for the authority thereof, and yet all the ground of this will-worship was the tradition of their fathers. For our Saviour assures us *that they worshipped they knew not what*, and only tooke things upon trust from their Predecessours. The *Satyr*ist hath made himsele merry with describing the combate of two neighbour townes amongst the *Egyptians* in the opposite defence of those ridiculous idols, the severall worship of which they had beene differently bred up unto: And surely, if a *profane Christian*, and a *zealous Mahometan* should joyne in the like contention, notwithstanding the subject it self, on the one side defended, were a sacred and precious truth, yet I doubt not but the selfe same reasons might be the sole motive of the Christian to vindicate the honour of Christ, and of the other to maintaine the worship of *Mahomet*. I meane a blinde and pertinacious adhering to that Religion in which they had been bred, a natural inclination to favor domesticall opinions, a highestimation of the persons of men from whom by succession they have thus been instructed, without any Spiritual conviction of the truth, or experience of the good which the true members of Christ resolve their love unto him into. And this we finde was ever the reason of the *Jewes* obstinacy against the Prophets, they answered all their arguments, with the practise and traditions they had received from their Fathers, *Jer. 9. 14. 11. 10. 44. 17. Act. 7. 51.*

Thirdly, the heart may be misperswaded of its love to Christ, by judging that an affection unto him, which is indeed nothing but a selfe love and a desire of advancing private ends. The rule whereby Christ at the last day will

*Joseph. Antiq.*  
*lib 13 cap 6.*

*John .4. 20. 22.*

*Immortale Odium, & nunquam sanabile vulnus; Arææ d'huic combos & tentura; summus utriq; in æe furor vulgo quod ruminavincino. um Odit utriq; locus, cum solos credat habendos esse Deos, quos ipse colit.*  
*Juvenal, Satyr. 15.*

## VERSE I

*Auro parietes,  
auro laquearia,  
auro surgent ca-  
pita colonna-  
rum, & nudus  
atque esurvens  
ante fores no-  
stras Christus in  
paupere moritur.  
Hieron. ad Gau-  
dentium.*

*Ὁς ἂν μὴ δεῖ  
σκαρτῶν & ἁ-  
γίων ἐσθῆθων,  
ἡγορεῖται ὡς  
μὴ ὄντων ἁγίων  
αὐτοῦ, καὶ ἰσχυ-  
ρῶς διαγνώ-  
σκει τὰ τῶν ἁγ-  
ίων ἡδὲ γυμ-  
νασία. Just*

*Martyr. apol. 2.  
Qui Christiano  
vocabulo glori-  
antur & perdi-  
tè vivunt, non  
absurdè possunt  
videri meatio  
Noe filio figura-  
ri; passionem  
quæpe Christi,  
quæ illius homi-  
nis nuditate sig-  
nificata est, &  
annuntiant pro-  
fitendo, & male  
agendo exhono-  
rant. August. de  
Civ. Dei. l. 16. c. 2  
& ἁγίων ἁγίων  
ἁγίων ἁγίων,  
&c. 1. g. & pist ad  
Tyal.*

wil measure the love or hatred of men unto him, is their love or hatred of his brethren and members here. *Mat. 25. 40. 45.* for in all their afflictions Christ himself is afflicted. *Peter lovest thou me? feed my sheep;* make proof of thy love to me by thy service and compassion to my people. And how many are there every where to be found, whose love unto themselves hath devoured all brotherly love? who take no pittie either upon the Soules or temporall necessities of those with whom they yet pretend a fellowship in Christs own body? who spend more upon their own pride & luxury, upon their backs and bellies, their pleasures and excesses, yea bury more of their substance in the mawes of Hawkes and Dogs, than they can ever perswade themselves to put into the bowels of the poore Saints? Surely at the day of judgment, how-ever such men here professe to love Christ, and would spit in the face of him with *Iustin Martyr* should say, they were not Christians, it wil appeare that such men did as formally and as properly deny Christ, as if with *Peter* they had publicly sworne, *I know not the man.* The Apostle plainly intimates thus much, when he sheweth that the experiment of the *Corinthians* ministratation to the necessity of the Saints was an inducement unto the Churches to praise God for their professed subjection to the Gospell of Christ, *2 Cor. 9. 13.* Again, as Christ is present with us in his poore members, so likewise in the power of his Ordinances, & in the light and evidence of his Spirit shining forth in the lives of holy men; If then we are as impatient of the edge of his Word, when it divides between the bone and the marrow, when it discerneth and discovereth our secret thoughts, our bosome finnes, our ambitions, uncleane, and hypocritical intents; if the lives and communion of the Saints be in like manner an eye-fore unto us in shaming and reprov'ing our formall and fruitlesse profession of the same Truth, as Christ was unto the Jewes, certainly

certainly the same affections of hatred, reproach, and dis-  
 estimation which we shew unto them, we would with  
 so much the more bitterness have expressed unto Christ  
 himselfe, if we had lived in his dayes, by how much that  
 Spirit of Grace, against which the Spirit which is in us  
 envieth, was above measure more abundantly in him  
 than in the holiest of his members. *If you were of the  
 World* (saith our Saviour) *the world would love their own,*  
*but now I have called you out of the world,* I have given  
 to you a Spirit which is contrary to the Spirit of the  
 World, *therefore the world hateth you.* And this is evident  
 when men hate another meerely for that distinction  
 which differenceth him from them, they much more  
 hate him from whom the difference it selfe originally  
 proceedeth. We see then that they who openly professe  
 Christ, may yet inwardly hate him, because the ground  
 of their profession is not any experimentall goodnesse  
 which they have tasted in him (for by nature men have  
 no relish of Christ at all) but only selfe-love and private  
 ends, <sup>a</sup> whereby Christ is subordinated to their owne  
 commodities. Men are herein just like the <sup>b</sup> Samaritians,  
 of whom *Iosephus* reports, that when *Antiochus* perse-  
 cuted the *Jewes*, they then utterly disfavoured any con-  
 sanguinity with them, denied their *Temple on Mount  
 Gerisim* to be dedicated to the great God, and declared  
 their lineage from the *Medes* and *Persians*; but when be-  
 fore that, *Alexander* had shewed favour unto the *Jewes*,  
 and remitted the tribute of every seventh year, they then  
 claimed kindred with that people, and counterfeited a

a Si quis Christo  
 temporalia pre-  
 ferat, non est in  
 fundamento  
 Christum. Aug.  
 de civit. Dei,  
 lib. 21. cap. 26.  
 Multi amissa  
 charitate prop-  
 terea non exunt  
 foras, quia se-  
 cularibus emolu-  
 mentis tenen-

tur, & sua querentes, nonque Jesu Christi, nec a Christi unitate, sed a suis commodis  
 nolunt recedere. Aug. de Baptismo cont. Donat. lib. 4. cap. 10. b Ταῦτα ὃ βλεπύ-  
 λης οἱ Σαμαρείται πάροχας τῆς Ἰουδαίας, ἐν κείνῳ ἀμείλοζον αὐτοὺς εἶναι συγγενεῖς αὐ-  
 τῶν, οὐδ' ἐπὶ τῷ ἐν γαλιλῆαν ναοῦ τοῦ μεγίστου Θεοῦ, &c. Jos. Antiq. l. 12. cap. 7. Ἰδοὺ τῆς ὁπ τῆς  
 Ἰουδαίας Ἀλεξάνδρου ὅτι λαμπρὰς τεπέμνηκεν, ἐγνωσαν αὐτοὺς Ἰουδαίους ὁμολογεῖν. εἰ-  
 σὶ δὲ οἱ Σαμαρεῖται τοῖς τοῦ φύσιν, ἐν μὲν ταῖς συμφραῖς ὄντας τῆς Ἰουδαίας ἀρνήθη  
 συγγενεῖς εἶναι ἅτας ὃ τι αὐτὸς λαμπρὸν ἴδασιν ἐν τυχεῖς, ἐξαιτίας ὀμπηδασιν  
 αὐτῶν τῇ κοινωσίᾳ, &c. Jos. Antiq. lib. 11. cap. 8

## VERSE I

*c. Quis vides  
p. Volanter &  
procatiter insul-  
tare seruis Chri-  
sti, sunt in eis  
plurimi qui il-  
lum interitum  
c. adeo quero  
evassent, nisi  
seruos Christi to-  
esse fixassent, &  
nunc ingrati su-  
perbia, atq. in-  
pissimam insania  
ejus nomini resi-  
stunt corde per-  
verso ut semper  
ternis tenebris  
puniantur, ad  
quod nomen, ore  
vel subdolo con-  
fugerunt, ut  
temporal. luce  
fruantur. Aug  
de civ Dei lib. 1  
cap. 1.*

descend from the Tribes of *Ephraim* and *Manasseth*, that thereby they might enjoy the <sup>c</sup> priviledges of those people whom otherwise they mortally hated. And so we finde that in the vastation of the City of *Rome* by the *Goibes* and *Barbarians*, when there was but one only refuge allowed the *Romans* for the safety of their lives, namely to fly unto the *Christians Churches*, those very enemies of Christ and his profession, who before had persecuted him, and after returned to their malice again, were yet then as halty to fly unto his Temples, and to assume the title of his servants, as they were after ungratefully malicious in reproaching Christian Religion, as if that had been the provocation of those calamities. And may we not still observe amongst Christians at this day many men, who contrary to the evidence of their judgement and peace of their consciences, conform themselves unto the vanities, curses and companies of this evill world, and like cowards are affraid to adventure on a rigorous and universal subjection to the Truth of Christ, dare not keep themselves close to those narrow rules of *Saint Paul*, to abstaine from jesting which is not seemely, to avoyd all appearances of evill, to reprove the unfruitfull works of darknesse, to speak unto edification, that their words may minister grace unto the hearers, to rejoyce alwayes in the Lord, to give place unto wrath, to recompence evill with good, not to be circumspect and exact in their walking before God, and all this meerey out of suspition of some disrespect & disadvantages which may hereupon meete them in the world, of some remoraes, and stoppage in the order of those projects which they have contrived for their private ends. Now if such purposes as these do startle men from a punctuall and rigorous profession of the Gospell of Christ and his most Holy wayes (notwithstanding our vow in bapisme doth as strictly binde us thereunto, as unto the externall title of Christianity) suppose wee that the same or greater disadvan-

disadvantages should now ( as in the Primitive times ) attend the naked and outward profession of Christ ; would not such men as these fall into downright apostacy, and deny the Lord that bought them ? Certainly our Saviour hath so resolved that case in the very best sort of unregenerate men, noted in the stony ground ; when times of persecution happen, that they are brought to the tryall who it was whom in their profession they loved, Christ or themselves, the excellency of the knowledge of him, or the secure enjoyment of secular contentments, *They will then certainly fall away, and bee offended, Matth. 13. 21.* so profound and unsearchable is the deceitfull heart of man, that by that very reason for which men contend for the outward face and profession of Religion, because they love their pleasures and profits which without such a profession they cannot peaceably enjoy, they are deterred from a close, spirituall and universall obedience to the power thereof, because thereby likewise those pleasures and profits are kept within such rules of moderation as the nature of a boundlesse and unsatisfiable lust will not admit. This is a certaine rule in love, that the motions and desires thereof are strong, and therefore in any thing which the soule loves, it therein strives for excellency and perfection ; and this rule holds most true in religion, because when the soule loves that, it loves it under the apprehension of the greatest good, and therefore by consequence sets the strongest and most industrious desires of the soule upon it. Therefore the *Apostle* saith, that *the Love of Christ*, namely that love of him which is by the Holy Ghost shed abroad in our hearts, constraineth us to live unto him, and to aspire after him *who died for us and rose againe.* Love is as strong as death, it will take no deniall. It is the wing, and weight of the soule, which fixeth all the thoughts, and carrieth all the desires unto an intimate unity with the thing it loves, stirreth up a zeale to remove all ob-

2 Cor. 5. 14, 15

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*Amor concupiscentie non requiescit in quacunque extrinsecã aut superficiali adeptione amat, sed querit amatum perfectè habere, quasi ad intima illius perveniens,*  
 &c. Aquin. 2e qu. 28. art. 2. vid. ibid. art. 4. & 5. Cant. 2. 5. Plal. 119. 20. Eflay 26. 8. Plal. 42. 2. Rom 8. 23. Plal. 119. 5. 10. 31. 47. 54. 81. &c.

*Quodlibet agens propter amorem agit quodcunque agit. Aquin. 1. 2e qu. 28. art. 6.*

stacles which stand betweene it, worketh a languor or failing of nature in the want of it, a liquefaction and softnesse of nature to receive the impression of it, an egress of the Spirits, and as it were an hast of the soule to meet and entertaine it. Whence those expressions of the Saints in Holy Scripture, *Comfort me with apples, stay me with flagons, for I am sicke of love, my soule breaketh for the longing which it hath unto thy judgements at all times. The desire of our soule is to thy Name, and to the remembrance of thee. My soule thirsteth for God, yea for the living God, when shall I come and appeare before God? Wee that have the first fruits of the Spirit groane within our selves, waiting for the adoption, even the redemption of our Bodies. O that my waies were directed that I might keepe thy Commandements, with my whole heart have I sought thee, I have stucke unto thy Testimonies, I will delight my selfe in thy Commandements, thy Statutes have beene my songs; my soule fainteth for thy salvation, &c.* By all which we see that a true love of Christ doth excite strong desires, and an earnest aspiring and ambition of the soule to walke in all well-pleasing, and to be in all things conformable unto him. What the Apostle saith of Spirituall hope, we may truly say of love, (which is the fundamentall affection, and roote of all the rest) *He that hath it indeed in him, purgeth himselfe, even as Christ is pure.* The love of the World, and the things and lusts of the World may indeed consist with the formall profession, but no way with the truth or power of a true love to Christ or his governement. For love is ever the principle and measure of all our actions, such as it is, such likewise wil they be too.

Fourthly, something like love there may be in *natural men* unto Christ, grounded upon the Historical assurance and perswasion of his being now in glory, attended by mighty Angels, filled with all the treasures of wisdom, Knowledge, Grace, Power, and other excellent attributes

attributes, which can attract love even from an enemy; and that he hath and still doth procure such good things for Mankind, in their deliverance from the guilt of sin, and from the wrath to come, as of which, might they but have an exemption from his Spirituall government, and a dispensation to live according to their own lusts still, no man should be more greedily desirous. As *Sampson* met the Lion as an enemy, when he was alive, but after he was slain, he went unto him as to a table; there was only terrour while he lived, but hony when he was dead: so doubtlesse many men, to whom the Bodily presence of Christ, and the mighty Power and Penetration of his heavenly preaching, whereby he smote sinners unto the ground, and *spake with such authority as never man spake*, would have beene unsufferably irksome, and full of terrour (as it was unto the *Scribes* and *Pharisees*, can yet, now that he is out of their sight, and doth not in person, but only by those who are his witnesses torment the inhabitants of the earth, pretend much admiration and thankfull remembrance of that death of his, which was so full of hony for all that come unto him. For as particular dependencies and expectations may make a man flatter and adore the greatnesse of some living Potentate, whose very image notwithstanding the same man doth professedly abominate in other Tyrants of the world who are dead, or upon whom he hath not the same ends: so the selfe-same reason may make men in hypocritical expressions flatter and fawn upon Christ himselfe who is absent, and yet hate with a perfect hatred the very Image of his Spirit, in the power of his Word, and in the lives of his People. The very Scribes and Pharisees, who blasphemed his Spirit, and contrived his death, could yet be contented to be gainers thereby; for so they confesse, *It is expedient for us that one dye for the people.*

Lastly, a false love to Christ may be grounded upon a

*Securus licet  
Aeneam Ruti-  
lumque serocum  
Committis, nul-  
li gravis est per-  
cussus Achilles.  
Quid refert di-  
ctis ignoscat  
Mucius, annon?  
Pone Tigillum,  
redâ lucebis in  
illâ Quae flantes  
ardent qui fixo  
gutturum amant;  
&c. Juvenal.  
Satyr. 1.*

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*false conceit of love to his Ordinances* : For as it is certaine that he who loves the Word and Worship of Christ, as his, doth love him too who is the Author of them ; so it is certaine likewise that that love which is somet mes pretended unto them, may indeed in them fixe upon nothing but accidentall and by-respects. *This people saith the Lord to his Prophet, come, and sit before thee as my people, and they heare thy words, but they will not doe them : for with their mouth they shew much love, but their heart goeth after their covetousnesse.* Here is love in pretence, but falshood in the heart. What then was it which in the Prophet they did thus love ? That presently followes, *Thou art unto them as a very lovely song of one that hath a pleasant voyce, and can play well on an instrument, Ezek 33. 31-32,* that is, it is not my will which in thy Ministry they at all regard, but only those circumstantiall ornaments of gracefull action and elocution which they attend with just alike proportion of sensuall delight, as an eare doth the harmony of a well tuned instrument. For as a man may be much affected with the picture of his enemy, if drawne by a skilfull hand, and yet therein love nothing of the person, but only the cunning of the workman who drew the peece : So a man who hates the life and Spirit of the word of God it selfe, as being diametrically contrary to that spirit of lust, and of the world, which rules in him, may yet be so wonderfully taken with that dexterity of wit, or delicacy of expression, or variety of learning, or sweetnesse of speech, and action, or whatsoever other perfection of nature or industry in the dispensers of that word are most sutable to his naturall affections, as that he may from thence easily cheat his owne conscience, and ground a misperwasion of his love to Gods Word, which yet indeed admireth nothing but the perfections of a man. Nay suppose he meet not with such *lenocinia* to entice his affection, yet the very pacification of the Conscience, which by a notorious neglect



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neglect of Gods ordinances would haply be disquieted, or the credit of bearing conformity to Ecclesiastical orders, and the established service of God in his Church, or some other the like sinister respect may hold a man to such an externall faire correspondence, as by a deceitfull heart may easily be misconstrued a love of Gods Ordinances. Nay further, a man may externally glory in the priviledge of Gods Oracles, he may distinctly beleve, and subscribe to the truth of them, he may therein heare many things gladly, and escape many pollutiones of the world, and yet herehence conclude no cleerer evidence of his love to Christ in his Word, than the unbeleeving Jews, or *Herod, or Ahab, or Simon Magus*, or the foolish Virgins and apostates (all which have attained to some of these degrees) could have done.

For the clearing then of this great case touching the evidence of a mans love to Christ, we must first know that this is not a flower of our owne garden, for every man by nature is an enemy to Christ and his Kingdom, of the Jews mind, *we will not have this man to raigne over us*. And the reason is, because the image of the *old Adam* which we beare, is extremely contrary to the heavenly image of the *second Adam*, unto which we are not born, but must be renewed. And this is certain, our love is according to our likenes, he who hath not the nature and Spirit of Christ, can never love him or move towards him. For love is like fire, *congregat homogenea*, it carrieth things of a nature to one another. Our love then unto Christ must be of a spirituall generation: and it is grounded upon two causes: First, upon the *Proportion* which is in him unto all our desires or capacities, upon the evidence of that unsearchable and bottomles goodness which is in him, which makes him the *fairest of ten thousand, even altogether lovely*. For that heart which hath a spirituall view of Christ, will be able by faith to observe more dimensions of love, and sweetness in him

Ier 7.4:  
Rom 2. 17, 20.  
Hof. 2.2, 3.  
Mark. 6. 20.  
1 King. 21. 27,  
29.

Ag. 8. 13.  
2 Pct. 2. 20.

Eph. 3. 18, 19.

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Psal. 14. 3.

*Amor meus potius meum eo se-  
retur quocumq; se-  
retur. Aug.*

than the knowledge of any creature is able to measure. In all worldly things though of never so curious & delicate an extraction, yet still even those hearts which swimme in them, & glut upon them, can easily discover more dregs than Spirits, nothing was ever so exactly fitted to the soule of man, wherein there was not some defect, or excess, something which the heart could wish were away, or something which it could desire were tempered with it. But in Christ and his kingdom there is nothing unlovely. For as in mā the *all* that is, is full of corruption, so in Christ the *all* that he is, is nothing but perfection. His fulnesse is the center and treasure of the soule of man; and therefore that love which is therupon grounded must needs be in the soule as an univerfall habit and principle, to facilitate every service, wherby we move unto this center. For love is the weight or spring of the soul, which sets every faculty on work, neither are any of those cōmandements grievous which are obeyed in *Love*. And therefore it is called *the fulfilling of the Law*. True love unto Christ keeps the whole heart together, and carries it all oneway, and so makes it universal, uniforme, and constant in all its affections unto God (for unstedfastnes of life proceeds from a divided or double heart, *Iam. 1. 8.*) As in the motions of the heavens, there is one common circumvolution which *ex aequo* carrieth the whole frame daily unto one point from east to west though each severall spheare hath a severall crosse way, of its own, wherin some move with a swifter, & others with a slower motion: So though severall Saints may have their severall corruptions, and those likewise in some stronger than in others, yet being all animated by one and the same Spirit, they all agree in a stedy and uniforme motion unto Christ. If a stone were placed under the concave of the Moone, though there be fire, and aire, and water between, yet through them all it would hasten to its owne place; so bee the obstacles never so many,

many, or the conditions never so various through which a man must passe, through evill report and good report, through terrors and temptations, through a Sea and a wildernesse, through fiery Serpents and sons of *Anak*, yet if the heart love Christ indeed, & conclude that Heaven is its home, nothing shall be able totally to discourage it from hastning thither, whither Christ the fore-runner is gone before.

Secondly, the true *Love* of Christ is grounded upon the evidence of that *Propriety* which the soule hath unto him. And of that mutuall inhabitation and possession which is between them. So that our love unto him in this regard is a kind of selfe love (and therefore very strong) because Christ and a Christian are but one. And the more perswasion the soule hath of this unity, the more must it needs love Christ. For *we love him, because he loved us first*, 1 *Joh.* 4. 16, 19. And therefore our Saviour, from the womans apprehension of Gods more abundant love in the remission of her many and great sins, concludeth the measure and proportion of her love to him. But saith he, *To whom little is forgiven, the same loveth little*, *Luk.* 7. 47.

Now *True Love* of Christ and his Kingdome thus grounded will undoubtedly manifest it selfe, first in an *univerſall extent*, unto any thing wherein Christ is present unto his Church. First, the soule in this case will abundantly love and cherish *the Spirit of Christ*, Entertain with dearest embraces, as worthy of all acceptation, the motions, and dictates, & secret illapses of him into the soule; will be carefull to heare his voyce always behind him, prompting & directing him in the way he should walke, wil endeavour with all readinesse and pliability of heart to receive the impression of his seale, and the testimony which hee giveth in the inner man unto all Gods promises; will feare & suspect nothing more than the frowardnesse of his own nature, which dayly en-

Cant. 2. 16.  
Iohn 14. 23.  
Iohn 17. 21, 23.

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devoureth to quench, grieve, resist, rebell against this Holy Spirit, and to sling off from his conduct againe. Secondly, the soule in this case will abundantly love the *Ordinances of God* (in which by his Spirit he is still walking in the midst of the Churches) for the Law is written in it by the finger of God, so that there is a sutable-nesse and coincidence betweene the Law of God and the heart of such a man. He will receive the Word in the purity thereof, and not give way to those humane inventions which adulterate it, to that spirituall treason of wit and fancy, or of heresie and contradiction, which would stampe the private image and superstition of a man upon Gods own coine, and torture the Scriptures to confesse that which was never in them. He will receive the Word in the *Power, Majesty, and Authority* thereof, suffering it like thunder to discover the Forrest, and to drive out all those secret corruptions which shelter'd themselves in the corners, or deceit of his heart. He will delight to have his imaginations humbled, and his fleshly reasonings non-plus'd, and all his thoughts subdued unto the obedience of Christ. He will receive the Word as a *wholsome potion*, to that very end that it may search his secret places, and purge out those tough & incorporated lusts which hitherto he had not prevailed against. He will take heed of hardning his heart that he may not heare, of rejecting the counsel of God against himselfe, of thrusting away the word from him, of setting up a resolved will of his own against the call of Christ, as of most dangerous down falls to the soule. Lastly, he will receive the word in the *spiritualnesse thereof*, subscribing to the closest precepts of the Law, suffering it to cleanse his heart unto the bottom, he will let the consideration of Gods command preponderate and over-rule all respects of feare, love, profit, pleasure, credit, compliancy or any other charme to disobedience; he will be contented to be led in the narrowest way, to have his secret

cretest corruption reveal'd and remov'd, to expose his  
 conscience with patience under the saving, though se-  
 verest blowes of this spirituall sword. In one word, he  
 wil deny the pride of his owne wit, and if it be the evi-  
 dent truth of God which is taught him, though it come  
 naked, and without any dressing, or contributions of  
 humane fancy, he will distinguish betweene the author  
 and the instrument, betweene the treasure and the ves-  
 sel in which it comes, & from any hand receive it with  
 such awefull submission of heart, as becommeth Gods  
 owne Word. Thirdly, the soule in this case will most  
 dearly love *every member of Christ*. For these two, the  
 love of Christ, & of his members, do infallably accom-  
 pany one another. For though there be a farre higher  
 proportion of love due unto Christ than unto men, yet  
 our love to our brethren is *quoad nos* and *à posteriori*,  
 not only the evidence, but even the measure of our  
 love to Christ. *He that loveth not his brother whom hee  
 hath seene, how can he love God whom he hath not seene?*  
 (saith the Apostle) *1 John 4.20.* hee that hath not love  
 enough in him for a man like himselfe, how can he love  
 God whose goodnesse being above our knowledge re-  
 quireth a transcendency in our love? This then is a sure  
 rule; He that loveth not a member of Christ, loveth not  
 him, and hee who groweth in his love to his brethren,  
 groweth likewise in his love to Christ. For as there is  
 the same proportion of one to five as there is of twenty  
 to an hundred, though the numbers be farre lesse: as the  
 motion of the shadow upon the dial, answereth exactly  
 to that proportion of motion and distance, which the  
 Sunne hath in the Firmament, though the Sunne goeth  
 many millions of miles, when the shadow, it may be,  
 moveth not the breadth of a hand: so though our love  
 to Christ ought to be a far more abundant love, than to  
 any of his members, yet certaine it is that the measure  
 of our progresse in brotherly love is punctually an-  
 swerable

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swerable to the growth of our love to Christ.

Secondly, a true grounded *love unto Christ* will shew it selfe in the *right manner* or conditions of it. Which are principally these three: First, it must be an *incorrupt and sincere love*. *Grace bee upon all those that love the Lord Jesus ἐν ἀκαταρσίᾳ, in incorruption or sincerity*, saith the Apostle, *Eph. 6. 24* that is, on those who love not in word or outward profession and stipulation only, but in deed and truth, or in the permanent constitution of the inner man; which moveth them to love him alwayes and in all things, to hate every false way, to set the whole heart, the study, purpose, prayer and all the activity of our Spirits against every corruption in us, which standeth at enmity with him and his Kingdom. Secondly, it must be a *principall and superlative love*, grounded upon the experience of the soule in it selfe, that there is ten thousand times more beauty and amiableness in him, than in all the honours, pleasures, profits, satisfactions, which the world can afford; that in comparison or competition with him, the dearest things of this world, the parents of our body, the children of our flesh, the wife of our bosom, the blood in our veins, the heart in our breast, must not only be laid down and lost as *sacrifices*, but flattered as *snares* when they draw us away from him. Thirdly, it must be an *unshared and uncommunicable love*, without any corrivals; for Christ as he is unto us all in all, so he requireth to have all our affections fixed upon him: As the rising of the Sun drowneth all those innumerable Stars, which did shine in the Firmament before; so must the beauty of this Sun of righteousness blot out, or else gather together unto it selfe all those scattered affections of the soule, which were before cast away upon meaner objects.

Lastly, true *love unto Christ* will shew it selfe in the naturall and genuine effects of so strong and spirituall a grace: some of the principal I before named, unto which

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we may adde, First, *An universall cheerfull and constant obedience to his holy commandements: If a man, saith Christ, love me, he will keep my Commandements; and my Father will love him, and we will come unto him, and make our abode with him, John. 14. 24.* There is a twofold love, a love which descends, and a love which ascends, a love of *Bounty* and beneficence, and a love of *Duty* and service: so then, as a Father doth then only in truth love his Child, when with all care he provideth for his present education, and future subsistence; so a Child doth then truly love his Father, when with all reverence and submission of heart he studieth to please and to do him service. And this love if it be free & ingenuous, by how much the more not only pure, and equall in it selfe, but also profitable unto him the commandement is, by so much the more carefully will it endeavour the observati- on thereof. And therefore since the soule of a Christian knows that as God himselfe is good, and doth good, so his Law (which is nothing but a ray and glimpse of his own holinesse) is likewise good in it self, and doth good unto those which walke uprightly, it is hereby enflamed to a more sweet and serious obedience thereunto, in the keeping whereof, there is for the present so much sweetnesse, and in the future so great a reward: *Thy Word, saith the Psalmist, is very pure, therefore thy servant loveth it.*

Secondly, *A free, willing, and cheerefull suffering for him and his Gospell: Unto you, saith the Apostle, it is gi- ven in the behalfe of Christ, not only to beleeve on him, but also to suffer for his sake, Phil. 1. 29.* We see how far a hu- mane love either of their Countrey, or of vaine glory, hath transported some heathen men to the devoting and casting away their own lives: How much more should a spirituall love of Christ put courage into us to beare all things, and to endure all things as the Apostle speakes, *1 Corinth. 13. 7.* for him, who bare our sinnes and our stripes,

Psal. 119. 68.  
Psal. 119. 7. 11.  
Mic. 2. 7.  
Esay 45. 19.  
Psal. 119. 140.

Tertull. Apolog.  
cap. ult.

## VERSE 1.

α Ὁ γδο' κόν' α  
 κ' ὅς ἐπι δ' α-  
 λδ' αὐτῶ, κ' ὅς  
 ἔσ' ἐ αὐ' ἡσ' ἰκ' η-  
 τε. κ' πῶς β' αὐ-  
 μα β' λατ' ο' η' μ' ὡ-  
 σαι ἢ βασιλέα  
 μὲ ἢ πῶσω τ' α'  
 μὲ. Euseb. hist.  
 Eccl. i. ; c. 14.

β Πῦρ, κ' σα-  
 εδς, θ' νειῶν τ' ἐ-  
 συσ' α' π' ε' ι' σ, ἀν-  
 ἰομαί, διαίρε-  
 σεις, σκορ' π' ο-  
 μοί ὄσ' ε' α' ν, συγ-  
 κοπαί, μελῶν,  
 ὄλυσιμοί ὄλε-  
 τ' ἃ σ' α' μ' α' ὅ, κ' ὅ  
 κ' ὄλαπ' ἃ τ' ἃ δια-  
 βόλ' α' ἐπ' ἔμ' ἐ  
 ἐρ' χ' ἔ' α' ν, μόνον  
 ἵνα ἵ' α' ὅ κ' ἔ' α' ὅ  
 ἐπ' ἵ' α' ὅ,  
 Ignat. ev. ad Rom.  
 ζ' ω' γ' ἃ  
 κ' ἔ' α' ὅ μ' α' ἵ' α' ὅ -  
 ἐ; ὡν τ' ἃ δ' ἃ  
 κ' ἔ' α' ὅ δ' ἃ π' ἃ ἃ  
 νειν. ὄ ἔ' α' ὅ ἔ' α' ὅ  
 ἐ; α' ὡ' α' ὅ, &c.  
 Ibid.  
 c Psal. 69. 2, 2.  
 Psal. 124. 4, 5.  
 Efsay 8. 7.

stripes, and our burdens for us, which were heavier than all the World could lay on? And this was the inducement of that holy Martyr <sup>a</sup> Polyarp, to dye for Christ, notwithstanding all the persuasions of the persecutors, who by his apostacy would fain have cast the more dishonour upon Christian Religion, and as it were by sparing him, have the more cunningly persecuted that; *This eighty six yeares, saith he, I have served him, and he never in all that time hath done me any hurt, why should I be so ungratefull as not to trust him in death, who in so long a life hath never forsaken me? I am perswaded, saith the Apostle, that <sup>b</sup> neither death, nor life, nor principalties, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shal be able to separate us from the love of God, which is in Christ Iesus our Lord, Rom. 8. 38 39.* Nothing able to turne away his love from us, and therefore nothing shall bee able to quench our love to him. *Many waters, that is, by the usuall expression of the holy Scriptures, many afflictions, persecutions, temptations, cannot quench love, neither can the floods drown it, Cant. 8 6.*

Thirdly, *A zeale and jealous contention for the glory, truth, worship and wayes of Christ*: wicked men pretend much love to Christ, but they indeed serve only their own turnes, as Ivy, which claspes an Oake very close, but only to sucke out sap for its own leaves and berries. But a true love is full of care to advance the glory of Christs Kingdome, and to promote his truth and worship, feares lest Satan and his instruments should by any meanes corrupt his truth, or violate his Church, as the Apostle to the Galatians professeth the feare which his love wrought in him towards them; *I am afraid of you, lest I have bestowed upon you labour in vain. Gal. 4. 11 16.* So we find what contention, and disputation, and strife of Spirit, the Apostles and others in their Ministry used; when Christ and his holy Gospell was any way



way either injured by false brethren, or kept out by the idolatry of the places to which they came, *Acts* 15.2. *Act.* 17.16. *Act.* 18.25. & 19 8. *Gal.* 2.4,5, *Iude* v.2.

Lastly, *A longing after his presence, a love of his appearing,* a desire to be with him, which is best of all, a seeking after him, and grieving for him, when for any while he departs from the soule, a waiting for his Salvation, a delight in his Communion, and in his Spirituall refreshments, a communion with him in his secret chamber, in his houses of wine, and in his galleries of love. By which lovely expressions the Wise man hath described the fellowship which the Church desireth to have with Christ, and that abiding and supping of Christ with his Church, feasting the soule with the manifestations of himselfe and his Graces unto it, *Psal.* 42.3. & 105.4. *2 Cor.* 5.2,2 *Tim.* 4.8. *Phil.* 1.23. *Cant.* 3.1,2. *Cant.* 5.6,8. *Gen.* 49. 18. *Psal.* 119. 131. *Cant.* 1.4. & 2.4. *Cant.* 7.5. *Ion.* 14.21,23. *Revel.* 3,20.

Having thus by occasion of the enemies of Christ, spoken something of the true and false Love which is in the world towardshim: we now proceed to the particulars mentioned before. And the first is the *tearme of Duration*, or measure of time in the Text, *Untill*. It hath a *double relation* in the words, unto Christs Kingdome, and unto his *Enemies*. As it looks to the Kingdome of Christ, it denotes both the *Continuance* and the *Limitation* of his Kingdome, The continuance of it in his own Person, for it is there fixed and intransient. He is a King without successors, as being subject to no mortality, nor defect, which might be by them supplied. The Kingdome of Christ (as I observed) is either *Naturall*, as he is God, or *Dispensatory*, and by *Donation* from the Father, as he is Mediator, and not only of the former, but even of this likewise the Scripture affirms that it is *Eternall*. It is a Kingdome set up by the God of Heaven, and yet it shall never be destroyed, but *stand for ever*, *Dan.* 2.44. I have  
set

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set my King upon my Holy hill of Sion, that notes the unct ion and donation, *Psalme 2.6.* and in mount Sion where God hath set him, he shal raigne from henceforth even for ever, *Mic.4.7.* Though he be a Childe borne, and a Sonne given, yet *of the encrease of his Government and Peace there shall be no end*; upon the Throne of *David*, and upon his Kingdome, to order it, and to establish it with judgement and justice, from henceforth for ever and ever, *Esay 9.6.7.* unto the Sonne hee saith, *Thy Throne, O God is for ever and ever, Heb.1.8.* And here we must distinguish betweene the *substance* of Christs Kingdome, and the *forme or manner of administering* and dispensing it. In the former respect it is, *absolutely Eternal*, Christ shall be a Head and rewarder of his members, an everlasting Father, a Prince of peace unto them for ever. In the latter respect it shall be *Eternall according to some acception*, that is, it shall remaine untill the consummation of all things, as long as there is a Church of God upon the Earth, there shall be no new way of Spirituall and Essentiall government prescribed unto it, no other Vicar, Successor, Monarch, or Vsurper upon his Office by God allowed, but he only by his Spirit in the dispensation of his Ordinances shall order and overrule the consciences of his people, and subdue their enemies. Yet he shall so raigne till then, as that he shall then cease to rule in *such manner* as now he doth, when the end comes; *Hee shall deliver up the Kingdome to God the Father, and when all things shall be subdued unto him, he also himselfe shall be subject unto him that put all things under him, that God may bee all in all, 1 Cor. 15. 24, 28.* He shall so returne it unto God, as God did conferre, and as it were, appropriate it unto him; namely, in regard of judiciary dispensation and execution, in which respect our Saviour saith, that as touching the present administration of the Church, *The Father judgeth no man, but hath committed all judgement, and hath given authority*

rity to execute it unto his Sonne, Iohn 4.22,27. Now Christ governeth his Church by the Ministry of his Word and Sacraments, and by the effusion of his Spirit in measure and degrees upon his members; by his mighty, though secret power he fighteth with his enemies, and so shall doe till the resurrection of the dead, when death, the last enemy shall bee overcome, and then in these respects his Kingdome shall cease for he shall no more exercise the Offices of a Mediator in compassionating, defending, interceding for his Church; but yet he shall still sit and reigne for ever as God, coequal with his Father, and shall ever bee the Head of the Church his Body. Thus we see though Christs Kingdome in regard of the *manner of dispensation*, and present execution thereof, it be *limited* by the consummation of all things; yet in it selfe it is a Kingdome which hath neither *within* the seeds of mortality, nor *without* the danger of a concussion, but in the substance is immortall, though in regard of the Commission and Power which Christ had as Mediator to administer it alone by himselfe, and by the fullness of his Spirit, it be at last voluntarily resigned into the hands of the Father, and Christ as a part of that great Church become subject to the Father, that God may be all in all.

-Now the grounds of the *Constancy of Christ government* over the Church, and by consequence of the Church it selfe which is his Kingdome, are amongst others these, First, the *Decree and promise of God* sealed by an Oath, which made it an adamantine and unbended purpose, which the Lord would never repent of nor reverse, All Gods Counsels are immutable (though he may alter his workes, yet he doth never change his Will,) but when he sealeth his Decree with an Oath, that makes there immutability past question or suspicion. In that case it is impossible for God to change, because it is impossible for God to lye, or deny himselfe, *Hebr. 6. 18.* Now upon such

Iam. I. 17.

Non mutat voluntatem, sed vult mutationem, 4 qu. part.

I. qu. 19 art. 7.

Aug. Confess. lib.

12. c. 15. de civ.

Dei. lib. 14. c. 11.

lib. 22 cap. 1. de.

Trin. lib. 5. c. 16.

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such a Decree is the Kingdome of Heaven established. *Once have I sworne by my Holinesse that I will not lie unto David,* saith the Lord, *Psal. 89. 35.* *Once,* that notes the constancy and fixednesse of Gods promise; *By my Holinesse,* that notes the inviolableness of his Promise; as if he should have said, Let me no longer be esteemed an Holy God than I keep immutably that Covenant which I have sworne unto *David* in my truth.

Secondly, the *free gift of God* unto his Sonne Christ, whereby he committed all power and judgement unto him. And Power is a strong argument to prove the stability of a Kingdome, especially if it be on either side supported with wisdom and righteoufnesse, as the Power of Christ is. And therefore from his Power he argues for the perpetuity of his Church to the end of the World, *All power is given mee in Heaven and Earth: Goe yee therefore and preach the Gospell to all Nations; and loe I am withyou alwaies to the end of the World,* *Matthew 28. 18. 20.* And the argument is very strong and emphaticall, for though kingdomes of great power have beene and may be subdued, yet the reason is, because much power hath stil remained in the adverse side; or if they have been too vast for any smaller people to roote out, yet having not either wisdom enough to actuate so huge a frame, or righteoufnesse to prevent or purge out those vitious humours of emulation, sedition, luxury, injustice, violence & impiety, which like strong diseases in a body, are in states the preparations and seminaries of mortality; they have sunke under their owne weight, and beene inwardly corrupted by their owne vices, But now first, the Power of Christ in his Church is universall, there is in him *All Power*, and no weaknesse; no Power without him or against him; and therefore no wonder if from a fulnesse of Power in him, and an emptinesse in his enemies, the argument of continuance in his Kingdome doth infallibly follow: for  
what

*Vid. Arist. Polit.*  
*lib. 5.*

*In se magna ru-*  
*unt letishunc*  
*namina rebus*  
*Crescendi posue-*  
*re modum,*  
*Lucan.*

what man, if he were furnished with all sufficiency, would suffer himselfe to be mutilated and dismembred, as Christ should, if any thing should prevaile against the Church, which is his fulnesse. Again, this power of Christ is supported with *wisdome*, it can never miscarry for any inward defect, for the *wisdome* is proportionable to the power; this, *All power*, and that, *All the treasures of wisdome*. Power able by weaknesse to confound the things that are mighty, and *wisdome* able by foolishnesse to bring to nought the understanding of the prudent. And both these are upheld by *righteousnesse*, which is indeed the very soule and sinewes of a Kingdome, upon which the Thrones of Princes are established, and which the Apostle makes the ground of the perpetuity of Christs Kingdome, *Thy Throne, O God, is for ever and ever, a scepter of righteousnesse is the scepter of thy Kingdome, Hebr. 1. 8.*

Thirdly, the quality of Christs Kingdome is to be a *growing Kingdome*, though the originals thereof be but like a graine of mustard-seed, or like *Eliahs* cloud to a humane view despicable, and almost below the probabilities of subsistence, the object rather of derision than of terrour to the world; yet at last it groweth into a widenesse, which maketh it as catholike as the world. And therefore that which the Prophet *David* speaks of the Sunne, the Apostle applies to the Gospell, *Rom. 10. 18.* to note that the circle of the Gospell is like that of the Sunne, univerrall to the whole world. It is such a kingdome as groweth into other kingdomes, and eats them out. The little stone in *Nebuchadnezzars* vision (which was the Kingdome of Christ, for so *Jerusalem* is called a stone, *Zech. 12. 3.*) brake in peeces the great Monarchies of the earth, and grew up into a great mountaine which filled the world, *Dan. 2. 34, 35.* for the kingdomes of the earth must become the kingdoms of the Lord, and of his Christ, *Revel. 11. 15.* Therefore

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the Prophets expresse Christ and his Kingdome by the name of a *Branch*; which groweth up for a standard and ensigne of the people, *Esay 11. 1. 10. Zech. 3. 8.* A branch which growes, but never withers. It hath no principles of death in it self; & though it be for a while subject to the assaults of adversaries, & forren violence, yet that serves only to try it, and to settle it, but not to weaken or overturne it. The gates of Hell, all the powers, policies, and lawes of darknesse, shal never prevaile against the Church of Christ: he hath bruised, and judged, and trodden downe Satan under our feet. He hath overcome the world; he hath subdued iniquity, he hath turned persecutions into seminaries, and resurrections of the Church; he hath turned afflictions into matters of glory and rejoycing; so that in all the violence which the Church can suffer, it doth more than conquer, because it conquers not by repelling, but by suffering.

And this shewes the sacriledge and sawcinesse of the Church of *Rome*, which in this point doth with a double impiety therfore pervert the Scriptures, that it may derogate from the honor of Christ and his kingdome: And those things which are spoken of the infallibility, authority, and fulnesse of Power which Christ hath in his body, of the stability, constancy, and universality of his Church upon earth, doth arrogate only to the *Pope* and his See at *Rome*. As the *Donatists* in *Saint Augustines* time from that place of the Spouse in the *Canticles*, tell me, O thou whom my soule loveth where thou feedest, where thou makest thy flocke to rest in *Meridie*, excluded all the world from being a Church, save only a corner of *Africa*, which was at that time the nest of those hornets: So because Christ sayes, his Church is built upon a rocke, and the gates of hell shall not prevaile against it; therefore the *Romanists* from hence conclude all these priviledges to belong to them, & exclude

*Aug. Epist. 48.*  
*Tom 7. de uni-*  
*lat. Eccles. 6. 16.*

clude all the famous Churches of the world besides from having any communion with Christ the Head. That scornful expostulation which *Harding* makes with that renowned & incomparable Bishop (under whose hand he was no more able to stand, than a whelp under the paw of a Lion) shall we now change the song of *Micheas* the Prophet, Out of Sion shall come the Law, and the Word of the Lord from *Jerusalem*; and sing a new song, out of *Wittenberg* is come the Gospell, and the Word of the Lord from *Zurich* and *Geneva*? may most truly and pertinently be reported upon himselfe and his faction, who boldly curse and exclude all those Christian Churches from the Body of Christ, and the hope of salvation, who will not receive lawes from *Rome*, nor esteeme the Cathedrall determinations of that Bishop (though haply in himselfe an impure, diabolicall and intollerable beast, as by their owne confessions many of them have beene) to be notwithstanding the infallible Edicts of the Spirit of God, and as undoubtedly the Word of Christ, as if *S. Peter* or *Saint Paul* had spoken it. An arrogancy than which there is scarce any more expresse and characteristicall note to discern *Antichrist* by. It is true that Christs regal power doth always shew forth it self in upholding his Catholike Church, and in revealing unto it out of his Sacred Word such necessary truths as are absolutely requisite unto its being and salvation; but to bind this power of Christ to one man, and to one See, (as if like the *Pope*, he were infallible only in *S. Peters* chaire) is the meer figment of pride and ambition without any ground at all, raised out of a heap & aggregation of monstrous presumptions, of humane, and some most disputable, others most false conceits, of which though there be not the least *vestigia* in sacred Scriptures, yet must they be all first rested in for indubitate principles, and laid for sure foundations before the first stone of Papall authority

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B. Jewels De-  
fence of the A-  
pology, part 4.  
page 360.

<sup>a</sup> *Idem* a *Roma-  
no pontifice di-  
vidi, quod ab  
universa Eccle-  
sia separari, Ba-  
zor to 2. A. 254.  
§ 120.*

<sup>b</sup> *Grantzius in  
Metropol. l. 5. c. 1  
in Bonifacio 6.  
Stephano 6.*

*Th. odore, Chri-  
stophoro, Iuanne  
12. Sylvestro 2.  
Sig. de R. gna  
Italiae lib. 7.*

*Annos 64.  
Guiciard. de  
Alex. 6 lib. Hist.  
1. pag. 3. 4.*

*Pet. Pembus de  
eodem in Hist.  
Pecet. lib. 6.*

*Platina in Chri-  
stophoro 1 Iuan.  
13. Sylvestro 2.  
&c.*

*Vid. Mornæum  
de Ecclesia. ca. 9  
Reyrol Confer.*

*c. 7 divis 1. & 5  
B. Carleton of  
Iuridict. cap 7*

*B. Vsher de  
statu Ecclesie,  
cap. 3, 4, 5.*

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*c Bellarm. lib. 1.  
de Pontif. Rom.  
cap. 9.*

can be raised. As first, that the externall and visible regiment of the whole Church is Monarchical, and that there must be a predominant Mitris Church set over all the rest, to which in all points they must have recourse, & to whose decisions they must conforme without any hesitancy, or suspicion at all; whereas the Apostle tels us that the unity of the Church is gathered by many Pastors and Teachers, *Eph. 4. 11, 12, 13.* for as if severall needles bee touched by so many severall Load-stones (all which have the selfe-same specifical vertue in them) they do all as exactly bend to one and the same point of Heaven, as if they had been thereunto qualified by but one: so in as much as Apostles, Prophets, Evangelists, Pastors, Teachers, come all instructed with one and the same Spirituall truth and power towards the Church, therefore all the faithfull, who are any where by these multitudes of Preachers taught what the truth is in Iesus, do all by the secret sway and conduct of the same Spirit of Grace ( whose peculiar Office it is to guid his Church in all necessary & saving truth ) with an admirable consent of heart, and unity of judgement incline to the same end, and walke in the same way, acknowledging no Monarch over their consciences but Christ, nor any other Ministeriall application of his Regall power in the Catholike Church, but only by severall Bishops and Pastors, who in their severall particular compasses are endowed with as plenary and ample Ministeriall power, as the Pope and his Consistory within the See of Rome.

Secondly, that *Peter* was Prince and Monarch, Rock and Head in this Vniversall Church, and that he alone was *custos clavium*, and all this in the vertue of Christs promise & commission granted unto him, Thou art *Peter*, & upon this Rock will I build my Church, feed my sheep, feed my lambs, unto thee will I give the keys of the kingdome of Heaven: In which respect *Baronius* calleth

*Baron. an. 33.  
lect. 17.  
Bellar. de Pontif.  
Rom. lib. 1. c. 10.*

leth



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leth him \* *Lapidem primum*, the chiefe stone; and againe, though Christ, saith he, be the Auther and moderator of his Church, yet the Princedome and Monarchy he hath conferred upon \* *Peter*; and therefore as no man can lay any other foundation than that which is laid, namely, Christ, so no man can lay any other than that which Christ hath laid, namely, *Peter*. And it is wonderfull to consider what twigs and rushes they catch at, to hold up this their monarchy. <sup>b</sup> Because *Peter* did preach first, therefore he is Monarch of the Church. By which reason his Monarchy is long since expired, for his pretended successors scarce preach at all. And yet if that may be drawne to any argument, it proves only that he was *Lapis primus*, the first in order and in forwardnesse to preach Christ (as it became him who had three times denied him) but not *Lapis primarius*, the chief in dignity, and jurisdiction over the rest: and why should it not be as good an argument to say, that *James* had the dignity of precedence before *Peter*, because *Paul* first names *James*, and then *Cephas*, and that in a place where he particularly singles them out as pillars and principall men in the Church, as to say that *Peter* hath jurisdiction over *James* and the rest, because in their Synods and assemblies he was the chief speaker? <sup>c</sup> Because *Peter* cured the lame man that sat at the gate of the Temple, therefore he is universall Monarch. By which reason likewise *Paul* who in the self same manner cured a creeple at *Lystra*, should fall into competition with *Peter* for his share in the Monarchy. But the people there were not so acute disputants as these of *Rome*, for though they saw what *Paul* had done, yet they concluded the dignity and precedence for *Barnabas*, they called him *Jupiter*, and *Paul Mercury*. Again, because *Peter* <sup>d</sup> pronounced sentence upon *Ananias*, therefore he is Monarch of the Univerfall Church: and why *Paul* should not here likewise come in for his share, I know not, for he

\* *Quod non auditur: Præter Christum (inquit) non potest aliud fundamentum poni; quod sit item primum De sign. Ecclesie l. 18. c. 1. ob. 5. a Sicut (quod certum est) nemo potest aliud ponere fundamentum, præter id quod positum est, quod est Christus; ita etiã nec aliud quisquam poterit, quia quod posuit Christus, neq; non est quod ipse firmavit, dicens, Tu es Petrus, &c. Bar. An. 33. § 20*  
<sup>b</sup> *Baro. An. 34. § 247. Borzius de sign. Ecclesie. lib. 18. c. 1. 2. Bellar. d. Rom. Pontifici. l. 1. c. 17. 25.*  
<sup>c</sup> *Baron. An. 34. § 264.*

<sup>d</sup> *Baron. Ibid. § 269.*

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also passed judgment upon *Elimas* the forcerer (and we no where find that he derived his authority, or had any commission from *Peter* to do so.) And surely if by the same Apostolicall and infallible Spirit of Christ, (which they both immediatly received from Christ himselfe) Saint *Paul* did adjudge *Elimas* to blindnesse, by the which Saint *Peter* adjudged *Ananias* to death, I see not how any logick from a parity of actions can conclude a disparity of persons, except they will say that it is more Monarchicall to adjudge one to death than another to blindnesse. Againe, because *Peter* healed the sick by his shaddow, therefore *Peter* is Monarch of the univerrall Church: and even in this point *Paul* likewise may hold on his competition, for why is not the argument as good that *Paul* is Monarch of the Church, because the handkerchiefs and aprons which came from his body did cure diseases, and cast out Devils, as that *Peter* is therefore Monarch, because by the overshaddowing of his body the sick were healed? But the truth is, there is no more substance in this argument for *Peters* principality, than there is for their supposed miraculous vertue of images and relicks of SS, because the shaddow, which was the image of *Peter*, did heale the sick, for that also is the Cardinals great argument. Againe, because *Peter* was sent to *Samaria* to confirme them in the faith, and to lay hands on them that they might receive the holy Ghost, and to confound *Simon Magus* the forcerer, therefore he is primate of the Catholike Church, and hath Monarchicall Jurisdiction. And yet the Pope is by this time something more Monarchicall than *Peter*, for he would thinke scorne to be sent as an Ambassadour of the Churches from *Rome* to the *Indians*, amongst whom his Gospel hath been in these latter ages preached; and doubtlesse they would be something more confirmed than they are by the soveraigne vertue of his Prayers, and presence. But alas, what argument is it of Monarchy

to

Baron. Ibid.

§ 274.

Ibid. § 275. An.

35: § 9. 25.

to be sent by others in a message, and that too not without an associate, who joynd with him in the confirmation of that Church? and if the confuting, or cursing of *Simon Magus* were an argument of primacy, why should not Saint *Pauls* cursing of *Elimas*, and *Hymeneus* and *Alexander*, and Saint *Johns* of *Cerintbus* be arguments of their primacy likewise? Again, because *Paul* went up to *Jerusalem* to see *Peter*, therefore *Peter* was Monarch of the Catholike Church. And why should not by this argument *Elizabeth* be concluded a greater woman than the Virgin *Mary*, and indeed the Lady of all women, because the blessed Virgin went up into the hill country of *Iudea*, and entred into the house of *Zacharias* and saluted *Elizabeth*? but we finde no argument but of equality in the Text, for he went to see him as a brother, but not to do homage to him, or receive authority from him as a Monarch, else why went he not up immediately to *Jerusalem*, but staid three yeares, and preached the Gospel by the commission he had received from *Christ* alone? And how came *S. Paul* to be so free, or Saint *Peter* to be so much more humble than any of his pretended successors as the one to give with boldnes, the other with silence and meeknesse to receive for fore a reproofe in the face of all the brethren as many yeares after that did passe betweene them. Certainly Saint *Paul* in so long time could not but learn to know his distance, and in what manner to speak to his Monarch and Primate. By these particulars we see upon what sandy foundation this vast and formidable Babel of Papall usurpation and power over the Catholique Church is erected (which yet upon the matter is the sole principle of Romish religion, upon which all their faith, worship and obedience dependeth.) But we say that as *Peter* was a foundation, so were all the other Apostles likewise, *Eph. 2. 20. Rev. 21. 14.* and that upon the same reason. For the Apostles were not foundations of

Baron. An. 39.  
S. 6.

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the Church by any dignity of their persons, as Christ the chiefe corner stone was, but by the vertue of their *Apostolicall* office, which was *universall jurisdiction* in governing the people of Christ; *universall commission* in instructing them, and a *Spirit of infallibility* in revealing Gods wil unto them throughout the whole world. And therefore as *Peter* had the keyes of the Kingdome of Heaven to remit or retaine the sins of men; so likewise had the other Apostles, *Ioh. 20. 23.* That Christs charge to *Peter*, *Feed my sheep, feed my lambs*, is no other in substance than his commission to them all, *Go teach all nations baptizing them in the name of the Father, the Son and the Holy Ghost.* And that the particular directing of it unto *Peter*, and praying for him, was with respect unto his particular only by way of comfort and confirmation, as being then a weake member, not by way of dignity, or deputation of Christs own regall power to him in the visible Church. For all the offices of Christ are intransient and uncommunicable to any other in as much as the administration and execution of them dependeth upon the dignity of his person, and upon the fulnes of his Spirit, which no mortall man or immortal Angel is capable of. But all this is not enough to be granted them for the raising their authority. But then thirdly, we must grant them too that *Peter*, thus qualified, was *Bish. of Rome*, for prooffe wherof they have no testimony of Holy Scriptures, but only humane tradition, *Cui impossibile non est subesse falsum.* So that in this which is one of the maine principles they build upon, their Faith cannot be resolved into the Word of God, and therefore is no Divine Faith. Fourthly, that he did appoint that Church to be the Monarchicall and fundamentall See to all other Churches; for hee was *Bishop* as well of *Antioch* as of *Rome*, by their own confession. And I wonder why some of his personall vertue should not cleave to his Chaire at *Antioch*,

but

Bellar. de Rom.  
Pontif. l. 2. c. 12  
Baron. An. 39.  
S. 16. 26.

but all pass over with him to another place. Fifthly, that he did transmit all his prerogatives to his successors in that chaire. By which assertion they may as well prove that they all (though some of them have beene forcerers, others murderers, others blasphemousatheists) were inheritors of S. *Peters* love to Christ, for frō thence our Saviour inferres, *feede my sheepe*, to note that none feed his sheepe, but those that love his Person. Lastly, that that long succession from S. *Peter* untill now hath ever since beene legall, and uninterrupted. Or else the Church must sometimes have been a monster without a head. We grant that some of the Ancients argue from succession in the Church; but it was while it was yet pure, and while they could by reason of the little space of time between them and the Apostles, with evidence resolve their doctrine through every *medium* into the preaching of the Apostles themselves. But even in their personall succession who knoweth not what *Simonies* and *Sorceries* have raised divers of them unto that degree? And who is able to resolve, that every Episcopall ordination of every Bishop there hath been valid, since thereunto is requisite both the intention and orders of that Bishop that ordained him. These and a world of the like uncertainties must the faith of these men depend upon, who dare arrogate to themselves the prerogatives of Christ, and of his Catholique Kingdom. But I have been too long upon this argument.

Again, this point of the stability of Christs Kingdom is a ground of strong confidence and comfort to the whole Church of Christ, against all the violence of any outward enemies wherewith sometimes they may seem to be swallowed up. Though they associate themselves, and gird to the battle, though they take counsell and make decrees against the Lords anointed and against his spouse, yet it shall all come to nought, and be broken in pieces, all the smoake of hell shall not be able to extinguish,

*Tertull. de præscript. c. 19. 22.*  
*Aug. Epist. 165.*  
*De dissidio Donatist.*

tinguish, nor all the power of hell to overturne the Church of God, and the reason is, *Immanuel*, God is with us, *Esa* 8.9,10. That *anynting* which the Church hath received shall deliver it at last from the yoke of the enemy, *Esa*.10.27. Though it seem for the time in as desperate a condition as a dry stick in the fire, or a dead body in the grave, yet this is not indeed a sepulture, but a semination. Though it seeme to be cast away for a season, yet in due time it will come up and flourish againe, *Zech*. 3.2. *Ezek*. 37. 11. And this is the assurance that the Church may have, that the Lord can save and deliver a *Second time*, *Esay* 11. 11. that he is the *same God yesterday, and to day, and for ever*; and therefore such a God as the Church hath found him heretofore, such a God it shall find him to day, and for ever, in the returnes and manifestations of his mercy. Which discovers the folly, and foretels the confusion of the enemies of Christs Kingdome, they conceive mischief, but they bring forth nothing but vanity, *John* 15 35. They conceive chaffe, and bring forth stubble, *Esay* 33. 11. They imagine nothing but a vaine thing, their malice is but like the fighting of briars & thornes with the fire, *Esay* 27.4. *Nabum*. 1 10. like the dashing of waves against a rock, like a mad man shooting arrowes against the Sun, which at last returne upon his owne head; like the puffing of the fanne against the corne, which driveth away nothing but the chaffe, like the beating of the wind against the saile, or the foming and raging of the water against a mill, which by the wisdom of the artificers, are all ordered unto usefull and excellent ends. And surely when the Lord shall have accomplished his work on Mount Sion, when he shall by the adversary, as by a fanne have purged away the iniquity of *Jacob*, and taken away his sinne, he will then returne in peace and beauty unto his people againe. Looke on the preparation of some large building, in one place

place you shall see heaps of lime, and mortar, in another piles of timber, every where rude, and indigested materials, and a tumultuary noyle of axes and hammers, but at length the artificer sets every thing in order, and raiseth up a beautifull structure : such is the proceeding of the Lord in the afflictions & vastations of his Church, though the enemy intend to ruine it, yet God intends only to reparaire it. Thus far as *Donec* respects Christs Kingdome in it selfe.

Now as it respecteth the enemies of Christ, it notes, First, *The present inconsummateness of the victories*, and by consequence the *intranquillity of Christs Kingdome* here upon the earth. All his enemies are not yet under his feet, Satan is not yet shut up, the rage of hell, the persecutions and policies of wicked men, the present immunity of desperate sinners, are evidences that Christ hath yet much work to do in his Church. But doth not the Apostle say, that *all things are put under his feet?* *Eph. 1. 22.* It is true *quoad iudiciariam potestatem*, but not *quoad exercitium potestatis*. He shall not receive any new power to subdue his enemies, which he hath not already; but yet he can execute that power when and how he will. And he is pleased to suffer his enemies in this respite of their reprivall, to rage, and revile, and persecute him in his members. Every wicked man is *condemned already*, and hath the wrath of God *abiding upon him*, *John 3. 18. 36.* Only Christ doth suspend the execution of them for many weighty reasons. As first, to shew his patience and long suffering towards the vessels of wrath, for he ever comes first with an offer of peace, before he draws the sword, *Rom. 2. 4. Rom. 9. 22. Dent. 20. 10, 13. Luk. 10. 5, 11.* Secondly, to magnifie the power of his protection and providence over the Church in the midst of their enemies, for if the Lord were not on the Churches side when man riseth up against it, if he did not rebuke the proud waves, and set them

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\* Ier. 5. 22.

*Aegyptus mari  
concoitate de-  
pressior Et tamen  
precepta creato-  
ris tanquam  
compedibus coer-  
cetur mare Rubrum  
ne in Aegyptum irru-  
pat Basil. Mag.  
Hexamer.  
H. mil. 4.*

them their bounds how far they should go, there could be no more power in the Church to withstand them, than in a leuell \* of sand to resist an inundation of the Sea, *Psal. 124. 1, 5.* Thirdly, to reserve wicked men unto the great day of his appearing, and of the declaration of his power and righteousnesse, wherein all the world shall see the spectators and witnesses of his just and victorious proceedings against them, *Act. 17. 31.* Fourthly, to shew forth his mighty power in destroying the wicked altogether. They who here carried themselves with that insolence, as if every particular man meant to have plucked Christ out of his Throne, shall there altogether be brought forth before him. That as the righteous are reserved to have their full Salvation together, *1 Thes. 4. 17.* so the wicked may be bound up in bundles, and destroyed together, *Psalms. 37. 38. Esay 1. 28.* Fifthly, to fill up the measure, and to ripen the sins of wicked men: for the Lord puts the wickednesse of men into an Epha, and when they have filled up their measure, he then scaleth them up unto the execution of his righteous judgments. And hence it is that the Scripture calleth wicked men *Vessels fitted for destruction*, for they first fill themselves with sin, and then God filleth them up with wrath and shame. Sixthly, to fill up the number of his Elect, for he hath many sheep which are not yet within his fold, and they many of them the posterity of wicked men, *Job. 10. 16.* Seventhly, to fill up the measure of his own sufferings in his members, that they may follow him unto his Kingdome through the same way of afflictions as he went before them, *Col. 1. 24. Revel. 6. 11.* Eighthly, to exercise the Faith of his Church, to drive the faithful with the Prophet *Habakuk* into their watch-tower, and with *David* into the Sanctuary of the Lord, there to wait upon him in the way of his judgements, to consider that the end of the righteous man is peace, and that the pride and prosperity of

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the wicked is but as the fat of lambs, and as the beauty of grasse; that God hath set them in slippery places, and will cast them downe at the last, *Hab. 2. 1, 3. Psal. 37. 2. 10. 20. Psal. 73. 18.* Lastly, to weane the faithfull from earthly afflictions, and to kindle in them the desires of the Saints under the Altar, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? Revel. 6. 10.*

Secondly, as *donec* notes the Patience of CHRIST towards his enemies, so it notes likewise that there are *fixed bounds and limits unto that patience*, beyond which he will no longer forbear them. There is an appointed day, wherein he will judge the world with Righteousnesse, *Act. 17. 31.* There is a yeare of vengeance, and of recompences for the controversies of Sion, *Esay 34. 8.* The wild Ass that sucketh up the wind at her pleasure may be found in her moneth, *Ier. 2. 24.* The Lord seeth that the day of the wicked is comming. It is an appointed time though it tarry, yet if we wait for it, it wil surely come, it will not tary, *Psa. 37. 13. Hab. 2. 3.* Well then let men goe on with all the fiercenesse and excesse of riot they will, let them walk in the way of their heart, and in the sight of their eyes, yet all this while they are in a chain, they have but a compasse to go, and God will bring them to judgement at the last. When the day of a drunkard and riotous person is come, when he hath taken so many hellish swallows, and hath filled up the measure of his lusts, his marrow must then lie down in the dust, though the cup were at his mouth, yet from thence it shall be snatch'd away, and for everlasting he shall never tast a drop of sweetnesse, nor have the least desire of his wicked heart satisfied any more. A wicked mans finnes will not follow him to hell to please him, but only the memory of them to be an everlasting scourge, & flame upon his conscience. O then take heed of ripening sinne, by custome, by security, by insensibility, by impudence

## VERSE I.

pudence and stoutnesse of heart, by making it a mocke,  
 a matter of glory and of boasting, by stopping the eare  
 against the voyce of the Charmer, and turning the back  
 upon the invitations to mercy, by resisting the Evi-  
 dence of the Spirit in the Word, and committing sinne  
 in the light of the Sunne: for as the heate of the Sunne  
 doth wither the fruit that falls off, and ripen that which  
 hangs on the tree; so the Word doth weaken those lusts  
 which a man is desirous to shake off, & doth ripen those  
 which the heart holds fast & will not part with. When  
 was *Israel* overthrowne, but when they mocked the  
 Messengers of God, and despised his Word, and misused  
 his Prophets, and rejected the remedy of their sin? and  
 when was *Juda* destroyed, but when they hardened  
 themselves against the Word, and would not take no-  
 tice of the day of their peace? Alas, what haste do  
 men make to promote their owne damnation, and to  
 go quickly to Hell, when they will breake through  
 the very Law of God, and through all his Holy Ord-  
 nances, that they may come thither the sooner, as if the  
 Gate would be shut against them, or as if it were a  
 place of some great preferment; as if they had to doe  
 with a blind God which could not see, or with an im-  
 potent God which could not revenge their impieties.  
 Well, for all this, the Wise mans speech will prove true  
 at the last, *Know that God will bring thee unto judge-  
 ment.*

Thirdly *donec* notes the infallible accomplishment of  
 Christs victories and triumph over his enemies at the  
 last, when the day is come wherein he will be patient  
 towards them no longer. The Prophet giveth three ex-  
 cellent reasons hereof in one ver. *Esay* 33.22. The Lord  
 is our judge, the Lord is our Lawgiver, the Lord is our  
 King, he will save us. He is our Judge, and therefore  
 certainly when the day of tryall is come he will plead  
 our cause against our adversaries, and will condemne  
 them,

them, *Mich. 7.9.* But a judge cannot do what pleaseth himselfe, but is bound to his rule and proceedeth according to established lawes. Therefore he is our Lawgiver likewise, and therefore he may himselfe appoint Lawes according to his owne will, but when the will of the Iudge, and the Rule of the Law do both consent in the punishing of offenders, yet then still the King hath a liberty of mercy, and he may pardon those whom the Law and the Iudge have condemned. But Christ who shall judge the enemies of his Church according to the Law which himselfe hath made, is himselfe the King, and therefore when he revengeth, there is none besides nor above him to pardon, So at that day there shall be a full manifestation of the Kingdome of Christ, none of his enemies shall move the wing, or open the mouth, or peepe against him.

The second thing formerly proposed in this latter part of the verse was, *The Author* of subduing Christs enemies under his feet [*1 the Lord*] Wicked men wil never submit themselves to Christs kingdome, but stand out in opposition against him in his Word and wayes. When Gods hand is lifted up in the dispensation of his Word and threatnings against sin, men wil not see *Esay 26.11* And therefore he saith, *My spirit shall not alwayes strive with men*, to note that men would of themselves alwayes strive with the Spirit, and never yeeld nor submit to Christ. Though the patience and goodnesse of God should lead them to repentance, and forewarn them to flie from the wrath to come, yet they after their hardnes and impenitent heart do hereby treasure up against themselves the more wrath, and because judgement is not speedily executed, their heart is wholly set in them to do mischief. *Let favour*, saith the Prophet, *be shewed unto a wicked man, yet will he not learne righteousness, in the land of uprightnesse will he deale unjustly, and wil not behold the Majesty of the Lord.* Certainly if a wicked man

*Oportet eum ad tantam evidentiam regnum suum perducere, do: c. inimici ejus nullo modo audeant negare quod regnat, Aug.*

Rom. 2. 4. 5.

Eccles 8. 11.

Esay 26. 10.

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VERSE I.

Exod. 9. 17, 18,  
34, 35.

Hos. 7. 13, 14.

Esay. 9. 13.  
Amos 4. 6, 8, 9,  
10, 11.

man could be rescued out of Hell it selfe, and brought backe into the possibilities of mercy againe, yet would he in a second life flie out against God, and while he had time take his fill of lusts againe. We see clay will but grow harder by the fire, and that metall which melted in the Furnace, being taken thence will returne to its wonted solidity. When *Pharaoh* saw that the raine, and the haille, and the thunders were ceased, (though in the time of them he was like melted metall, & did acknowledge the righteousnesse of God and his owne sin, and make strong promises that *Israel* should goe) yet then he sinned more, and hardened his heart, he and his servants, and would not let the children of *Israel* go. Do we not see men sometimes cast on a bed of sicknesse, brought to the very brinke of Hell, and to the smell of that sulphury lake, when by Gods wonderfull patience they are snatch'd like a brand out of the fire, and have recover'd a little strength to provoke the Lord againe, when they should now set themselves to make good those hypocriticall resolutions of amendment of life, wherewith in their extremity they flatter God, and deceive themselves, suddenly breake forth into more filthinesse than before, as if they meant now to be revenged of God, and to fetch backe that time which sicknesse tooke from them by an extremity of sinning, as if they had made a Covenant with Hell to do it more service, if they might then be spared? All the favours and methods which God useth are not enough to bring wicked men home unto him of their owne wils. *Though I redeemed them, saith the Lord, yet have they spoken lyes against me, they have not cryed unto me with their heart, when they howled upon their beds. The people turneth not unto him that smiteth them, neither doe they seeke the Lord of hosts.* So many judgements did the Lord send upon *Israel* in the neck of one another, and yet still the burden of the Prophet is, *Yet have you not returned unto me, saith the*

the Lord. Damme up the passage of a river, and use all the Art that may be to over-rule it, yet you can never carry it backward in its own channell; you may cut it out into other courses and diverticles, but no Art can drive it unto contrary motion, and make it retire into its own fountaine; So though wicked men may haply by divers reasons which their lusts will admit, be so far wrought upon as to change their courses, yet it is impossible to change themselves, or to turn them quite out of their owne way into the way of Christ. There is but a *bivium* in the world, a way of life, and a way of death, and the Lord is the Ministry of the word gives us our option, *I have set before you this day life and death, blessing and cursing, and he that beleeveth shall be saved, hee that beleeveth not shall be damned.* To the former he invites, beseecheth, enticeth us with promises, with oaths, with engagements, with prevention of any just objection which might be made, *We beseech you, saith the Apostle, in Christs stead that you be reconciled unto God.* From the other he deterres us by forwarning us of the wrath to come, and of the period which death will put to our lusts with our lives, And as *Tertullian* once spake of the Oath of God, so may I of his entreaties, & threatnings. O blessed men, whom the Lord himselfe is pleased to sollicite & entice unto happinesse, but, O miserable men they who will not beleeve nor accept of Gods owne entreaties: And yet thus miserable are we all by nature. There is in men so much Atheisme, infidelity and distrust of Gods Word, so close an adherency of lust unto the soule, that it rather chooseth to run the hazard, and to go to hell entire, than to go halt and maimed unto Heaven; yea, to make God a liar, to blesse themselves in their sinnes, when he curseth, and to judg of him by themselves, as if he tooke no notice of their ways. It is not therefore without just cause that God so often threatneth to remember all the sins of wicked

H

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Deut. 29. 19.  
Psal. 50. 21.

## VERSE I.

Hos. 5. 2, 3

Hos. 7. 2. 12.

Amol. 8. 7.

Deut. 32 34 35

Psal. 50. 21.

Ier. 17. 1.

men, and to do against them whatsoever he hath spokē. We see then that men will never submit themselves unto the Scepter of Christ, nor prevent the wrath to come by a *voluntary subjection*. It remaines therefore that God take the worke into his owne hands, and put them perforce under Christs feet. They will not submit to his Kingdome of Grace and Mércy, they will not beleeve his kingdome of Glory and Salvation, but they shall be made subject to the sword of his wrath, and that without any hope of escape, or power of opposition, for God himselfe shall do it immediately by his owne mighty power. He will interpose his owne hand, and magnifie the Glory of his owne strength in the just confusion of wicked men. So the Apostle saith, that *The Lord will shew his wrath, and make his power knowne in the vessels fitted for destruction, Rom. 9. 22.* Two meanes the Apostle sheweth shall be used in the destruction of the wicked, to effect it. *The presence* or countenance, and the glorious *Power* of the Lord, *2 Thes. 1. 9.* The very terrour of his face, and the dreadfull Majesty of his presence shall slay the wicked. The kings of the earth, and the great men, and the rich men, and the chiefe captains, and the mighty men, those who all their life time were themselves terrible, and had been acquainted with terrours, shall then beg of the Mountaines and Rockes to fall upon them and to hide them from the *Face* of him that sitteth upon the Throne, and from the wrath of the Lambe, *Revel 6. 15, 16. Esay. 2. 10.* whence that usuall expression of Gods resolution to destroy a people, *I will set my face against them.* O then how sore shall the condemnation of the wicked men be, when therein the Lord purposeth to declare *τιμὴν δόξης ἡμετέρας* the glorious strength of his own Almighty arme. Here when the Lord punisheth a people, he only sheweth how much strength and edge he can put into the Creatures to execute his displeasure. But the extreame terrour of the last day

day shall be this, that men shall fall immediatly into the hands of God himselfe, who hath said, *Vengeance belongeth unto me, and I will recompence, Heb. 10. 30, 31.* And therefore the Apostle useth this exhortation against Idolaters, *Do we provoke the Lord to jealousy? Are we stronger than he? 1 Cor. 10. 22.* Dare we meet the Lord in his fury, do we provoke him to powre out *All his wrath? Psa. 78. 38.* He will at last stir up *all his wrath* against the vessels that are fitted for it. And for that cause he will punish them himselfe. For there is no Creature able to bring *all Gods wrath* unto another, there is no vessel able to hold *all Gods displeasure.* The Apostle telleth us, that we have to do with God in his Word, *Heb. 4. 13,* but herein he useth the Ministry of weak men, so that his Majesty is covered, and wicked men have a veile upon their hearts, that they cannot see God in his Word. *When thy hand is lifted up,* namely in the threatnings and predictions of wrath out of the word, *they will not see:* for it is a worke of faith to receive the word as Gods Word, and therein before-hand to see his Power, and to heare his Rod, *Mic. 6. 9.* Other men belie the Lord and say *it is not he.* But though they will not acknowledge that they have to do with God in his Word, though they will not see when his hand is lifted up in the preparations of his wrath, yet they shall see & know that they have to do with him in his judgments, when his hand falleth downe againe in the execution of his wrath. So the Lord exhorteth with them, *Ezek. 22. 14. Can thine heart endure or thine hands be strong in the dayes that I shall deale with thee?* The Prophet *Esay* resolues that question, *The sinners in Sion are affraid, fearefulness hath surprized the hypocrites,* (namely a fearefull looking for of judgement and fiery indignation, as the Apostle speakes, *Hebrewes 10. 27.*) *Who amongst us shall dwell with the devouring fire, who amongst us shall dwell with everlasting burnings?*

## VERSE I.

*Esay 33 14.* that is, in the words of another Prophet, *Who can stand before his indignation? and who can abide in the fiercenesse of his anger? His fury is powred out like fire, and the rockes are throwne downe by him, Nahum 1.6.*

Confirmations of this point we may take from these considerations. First, the quarrell with sinners is Gods own, the controversie his own, the injuries and indignities have beene done to himselfe and his owne Sen, the challenges have been sent unto himselfe and his own Spirit: And therefore no marvell if he take the matter into his own hands, and the quarrell so immediatly reflecting upon him, if he be provoked to revenge it by his own immediate power.

Secondly, revenge is his royalty and peculiar prerogative, *Deut. 32.35.41.* from whence the Apostle inferres, *That it is a fearefull thing to fall into the hands of the living God, Heb. 10.30.31.* And there are these arguments of fearefulness in it; First, it shall be *in judgement without mercy, James 2.13.* there shall be no mixture of any sweetness in the cup of Gods displeasure, but all poyson and bitternesse; there shall not be afforded a drop of water to a lake of fire, a minute of ease to an eternity of torment. Secondly, it shall be *in fury without compassion:* In humane judgements where the law of the state wil not suffer a Iudge to acquit or shew mercy, yet the law of nature will force him to compassionate and grieve for the malefactor whom he must condēn. There is no Iudge so senselesse of anothers misery, nor so destitute of humane affections as to pronounce a sentence of condemnation with laughter. But the Lord will condemn his enemies in vengeance without any pitty. *I wil laugh,* saith the Lord, *at your calamity, I will mocke when your feare commeth, Prov. 1.26.* Thirdly, it shall be *in revenge and recompence,* in reward and proportion, that is, in a full and everlastig *detestation* of wicked men, the

Levit. 26. 25.

Hof. 12. 2

Plal. 2 2.

Esay. 65. 3.



the weight wherof shal peradventure lye heavier upon them, than all the other torments which they are to suffer, when they shall looke on themselves as scorned and abhorred exiles from the favour and presence of him that made them. For as the wicked did here hate God and set their hearts and their courses against him *in suo aeterno* in all that time which God permitted them to sin in: so God will hate wicked men, and set his face and fury against them *in suo aeterno* too, as long as he shall be judge of the world.

Thirdly, this may be seene in the inchoations of hell in wicked men upon the earth. When the doore of the conscience is opened and that sinne, which lay there asleep before, riseth up like an enraged Lion to flie upon the soule, when the Lord suffers some flashes of his glittering sword to break in like lightning upon the Spirit, and to amaze a sinner with the pledges and first fruits of hell, when he melteth the stout hearts of men, and grindeth them unto powder, what is all this but the secret touch of Gods owne finger upon the conscience? For there is no creature in the world whose ministry the heart doth discern, in the estuations and invisible workings of a guilty and unquiet spirit.

Fourthly, the torments of wicked angels whence can they come? There is no Creature strong enough to lay upon them a sufficient recompence of paine for their sin against the Majesty of God. And for the disputes of Schoole-men touching corporall fire in hell, and the manner of elevating and applying corporall agents to work upon spirituall substances, they are but the intemperate nicities of men ignorant of the Scriptures, and of the terror of the Lord, who is himself a consuming fire. The devils acknowledge Christ their Tormentor, and that when he did nothing but rebuke them: there was no fire, nor any other creature by him applied, but only the Majesty of his own word, power, & person, which

VERSE. I.

Mat. 26. 37.

Luk. 22. 44.

Ioh. 12. 27.

Mark. 14. 33, 34.

wrung from them that hideous cry, *Art thou come to torment us before the time?* Mat. 8. 29.

Lastly, consider the heaviness of Christs owne soule, his agony and sence of the curse due unto our sin when he was in the garden, the trouble, astonishment, and extreme anguish of his soule, which wrought out of his sacred body that wofull and wonderful sweat. Whence came it all? we reade never of any divels let loose to torment him, they were ever tormented at his presence. We reade of no other angels that had commission to afflict him, we reade of an Angell which was sent to strengthen him, Luk. 22. 43. There is no reason to thinke that the feare of a bodily death, which was the only thing that men could inflict upon him was that which squeezed out those drops of bloud, and extorted those bitter and strong cries from him. There were not in his innocent soule, in his most pure and sacred body any seeds or principles of such tormenting distempers; his compassion towards the misery of sinners, his knowledge of the guilt and cursednesse of sinne, was as great at other times as now: What then could it else be, but the weight of his Fathers justice, the conflict with his Fathers wrath against the sins of men, which wrought such extremity of heaviness in his soule? And he was our security, he stood in our stead, that which was done to the greene tree, should much more have bene done to the dry: if God laid upon him the strokes which were due unto our sin, how much more heavy shall his hand be upon those whome he throughly hateth?

But shall not then the Angels be executioners of the sentence of Gods wrath upon wicked men? I answer, The Angels shall have their service in the comming of the Lord. First, *as Attendants*, to show forth the majesty and glory of Christ to the world, 2. *Thes. 1. 7. Mat. 24. 31.* Secondly, *as executioners of his will*, which is to gather together the Elect and the reprobate, to bind

up the wicked as sheaves or faggots for the fire, *Mat.* 13. 30. 24. 31. But yet still the Lord interposeth his owne power. As a Schoolmaster setteth one scholar to bring forth another unto punishment, but then he layeth on the stripes himselfe.

But why is it said that the Father shall put Christs enemies under his feet? doth not Christ himselfe do it as well as the Father? yes doubtlesse. *God hath given the Sonne authority to execute Judgement also*, and put into his hands a rod of iron, to dash his enemies to pieces like a potters vessell; for *whatsoever things the Father doth, these also doth the Sonne likewise*, *Joh. 5. 19. 27. Psalm. 2. 9.* But we are to note that the subjecting of Christs enemies under his feet is *a work of divine power*. And therefore though it be attributed to Christ as an *Officer*, yet it belongeth to the *Father, as the fountain of all divine operations*. So God is said to have set forth his Sonne as a propitiation, *Rom. 3. 25.* and yet the Sonne came down and manifested himselfe, *Phil. 2. 7. 8. Heb. 9. 26.* The Father is said to have raised him from the dead, *Act. 2. 32. Rom. 6. 4.* and yet the Son raised himself by his own power, *Joh. 10. 18.* the Father is said to have set Christ at his own right hand in heavenly places, *Ephes. 1. 20.* and Christ is said to have sat downe himselfe on the right hand of the Majesty on high, *Heb. 1. 3. 10. 12.* The Father is said to give the holy Ghost, *Joh. 14. 16.* and yet the Sonne promiseth to send him himselfe, *Joh. 16. 7.* so here, though the Sonne have received power sufficient to subdue all his enemies under his feet (for he is able to subdue all things unto himselfe, *Phil. 3. 21*) yet the Father to shew his hatred against the enemies of Christ, and his consent to the victories of his Son, wil likewise subdue all things unto him, *1. Cor. 15. 27, 28.*

O then that men would be by the terror of the Lord perswaded to fly from the wrath to come, to consider the weight of Gods heavy hand, & when they see such a

## VERSE I.

storme comming to hide themselves in the holes of that Rocke of mercy. It is nothing but Atheisme and infidelity which bewitcheth men with desperate senselesse against the vengeance of God. And therefore as the Lord hath seconded his Word of Promise with an oath, that they might have strong consolation who fly for refuge to lay hold on the hope which is set before them, *Heb. 6. 17, 18.* So hath he confirmed the Word of his threatnings with an oath too. *If I lift up my hand to heaven and say, I live for ever --- I will render vengeance to mine enemies, I will reward them that hate me, Deut. 32. 40. 41.* and againe, *The Lord hath sworne by the excellency of Jacob, surely I will never forget any of their workes, Amos 8. 7.* and againe, *I have sworne by my selfe, that unto me every knee shall bow, Esa. 45, 23,* and this he doth that secure and obdurate sinners might have the stronger reasons to flye from the wrath which is set before them. *O nos miseros, qui nec juranti Deo credimus!* How wonderfull is the stupidity of men, that will neither believe the words, nor tremble at the oath of God? He warneth us to fly from the wrath to come, and we make hast to meet it the rather: we fill up our measure, and commit sinne *with both hands greedily*, with uncleane and intemperate courles, we bring immature death upon our selves, that so we may hasten to hell the sooner, and make trial whether God be a lyar or no. For this indeed is the very direct issue of every profane exorbitancy which men rush into. Everyman hath much Atheism in his heart by nature, but such desperate stupidity doth wonderfully improve it, and bring men by degrees to the hellish presumption of those in the Prophets, *The Lord will not do good, neither will he do evill; It is not the Lord, neither shall evill come upon us, the Prophets shall become winde, and the word is not in them. The dayes are prolonged and the vision shall faile; this man prophesiech of things affarre of, of doomes day, of things which shall*

Ier. 5: 11, 12.

Ezek. 12. 22.

VERSE I.

shall be long after our time. Vnto these men, I say, in the words of the Apostle, though they sleep, and see nothing, and mocke at the promise of Christs comming, yet *their damnation sleepeth not*, but shall come upon them soone enough, even like an armed man. *Be not yee mockers*, saith the Prophet, *lest your bands be made strong*. Atheisme, and scorne of Gods judgements will make him bind them the faster upon us, he will get the better of the proudest of his enemies. Wee may mocke, but *God will not be mocked*. He that shooteth arrowes against the Sunne, shall never reach high enough to violate it, but the arrowes shal return upon his owne head. Contempt of God, and his threatnings doth but tye our damnation the faster upon us, and make our condition the more remediless. The rage and wrestling of a beast with the rope which bindes him, doth make the knot the faster. Nay, there is no Atheist in the world, but some time or other feeleth by the horrors of his owne botome, and by the records of his owne conscience, that there is a consumption decreed, and a day of slaughter comming for the buls of Bashan

Again, others I have knowne acknowledge indeed the terror of the Lord, but yet go desperately on in their presumptions, and that upon two other dangerous downfalls: First, they thus argue, peradventure I belong to Gods Election of grace, and then he wil fetch me in, in his time, and in the mean time his mercy is above my sins, and it is not for me to hasten his work till he will himselfe. O what a perversnesse is this for the wickednesse of man to perturb the Order of God? His Rule is, that we should argue from a holy conversation to our Election, & by our diligence in adding one grace unto another to make it sure unto our selves; not to argue from our election to our calling, nor to neglect all diligence till our Election appeare. It is true, the mercy of Christ is infinitely wider than the very rebellions of men,  
and

2 Pet. 2.3.

Esay 28.22.

Gal. 6. 7.8.

2 Chron. 36.16.

## VERSE I.

*Medium inter-  
rim surantur  
tempus & com-  
munitatem faciunt  
delinquendi.  
Tertull.  
lon. 3.8.9.*

*Joel 2.12, 14.*

*Zech. 2.3.*

*1 Cor. 15. 32.*

and it may be he will snatch such a wicked disputer as this like a brand out of the fire. But then know with-  
all that every desperate sin thou dost now wilfully run  
into, will at last cost thee such bitter throes, such blou-  
dy teares, as thou wouldest not be willing with the least  
of them to purchase the most sweet and constant plea-  
sure which thy heart can now delight in. And in the  
meane time it is a bloudy adventure upon the patience  
of God, for any man upon expectation of Gods favour  
to steale time from his service, and to turn the possibili-  
ty of the mercy of God into an occasion of sinning. The  
Ninivites gathered another conclusion from those pre-  
misses; *Let man and beast be covered with sackcloth and  
cry mightily unto God: yea, let them turne every one from  
their evil way, and from the violence which is in their  
hands: and the ground of this resolution was this, Who  
can tell if God will turne and repent, and turne away from  
his fierce anger that we perish not? And the Prophets  
teach us to make another use of the possibility of Gods  
mercy; Rent your heares and not your garments, and turne  
unto the Lord your God, for he is gracious and mercifull,  
slow to anger, and of great kindnesse, and repenteth him of  
the evill. Who knoweth if he will returne and repent, and  
leave a blessing behinde him, &c. and againe, Seeke ye the  
Lord all yee meeke of the earth, seeke righteousnesse, seeke  
meekenesse, it may be yee shall be hid in the day of the Lords  
anger.*

But then secondly, there are not wanting desperate  
wretches who will thus hellishly argue against the ser-  
vice of God. It may be the decree is gone forth, and I  
am rejected by God, and why should I labour in vaine,  
and goe about to repeale his will, and not rather, since I  
shall have no heaven hereafter, take the fill of mine  
owne wayes and lusts here? Thus we find the wicked  
Epicures conclude, *We shall dye to morrow, and therefore  
let us eat and drinke to day.* Nay, but who art thou, O

man,

man, who disputest against God? who rather choocest to abuse the secrets of God, that thou mayest dishonor him, than to be ruled by his revealed wil that thou maiest obey him? *Let the potshards strive with the potshards of the Earth,* but let not the Clay dash it selfe against him that made it. Remember and tremble at the difference which our Saviour makes even amongst the wicked in hell. *It shall be easier for Sodome and Gomorrah, and for Tyre and Sidon in the day of judgement,* than for those cities which have heard & despised him. Wicked men are treasuring up of wrath, and hoording up of destruction against their own soules, every new oath or blasphemy heapes a new mountain upon their conscience; every renewed act of any uncleannesse plungeth a man deeper into hell, giveth the divell more holdfast of him, adds more fuell unto his Tophet, squeezeth in more dregges & woeful ingredients into the cup of astonishment which he must swallow. Doubtlesse a sinner in hell would account himselfe a blessed creature if he did not feele there the weight and worme of such and such particular sinnes, which with much easinesse he might have forborne, nay which without paine and labour he could not commit. We see *Dives* in hell begg'd for but a drop of water, to coole his tong in that mighty flame. Now suppose a man to lye in a burning furnace; what great comfort could he receive from but a drop of water against a furnace of fire? Certainly the abatement of so much pain as the constante continuance of one drop of water would remove, could in no proportion amount to the taking away the punishment of the smallest sin, of the least idle word, or unprofitable thought; and yet in that extremity there shall not be allowed a drop of refreshment against a lake of fire. O that men would therefore in time consider what a woeful thing it is to fall into the hands, and to rowze up the jealousie of the living God: that because he will doe thus and thus unto

obdurate

VERSE I.

obdurate sinners, they would therefore in time humble themselves under his mighty hand, and prepare to meet him in the way of his judgments. For certainly no sooner doth the heart of a sinner yeeld to God, but he meeteth him in his return and preventeth him with goodnesse, his heart likewise is turned within him, and his repentings are kindled together. With much more delight will he put a man into the armes of Christ, than force him under his feet. *He doth not afflict willingly nor grieve the children of men; he taketh no pleasure in the death of a sinner, but he delighteth in mercy.*

The last thing observed was the *Manner of this victory*; expressed in those words, *Ponam, and ponam scabellum*, To put, and to put as a stoole under Christs feet. Now this expression, that the conquest of Christs enemies shall bee but as the removing of a stoole into his place, noteth unto us two things:

First *the easinesse of Gods victory* over the enemies of Christ. They are before him as nothing, lesse than nothing, the drop of a bucket, the dust of a ballance, a very little thing. What thing is heavier than a mountaine, what thing easier than a touch, what lighter than chaffe, or softer than wax? and yet they who in the eyes of men are as strong and immoveable as mountaines, if God but touch them, they shall be turned into chaffe, and flow at his presence. If a man had a deadly pestilence and of infallible infection, how easily might that man be avenged on his enemy with but breathing in his face? Now the breath of the Lord is like a stream of brimstone to devoure the wicked. As easily as fire consumeth flaxe or stubble, as easily as poyson invadeth the spirits of the body, as easily as a rod of iron breaketh in peeces a potters vessell, as easily as a burdensome stone bruizeth that which it falls upon; so, and much more irresistibly doth the wrath of the Lord consume his enemies.

Esay 41.15

Esay 64.3.

Esay 30.33.

Esay 27.4

Esay 47.14.

Zech. 12. 3, 6

Psal. 2. 9



VERSE 1.

Not to insist long on so certaine and obvious a truth, Farre easier we know it is to destroy than to build up, there is no such Art required in demolishing, as there is in erecting of an edifice, those things which are long and difficultly growing up, are suddenly extinguished. Since therefore God hath power and wisdom to *make* the Creature, no wonder if hee can most easily *destroy* it.

Corpora tarde  
augeantur cito  
extinguitur.  
Tac.

Again, Gods power is as it were set on by his *jealousie* & fury against sinners. Anger we know is the whetstone of strength, in an equality of other termes, it will make a man prevaile. Nothing is able to stand before a fire which is once enrag'd. Now Gods displeasure is kindled, and breaketh forth into a flame against the sins of men, *Deut.* 19. 20. like a devouring Lion, or a bereaved Beare; like the implacable rage of a jealous man, so doth the fire of the Lords revenge break forth upon the enemies of his Son.

Adde hereunto our *disposition* and preparednesse for the wrath of God. Strength it selfe may be tyred out in vaine upon a subject which is capable of any injury therefrom. But if the paw of a Beare meet with so thin a substance as the kall of a mans heart, how easily is it torne to pieces? Every action is then most speedily finished when the subject on which it workes is thereunto prepared. Far easier is it to make a print in waxe than in Adamant, to kindle a fire in dry stubble, than in green wood. Now wicked men have fitted themselves for wrath, and are the procurers, and artificers of their own destruction. They are vessels, and God is never without treasures of wrath, so that the confusion of a wicked man is but like the drawing of water out of a Fountain, or the filling of a bag out of a heape of treasure.

Hos. 13. 7, 8.  
Prov. 6. 34.  
Cant. 8. 6.  
Ezek. 36. 5

Rom. 9. 22.  
Esay. 3. 9.  
Ier. 2. 17  
Ier. 4. 18.  
Hos. 13. 9.

Lastly, adde hereunto our *desistenesse* of all help and succor. Even fire amongst pitch might be quenched, if a man could powre downe water in abundance upon it.

But

VERSE 1.

But the wicked shall have no strength either in or about them to prevent or remove the wrath to come. Here indeed they have some helps (such as they are) to stand out against God in his Word, Wealth and greatness to be the provisions of their lusts, the countenance of the wicked world to encourage them in their waies; Satan and the wisdom of the flesh to furnish them with arguments, and to cast a varnish upon uncleanness: but when the Lion comes, the shepherd can do the sheep no good, when the fire comes, the rotten post shall perish with the varnish which covered it. He that was here strong enough to provoke God, shall at last be bound hand and foot, and so have no faculty left either to resist him, or to run from him.

There is a foolish disposition in the hearts of men to think that they shall ever continue in that estate which they are once in. The proud and wicked man hath said in his heart, *I shall never be moved, I shall never be in adversity. God hath forgotten, he hideth his face, he will never see it.* And the Prophet David was overtaken with this grosse error, *I said in my prosperity I shall never be moved.* This was the vaine conceit of the foole in the Gospell, thou hast *much laid up for many yeers*, take thine ease, eat, drinke, and be merry. This ever hath beene the language of secure and wicked men. *No evil shall come upon us, I shall have peace though I walke in the imagination of mine heart. To morrow shall be as this day and much more abundant.* And so also in afflictions; *Hath the Lord forgotten to be gracious, and shut up his loving kindness in displeasure? from day even to night wilt thou make an end of me. I said, my hope is lost and I am cut off for my part.* I shall never overcome such an affliction, I shall never breake through such a pressure. And both these come for want of faith touching the power of God to subdue all enemies under Christs feet. If men would but consider how easily God can breake downe  
all

Psal. 10. 6, 11.

Luk 12. 19.

Mic. 3. 11.

Deut. 29. 19.

Esay 56. 12.

Esay 38. 12.

Ezek. 37. 11:

all their cob-webs, and sweep away their refuge of lies, how easily he can spoyle them of all the provisions of their lusts and leave them like a Lambe in a large place, they would be more fearefull of him, and lesse dote upon things which wil not profit; they would take heed how they abuse their youth, strength time, abilities, as if they had a Spring of them all within themselves, & consider that their good is not in their owne hand, that the scith can get as well through the greene Grasse as the dry stubble, that consuming fire can as well melt the hardest metall as the softest wax. What is the reason why men in sore extremities make strong resolutions, and vow much repentance & amendment of life, and yet as soon as they are off from the racke returne again to their vomit, and wallow in their wonted lusts, but because their sense made them feele that then, which if they had faith they might still perceive, and so still continue in the same good resolutions, namely that Gods hand was neer unto them? But what, *is not God a God a farre off, as well as neere a hand?* doth he not say of wicked men, that in *the fulnesse of their sufficiency they shall be in straites?* Cannot he blast the Corne in the blade, in the Harvest, in the Barne, in the very mouth of the wicked? Did he not cut off *Belsazzar* in his cups, and *Herod* in his robes, & *Babylon* and *Tyrus* in their pride, and *Haman* in his favour, and *Jezabell* in her paint? Have but faith enough to say I am a man, and therefore no humane events should be strange unto mee, and even that one consideration may keep a man from outrage of sinning. It may be I have abundance of earthly things, yet am I still but a gilded potsheard: It may be I have excellent endowments, but I have them all in an earthen vessell. And shall the potsheard strive with the potter, and provoke him that made it? This would teach us to feare and tremble at Gods Power. Though we looke upon death and judgement as affar off, yet God

can

Job. 20. 12  
Amos 4 7  
Hos. 12. 9.  
Hag. 1. 9.  
Hos 9. 2.  
Psal. 78. 30, 31.

## V E R S E 1.

2 Pet. 2. 1.  
 Heb. 6. 8.  
 Hof. 3. 1.  
 Zech. 5. 1.  
 Hof. 5. 7.  
 Hof. 10. 15.  
 Elay. 47. 9.  
 Eccle. 8. 12, 13

can make them neere when he wil, for he hath said that the damnation of wicked men is *swift*, and that they are *neere unto cursing*. His judgements are like *lightning* and have *wings* suddenly to overtake a sinner. He requires but a *moneth*, nay but a *morning*, nay but a *moment* to consume his enemies, and bring desolation upon those who said they should sit as a Lady for ever, and did never remember the latter end. *Though a sinner do evil an hundred times, and his dayes be prolonged*, namely by the patience and permission of God. in whose hands his dayes are, yet it shall goe well at last only with those that feare God; The wicked are not able to prolong their owne dayes.

Again, for Afflictions and Temptations, it is a great fruit of the infidelity of mens hearts, and a foolish charging and chiding of our Maker, to account our selves swallowed up of any present pressure. If we did but consider that it is as easie with God to subdue our enemies, and to rebuke our afflictions as it is with us to put a stoole under our feet, we would then learne to waite on him in all our distresses, and when we cannot answer difficulties, nor extricate our selves out of our owne doubts or fears, to conclude that his thoughts are above our thoughts, and his wayes above our wayes, and so to cast our selves wholly upon his power. Tis an argument which the Lord useth every where to establish his Church withall: *Feare not the feare of men, nor be afraid, but sanctifie the Lord of hosts himselfe,* and let him be your feare. *Who art thou that thou shouldst be afraid of a man that shall dye, and of the Sonne of Man which shall be made as grasse; and forgetst the Lord thy Maker, and hast feared every day because of the fury of the oppressor? And where is the fury of the oppressor? If it be marvellous in the eyes of the remnant of this people, should it be marvellous in mine eyes, saith the Lord of Hosts? Behold, I am the Lord the God of all flesh, is there*

Esay 55. 8, 9.

Esay 8. 12, 13.

Esay 51. 12, 13.

Zech. 8. 6, 7.

any thing too hard for me? Blessed is the man that trusteth in the Lord, and whose hope the Lord is. He shall be as a tree planted by the waters, which shall not bee carefull in the yeare of drought. When the poore and needy seeke water and there is none, and their tongue faileth for thirst, I the Lord will heare them, & the God of Israel will not forsake them. Though the fig-tree shall not blossome, neither shall fruite be in the Vines, the labour of the Olive shall faile, and the field shall yeeld no meat, the flock shall be cut off from the fold, and there shall be no heard in the stals: yet I will rejoyce in the Lord, I will joy in the God of my salvation. He is able to do abundantly above all that we can aske or thinke. God would never so frequently carry men to the dependance upon his Power, if they were not apt in extremities to judge of God by themselves, and to suspect his Power.

Secondly, as this Putting of Christs enemies like a stoole under his feet noteth *Easinesse*, so also it noeth *Order or Beauty* too. When Christs enemies shall be under his foot, then there shall be a right Order in things, then shall indeed appeare that God is a *God of Order*, and therefore the day wherein that shall be done, is called the *Time of the Restitution of all things*, Acts 3 21. The putting of Christs enemies under his feet, is an *Act of Justice*, and of all other, Iustice is the most orderly vertue, that which keepeth beauty upon the face of a people, as consistig it selfe in a symmetry, and proportion. Again every thing out of its own place is out of order, but when things are all in their proper places and due proportions, then there results a beauty and comeliness from them. In a great house there are many vessels, some of wood and brass, others of gold and silver some for honourable, others for base and fordid uses; Now if all these were confusedly together in one room, a man would conclude that things were out of order, but when the plate is in one place, the brass and wood in another,

VERSE I.

Ier. 3 2, 27.  
Gen. 18, 14.  
Ier. 17, 7, 8  
Esay 41, 17, 18.  
Hab. 3, 17, 19.

τὸ δίκαιον νό-  
μιμον καὶ ἴσον,  
τὸ δ' ἄδικον  
παράνομον καὶ  
ἀνίστον.  
Arist Ethic lib.  
5. cap. 1.

VERSE 10.

wee acknowledge a decency and cleanness in such a house. Let a body be of never so exact temperature and delicate complexion, yet if any member therein be misplaced, the eye in the room of the eare, or the cheek of the forehead, there can be no beauty in such a body: So in the Church, till God set every one in his right place, the order thereof is but imperfect. Therefore when *Indas* was put under Christs feet, he is said to have gone *ἔς τὸν ἴδιον τόπον*, unto his own place, *Act. 1. 25.*

Ezek. 18. 25.  
Mal. 3. 14, 15.

Why then should any man murmur at the prosperity of wicked men, or conceive of Gods proceedings as if they were irregular and unequal, as if there were no profit for those who walke mournfully, but the proud, and wicked workers were set up? This is to revile the workman while he is yet in the fitting of his work. The pieces are not yet put together in their proper joynts, and therefore no marvell if the evenesse and beauty of Gods works be not so plainly discovered. For every thing is *beautiful in its time*; what though the corne in the field hang down the head, and the weeds seeme to flourish and over-top it; stay but till the Harvest, and it will then appeare which was for the garner, and which for the fire. Go into the Sanctuary of the Lord, and by faith look unto the day of the Revelation of Gods righteous judgments, and it will appeare *that the ways of the Lord are right, though the transgressors stumble in them*, or be offended at them.

Hol. 14. 9.

Secondly, from hence every man may learne how to bring beauty and order into himselfe, namely by subduing those enemies of Christ, those lusts and evill affections which dwell within him. Laws we know are the ligaments and sinewes of a State, the strings as it were which being touched and animated by skilful governors do yeeld that excellent harmony which is to be seen in well constituted Common-wealths; the more they prevaile, so much the more unity is preserved, and  
faction

faction abated, and community cherished in the minds of men : Even so where the Scepter of Christ, the Law of the mind, the royall Law of Liberty and Grace do more prevaile over the lusts of the heart, by so much the more excellent is the harmony and complexion of such a soule.

VERSE I.

Now the last thing in this verse is, *Scabellum pedibus tuis. A stoole under thy feet.* Things are under Christs feet two manner of ways : Either by way of subjection as servants unto him, and so he hath dominion over all the works of Gods hands, and hath *all things put under his feet.* So the Apostle saith that God hath set him at his own right hand in Heavenly places, far above all principality and power, and might and dominion and every name that is named, not only in this World, but also in that which is to come ; *And hath put all things under his feet,* and gave him to be the Head over all things to the Church. Which S. Peter expresseth in a like manner : He is gone into Heaven, and is on the right hand of God, *Angels and authorities and powers being made subject to him :* Or secondly by way of victory and insultation, and also Christs enemies are put under his feet. Which is the most proper way. For the members of Christ are indeed under the Head. So we find that the sheep of Christ are *in his hands. No man shall pluck them out of my hand.* And the Lambs of Christ are in his armes and bosome. *He shall gather the Lambs with his arme, and carry them in his bosome.* But the enemies of Christ are under his feet, to bee trampled upon, till their blood be squeezed out, and his garments stained with it. All the multiplied multitudes of the wicked in the World shall be but as so many clusters of ripe grapes to be cast into the great Wine-presse of the wrath of God, and to be troden by him who went forth on a white horse, conquering and to conquer, till the blood come out of the Wine-presse even unto the horse bridles. And this

Psal. 8.6.

Eph. 1. 21, 22.

1 Pet. 3. 22.

John 10. 28.

Esay 40 11.

Esay 63. 1, 3.

1ocl 3. 13, 14.

Rev. 14. 20.

VERSE 1.

Gen. 3. 14.  
 Luke 10. 19.  
 Rom. 16. 20.  
 P. al. 68. 23.

2 Sam. 12. 31.  
 2 Kings 9. 33.  
 Lam. 1. 15.

Heb. 5. 8.  
 Heb. 2. 17, 18.

is an usuall expreffion of a totall victory in holy Scripture, the laying of an adversary even with the ground, that he may be crushed and trampled upon: This was the curse of the Serpent, that he should crawl with his belly upon the dust of the Earth, and that the seed of the Woman should bruise his head. And it is the curse of Gods enemies, that they should lick the dust, and that the feet of the Church & the tongue of her dogs should be dipped in the blood of her enemies. Thus *David* put the people of *Rabbah* under harrows; and *Iebu* trod *Iezabel* under his horses feet. And therefore the Church chooseth that phrase to expresse the greatnesse of her calamity by. The Lord hath troden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men. The Lord hath trodden the Virgin, the Daughter of Iuda as in a Wine-press.

Now this putting of Christs enemies as a stoole under his feet, notes unto us in regard of Christ two things: First, his *Rest*; and secondly, his *Triumph. To stand*, in the Scripture phrase (as I have before observed) denoteth *Ministry*, and to *Sit, Rest*; and there is no posture more easie than to sit with a stoole under ones feet. Till Christs enemies then be all under his feet, he is not fully in his Rest. It is true, in his own Person he is in Rest, he hath finished the work which was given him to do, and therefore is entred into his Rest. He hath already ascended up on high, and led captivity captive; yet in his members he still suffers, though not by way of *paine* or *passion*, yet by way of *Sympathy* or *compassion*, he is touched with a feeling of our infirmities, Heb. 4. 15. As by the things which he suffered; he learned obedience towards God, so by the same sufferings he learned compassion, and thereupon mercy and fidelity towards his members; for no man can be more tenderly faithfull in the businesse of another, than he who by his own experience



VERSE I.

Esay 63. 9.  
Col. 1. 24.

Perience knoweth the consequence and necessity of it. And therefore he is said to be *afflicted* in all the *afflictions* of his people; and the Apostle tels us that the *afflictions* of the Saints fill up the remainders, or that which is behind, of the sufferings of Christ; for as the Church is called the *fulnesse of Christ*, who yet of himselfe is so full, as that he filleth all in all (neither doth the Church serve to supply his defects, but to magnifie his mercy :) so the Churches sufferings are esteemed the fulnesse of the sufferings of Christ, although his were of themselves so full before, as that they had a *Consummatum est* to scale up both their measure and their merit. And therefore our sufferings are called his, not by way of addition, or improvement unto those, but by way of honour and dignity unto us, they shew Christs compassion towards us, and our union and conformity to him; but no way either any defect of vertue in his, or any value of merit in ours, or any Ecclesiasticall treasure or redundancy out of a mixture of both: very profitable they are for the edification of the Church, but very base and unworthy for the expiation of sinne: very profitable for the comfort of men, but very unprofitable to the Iustice of God. So then, though Christ rest from suffering in himselfe, yet not in his Saints; though the Serpent cannot come to the head, yet it is still bruizing of his heele. Here then the Apostles inference is good, there remaineth therefore *rest* unto the people of God, and that such a glorious rest as must arise out of the ruine of their enemies. When the wicked perish, they shall see it and rejoyce, and shall wash their feet in the blood of their adversaries. The revenge of God against his enemies is such, as shall bring an ease with it: *Ab*, saith the Lord, *I will ease mee* of mine adversaries, *I will avenge mee* of mine enemies, *Esay* 1. 24. This is the comfort which the Lord giveth his people, that they shall bee full when their enemies shall bee hungry, and that hee

Esay 65. 13.  
Esay 66. 5.

VERSE 1.

will appeare to their joy, when their enemies shall bee ashamed.

This must teach wicked men to take heed of persecuting the members of Christ, for they therein are professed enemies to him whom yet they would seeme to worship. This is certain, that all the counsels and resolutions which are made against the Subjects or Lawes of Christs Kingdom, are but *vaine imaginations* which shall never be executed. He will at last avenge the quarrell of his people, and in spite of all the power or malice of hell, make them to sit *actually* in heavenly places with him, whom he hath *virtually* and representatively carried thither already. And it should comfort the faithful in all their sufferings for Christs sake: Because hereby they are, First, *Conformable* unto him. Secondly, they are *Associates* with him. Thirdly, they are assured that they are in a way to rest: for saith the Apostle, it is just with God to recompence tribulation to them that trouble you, and *to you who are troubled rest, when the Lord Jesus shall be revealed from heaven.* And in as much, saith S. Peter, as you are partakers of Christs sufferings, when his glory shall be revealed, *ye shall be glad also with exceeding joy:* And this joy shall be so much the greater, because it shall grow out of the everlasting subjection of the enemy under Christs feet, and those whom here they persecuted & despised, shall there with Christ be their Iudges.

Secondly, as it noteth the rest so likewise the *Triumph of Christ*, when he shall set his feet on the neck of his enemies. The Apostle saith, that he *triumphed over them in his Crosse, Col. 2. 15.* And there are two words which have an allusion unto the formes of Triumph, *Expoliation* and *Publication*, or representation of the pompe unto the World of the Faithfull. He *spoyled Principalities and Powers*, that is, He tooke from them all their armour wherein they trusted, and *divided the spoyles, Luke 11. 22.* The armour of Satan was principally the hand-writing

2 Theff. 1. 6, 7

1 Pet. 4. 13.

1 Cor. 6. 2, 3.  
*Alex. ab Alex.*  
*Gen der. lib. 6.*  
*cap 6.*  
*Refin. Antiq.*  
*Rom. 1. 10. 6. 29.*

VERSE I.

writing of the Law which was against us, or contrary unto us, so long as we were under the full force and rigour of that, so long we were under the possession and tyranny of Satan. But when Christ nailed that unto the Crosse, and tooke it out of the way, then all the other panoply of Satan was easily taken from him: hee was then spoiled of all his weapons and provisions of lust, for the World, and therewithall the things which are in the World, were unto us Crucified in the Crosse of Christ. So that now by Faith in him we are able to overcome the World, to value it aright, to esteeme the promises thereof thin and empty, and the threatnings thereof vaine and false; the treasures thereof baser than the very reproaches of Christ, and the afflictions thereof not worthy to be compared with the glory which shall be revealed in us, as being in their measure but light, and but momentary in their duration. The power and wisdom of Satan was likewise in the Crosse of Christ most notably befooled and disappointed; for when hee thought that hee had now swallowed up Christ, he found a hooke under that bait, he found that which neither himselfe, nor any of his instruments could have suspected, that Christ crucified was indeed the wisdom of God, and the power of God; and that through death he chose to destroy him who had the power of death, *1 Cor. 1. 24. Heb. 2. 14.* Again, he made a *show, or publique representation* of this victory, and of these his spoiles openly unto the World. As the Crosse was his triumphall chariot, so was it likewise *ferculum pompe*, the pageant, as it were, and table of his spoiles. For though to a carnall eye there was nothing but ignominy and dishonour in it, yet to those that are cal'd, there is an eye of faith given to see in the Crosse of Christ Hell disappointed, Satan confounded, his kingdom demolished, the earthly members of the old man crucified, affections and lusts abated, and captivity al-

Gal. 6. 14.

1 John 5. 4, 5.

H. b. 11. 26.

Rom. 8. 18.

2 Cor. 17.

VERSE 1.

ready led captive. And indeed what triumph of any the most glorious Conqueror was ever honoured with the opening of graves, the resurrection of the dead, the conversion of enemies, the acclamation of mute and inanimate creatures, the darkness of the Sun, the trembling of the earth, the compassion of the rocks, the amazement of the world, the admiration of the Angels of heaven, but only this triumph of Christ upon the Crosse? And if he did so triumph there, how much more at the right hand of the Majesty on high, where he is crowned with glory and honour; and at that great day, which is therefore called the Day of the Lord Iesus, because he will therein consummate his triumph over all his enemies, when he shall come with the attendance of Angels, in a chariot of fire, with all the unbelievers of the world bound before his Throne, and with the clamor, applause and admiration of all the Saints.

And this is a plentiful ground of comfort to the faithfull in all their conflicts with Satan, Sin, temptations, or corruptions, they fight under his protection, & with his Spirit who hath himselfe already triumphed, who accounteth our temptations his, and his victories ours; who turned the worst perplexities which the world shall ever see, into a Doctrine of comfort unto his Disciples, *Luk. 21. 25, 28.* When ever then we are assaulted with any heavy temptation to discomforts, feares, fainting, wearines, despaire, sinfull conformities, or the like; let us not tesse over our own store, nor depend upon any strength or principles of our own, but look only by faith unto the victories of Christ, and to this great promise which is here made unto him, as Head and Capitaine of the Church, by whom we shall be able to do all things, and though we were surrounded with enemies, to escape, as he did, thorow the midst of them all. We know the Cats *Vnum magnum*, in the fable was more worth than the Foxes thousand shifts, notwithstanding

ing all the which he was caught at the last. Our enemies come against us in armies, with infinite methods and stratagems to circumvent us, this only is our comfort, that we have *unum magnum*, one refuge which is above all the Wisdome of the enemy, to climbe up unto the Crosse of Christ, & to commit the keeping of our soules unto him, out of whose hands no man can take them. When *David* went forth against *Goliath*, he did not grapple with him by his own strength, but with his sling and his stone at a distance overthrew him. It is not good to let Satan come too close unto the soule, to let in his temptations, or to enter into any private and intimate combat with him (this was for our Captain only to do, who we know entred into the field with him, as being certain of his own strength) but our only way to prevaile against him, is to take faith as a sling, & Christ as a stone, he will undoubtedly find out a place to enter in and to sinke the proudest enemy. We are beset with enemies, yea, we are enemies unto our selves, the burden of the Fleish, the assaults of the World, the fiery darts of Satan, treason within, and wars without, swarms of Midianites, troops of Amalekites, the Sea before us, the Egyptian behind us, sin before, Satan and the World behind, either I must run on and be drowned in sin, or I must stand still and be hewed in pieces with the persecutions of wicked men, or I must revolt and turne back to Egypt, and so be devoured in her plagues. In these extremities the Apostle hath given us our *Unum magnum*, *Locke upon Iesus*; he that is the Author, will be the finisher of our faith: It is yet but a little while, hee will come and will not tarry, he is within the view of our Faith, he is within the cry of our Prayers, he *sitteth at the right hand of power*, nay, he there standeth, and is risen up already in the quarrell of his Saints, *Acts 7. 56.* The neerer the Egyptian is to Israel, the neerer he is to ruine, and the neerer Israel is to deliverance. Though  
*Moses*

Heb. 12. 1, 2.  
 Heb. 10. 36, 37.

## VERSE I.

Efay 11.1.  
Zech. 3.8.  
Exod 33.14,16

Mic. 7. 19, 20.  
Pfal. 65. 3.

*Quod in profundum maris  
abicitur penitus non extat.*  
Theodoret.

Pfal. 103. 12.  
Efay 43. 25.  
Efay 44. 22.

Mal. 3. 6.

Efay. 2. 11:

*Moses* have not Chariots, nor multitudes of weapons, yet he hath a *Rod*, a Branch, an Angell of Gods presence, which can open the Sea, and give an issue to the greatest dangers, which can turne the enemies rage into his own ruine. There is no enemy so close, so dangerous, so unavoidable as our owne lusts. Now the Lord promiſeth to deale with the sins of his people, as he did with the Egyptians; wee know their tyranny he subdued with many plagues, their first-borne, the strength and flower of the Land, he slew before, and those who afterwards joynd themselves against his people, he drowned in the bottome of the Sea; so saith the Prophet, *Hee will subdue our iniquities*, he will purge them away, the power and strength of them he will abate by his Spirit; and as for those remainders thereof, which are yet behind, and rebell against his Grace, he will *cast all of them into the depths of the Sea*, that is, he will remove them utterly away from us, he will drown them in everlasting forgetfulnesse, he will not only blot them out that they may not be, but hee will not remember them neither, which is in some sort to make them even not to have been. And, which yet makes the assurance of all this the stronger, the ground of it all is only in God himselfe, his Covenant and mercy. Now though our condition alters yet his mercy is still the same: If the root of the Covenant were in us, then as we change, that also would vary too, but the root is in Gods own grace, whose mercy is therefore without repentance in himselfe, because it is without reason or merit in us.

Now lastly, this *Foot-stoole* under Christs feet, in regard of his enemies, noteth unto us foure things. First, *The extreame shame and confusion* which they shall everlastingly suffer, the utter abasing & bringing down of all that exalteth it self against Christ. In victories amongst men, the part conquered goes many times off upon some honourable termes; at the very worst when they are

led

led captives, yet they go like men still ; but to be made a stoole for the Conquerour to insult over, to lick the dust like a Serpent, and move out of holes like the worms of the earth, to be so low, as not to have any further degree of calamity or dishonour left unto which a man may be debased; this is the *extremity of shame*. It is noted for the greatest indignity which *Bajazet* the grand Signior ever suffered, when *Tamerlane* his adversary trampled upon his neck; and of \* *Valerian*, that cruell persecutor of the Church, that he was trod under foot by *Sapores* the *Persian King*, and after flaid like a beast. It notes the extremest degree of revenge, which hath no mixture of mercy or compassion in it: So that by this we see the enemies of Christ and his Kingdome shall be put to utter and everlasting shame: That as the faithfull in that great day of their Redemption shall lift up their heads, and have boldnesse in the presence of the Lamb; so the wicked shall fall flat upon their faces and cleave unto the dust; when the books shall be unsealed, and the consciences of men opened, and the witnesses produced, and the secrets of uncleannesse reveal'd on the house top, and the mouths of the wicked, who here for a little while dispute against the wayes of Christ, and cavill at his commands, shall be everlastingly stopped, when men shall bee like a deprehended theefe (as the Prophet speaks) then shal their faces be as a flame, full of trembling, confusion and astonishment. The very best that are find shame enough in sin, how much they who give themselves over unto vile and dishonourable afflictions?

Secondly, hereby is noted the *burden* which wicked men must beare: The foot-stoole beareth the weight of the body, so must the enemies of Christ beare the weight of his heavy and everlasting wrath upon their soules. Sin in the committing seemes very light, no bigger than the cloud which the Prophet shewed his seryant, but at last

## VERSE I.

11a. 72. 9.

Mic 7. 17.

Esay 49. 23.

Qui Constanti-  
ni totis perier-  
ruit urbem,  
Sub Tamberlano  
secula canisq; fuit.  
\* Aurel Villo-  
e Entropius.

Jer 2. 26.

Ezra 9. 6.

Dan. 9. 7. 8.

Rom. 6. 21.

## VERSE I.

last it gathers into such a tempest, as, if the soule make not haste, it will be swept away and overwhelmed by it. Weighty bodies do with much difference affect the sense according to the difference of places wherein they are. That vessel or pece of timber, which when it is on the water, may be easily drawn with the hand of man, on the land cannot be stirrd with much greater strength: So it is with sin upon the conscience, in the time of committing it, nothing more easie, but in the time of judging it, nothing more unsupportable. A wild Ass in the time of her lusting traversed her ways with much petulancy, and snuffeth up the wind at her pleasure, no man can turn her; but *in her mouth*, that is, when she is burdened with her foale, she then feelth the event of her former lustfulness, and will easily be overtaken: so the wicked in sin, however for the time they may beare it out with much mirth, and cheere up their hearts in the days of their pleasure, yet when sin is come to the birth and so fully finished, that it is now ready to bring forth death unto the soule, they shall then finde that it is but like the roll which the Prophet swallowed, sweet to the palate, but bitter in the belly, like a cup of deadly poyson, pleasant in the mouth, but torment in the bowels. *On whomsoever the Son of man shall fall with the weight of his heavy displeasure, hee will grinde him to powder.* That must needs bee a heavy burden which men would most joyfully exchange for the weight of rockes and mountaines to lye everlastingly upon their backs: And yet the wicked at that great day shall all in vaine begge of the mountaines and rocks to fall upon them, and to hide them from the wrath of the Lamb, shall rather choose to live eternally under the weight of the heaviest creature in the world, than under the fury of him that sitteth upon the Throne.

Thirdly, herein likewise is noted the relation of a just and equall *recompence* unto ungodly men. The Lord useth

Ier. 2. 24.

Matth. 21. 44.

Revel. 6. 16.



useth often to fit punishments to the quality & measure of the sins committed. He that on earth denied a crum of bread, in Hell was denied a drop of water. Man who being in honour would needs affect to be as God, was thereby debased to become like the beasts that perish. *Nadab* and *Abihu* offered strange fire and perished by strange fire from the Lord. <sup>a</sup> *Sodome* and *Gomorrah* burnt in unnaturall lusts, and they were drowned in an unnaturall tempest of fire. <sup>b</sup> That Apostate in *Saint Cyprian*, who opened his mouth against Christ in blasphemy, was immediatly smitten with dumnesse that he could not open it unto Christ for mercy, <sup>c</sup> *Entropius* the *Eunuch* when he perswaded the Emperour to take from malefactors the benefit of refuge at their Altars, did therein prevent his own mercy, and beg away the advantage of an escape from himself, the priviledge whereof he did afterwards in vain lay hold on. And thus will Christ deale with his enemies at the last day. Here they trample upon Christ in his Word, in his Wayes, in his Members. They make the Saints <sup>d</sup> bow down for them to go over, and make them as the pavements on the ground. They tread under foot the bloud of the Covenant, and the Sanctuary of the Lord, and put Christ to shame here: and there their own measure shall be returned into their own bosome, they shall be constrained to confesse as *Adonibezek*, as I have done, so God hath requited me. Yea, this they shall suffer from the meanest of Christ's members, whom they here insulted over. They shall then as witnesses, and as it were co-assessors with Christ, judge the very wicked Angels, and tread them under their feet. *They shall take them captives whose captives they were, and shall rule over their oppressors. All they that despised them shall bow themselves at the soles of their feet. They who gathered themselves against Sion, and said, let her be desiled, and let our eye see it: shall themselves be gathered as sheaves into the floore, and the Daughter*

of

<sup>a</sup> *ὁ βίβλος τῆς ἀ-  
σέως; ἡ βίβλος  
τῆς ἀσέως ἵστας  
καὶ αὐτῶν,  
Christi. Hom.  
: o. ad pop. Ant.  
<sup>b</sup> *Inde pena ce-  
pit unde capite-  
Crimen. Cypria.  
de Lapsis.  
<sup>c</sup> *Socrat. Histo.  
lib. 6 c. 5. & So-  
zom. l. 8 c. 7.***

<sup>d</sup> *Esay 51. 23.  
Heb. 10. 29.  
Esay 63. 18.  
Rev. 11. 2.  
Heb. 6. 6.  
Judg. 1. 7.  
1 Cor. 6. 2 3.  
Rom. 16. 20  
Esay 14. 24  
Mic. 4. 11, 12,  
13.  
Mich. 7. 10.*

VERSE 1.

*of Sion shall arise and thresh them with hornes of iron, and with hooves of brasse. Then (saith the Church) She that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? Mine eyes shal behold her; Now shall she be troden down as the mire of the streets. Even so let all thine enemies perish, O Lord; but let them which love thee bee as the Sunne when he goeth forth in his might.*

Lastly, herein we may note the great power and wisdom of Christ in turning the malice and mischief of his enemies into his own use and advantage; and in so<sup>a</sup> ordering wicked men that though they intend nothing but extirpation and ruin to his Kingdom, yet they shall be usefull unto him, and against their own wils, serviceable to those glorious ends, in the accomplishing whereof he shall be admired by all those that beleve. As in a great house there is necessary use of vessels of dishonor, destinated unto sordid and mean, but yet dayly services: so in<sup>b</sup> the great House of God, wicked men are his utensils & household instruments, as foot-stooles, and staves, and vessels wherein there is no pleasure, though of them there may be good use. The *Assyrian* was the Rod of his anger, his Axe wherewith he pruned, and his Saw wherewith he threatned his people. *Pharaoh* was a vessel fitted to shew the Glory and Power of his Name. <sup>c</sup> It is necessary saith our Saviour, that offences come, and there must be heresies, saith the Apostle. Because as a skillfull Physitian ordereth poysonfull and destructive ingredients unto usefull services: So the Lord by his wisdom doth make use of wicked mens persons and purposes to his own most righteous and wonderfull ends, & secretly and mightily directing their wicked designs, to the magnifying of his own power and providence, and to the furthering of his people in Faith and Godliness.

*a Voluntas Humana, perverte utendo bonis, fit mala: ille Ordinat etiam malis utendo, permanet bonus. Aug. Epist. 120. Sicut ergo ipsi benignitate, & patientia, id est, Bonis Dei male utuntur, dum non corriguntur, sic contra Deus etiam malis eorum bene utitur non solum ad iustitiam suam, qua eis digna in fine retribuet, sed etiam ad exercitationem & profectum sanctorum suorum, ut ex ipsa etiam malorum pervertitate, boni proficiant, & probentur, & manifestentur. Id. epist. 141. b 2 Tim. 2.20. c Esay 10.5, 6, 7. d Rom. 9.17. e Mat. 18.7. f 1 Cor. 11.19. g Esay 37. 18, 19.*

VERSE 2.



## V E R S E 2.

*The Lord shall send the Rod of thy strength out of Sion: Rule thou in the midst of thine enemies.*



His Verse is a continuation of the former touching the Kingdom of Christ; and it contains the forme of its spirituall Administration. Wherein is secretly couch'd another of the Offices of Christ, namely his Prophetick Office. For that is as it were the dispensation and execution of his regall Office in the militant Church. The summe of this Administration consists in two principal things. 1. in matters military for the subduing of enemies. & for the defence & protection of his people. 2, in matters civill and judicall for the government, preservation & honor of his Kingdom. And both these are in this *Psalm*, the former in the latter part of the vers. *Rule thou in the midst of thine enemies.* The other in the 3. *ver. Thy people shall be willing, &c.* and the way of compassing and effecting in the former words of this vers, *The Lord shall send forth the Rod of thy strength out of Sion.*

Every King hath his *jura Regalia*, certain roial prerogatives and peculiar honors proper to his own Person, which no man can use but with subordinatiō unto him. And if we observe the, we shall find as many of them as exactly belong unto Christ in his Kingdō as to any secular Prince in his: 1, unto kings do belong *Armamenta-*

Greg. Tholof. de  
Repub l. 9. c. 1.

## VERSE 2.

Rom. 13. 4.

1 Sam. 10. 16 17

Gal. 6. 2.

1 am. 2 3.

1 am. 1. 25.

Psal. 91. 11.

Pro. 10. 29.

Esay 26. 13.

Rom. 13. 6, 7.

Psal. 56. 8.

*via publica*, the Magazins for military provision, and the power & disposition of publik armes. Therefore he is said by the Apostle to *beare the sword*, because armes properly belong unto him, & unto others under his allowance & protectiō. So to Christ alone doth belong, & in him only is to be found the publik armory of a Christian mā. The weapons of our warfare are mighty only through him. Nay, he is himself the armor and panoply of a Christian, and therefore we are cōmanded to *put on the Lord Jesus*. Again, *via publica* is *via regia*; the high way is the Kings way, wherin every man walketh freely under the protectiō of his Sovereign. So that Law o' Faith & obediēce under which we are to walke, which S. *Paul* calleth the Law of Christ, is by S. *James* cald *lex regia*, a royal Law, and a *Law of liberty*, in which while any man cōtinueth he is under the protection of the promises & of the Angels of Christ. Againe, *Bona adespota seu incerti Domini*, Lands that are concealed & under the evident claime of no other person or Lord, do belōg unto the Prince, as he that hath the suprem & universall dominion in his cōuntries. And this is most certainly true of Christ in his Kingdom, if any man can once truly say, *Lord I am not the servant of any other Master, no other King hath the rightful dominion, or peaceable possession of my heart*, he may most truly from thence inferre: *Therefore Lord I am thy servant, and therefore Lord my heart is thine*. True it is Lord our God, that other lords besides thee have had dominion over us: but now by thee only will we make mention of thy Name. Again, *Vestigalia*, and *Cen, us*, Tributes and Customes, and Testifications of Homage and Fidelity are per se all prerogatives belonging unto Princes, and as the Apostle saith, *Due unto them* for that Ministry & office which under God they attend upon. So in Christs Kingdome there is a Worship which the Psalmist saith is *Due unto his Name*. They which came unto the Temple, which was a Type of Christ, were not

to com̄ empty handed, but to bring testimonies of their reverence, and willing subjection unto that worship. When *Abraham* met *Melchisedec*, a figure of Christ, as from him he received a blessing, so unto him he gave an expression of a loyall heart, the tenth of the spoiles. \*When the people of *Israel* entred into the land of *Canaan* (which was a type of Christs church which he should conquer unto himselfe) if any people excepted of the peace which they were first to proclaime, they were to become tributaries and servants unto *Israel*. So it is said of *Salomon* ( whose peaceable kingdome was a type of Christs after his many victories ( that he <sup>a</sup> *Levied a tribute of bond-service* upon all the nations about *Israel*; and <sup>b</sup> that those Princes with whom he held correspondence brought unto him presents, as testimonies of his greatnes and wisdom. So<sup>c</sup> when the wise men, (the first fruits of the *Gentiles*, after Christ exhibited) came to submit unto his Kingdome, they opened their treasure and presented him with gifts, gold, frankincense and myrrh. Againe, *Monetarum leges & valores*, the authorizing and valuations of publike coines belonging unto the Prince only, it is his image & inscription alone which maketh them currant. Even so unto Christ only doth belong the power of stamping & creating as it were new ordinances in his church, nothing is with God, nor should be currant with us which hath not his image or expresse authority upon it. Neither can any man falsify or corrupt any constitutiō of his without notable contempt against his roial prerogative. Againe, *Judicium* or *potestas judiciaria*, a power of judging the persons and causes of men in a peculiar royalty, the administration wherof is from the prince as

\**Iosh* 11.19. for though there be an exception made of the *Canaanites*, *Deut.* 20 v. 16. 17. ye. I conceive the equity of that Law did even amongst them pertaine to all those, who did not out of hardnesse of heart stand out against *Israel*, but relinquishing their owne idolatries, and abominations, did willingly yeeld up their hand to the possession, and their hearts to the religion of Gods People. *vid Theodoret.* qu. 15. in *Iosh.* *Aug.* qu. 13. 14. in *Iosh* b<sup>c</sup>. se-

*rar.* in *Iosh.* cap. 6. quæst. 42. Et cap. 9. quæst. 8. *Masium* in *Iosh.* cap. 6. p. 117: *Hug. Grotium de Jure Belli* lib. 2. cap. 13 §. 4. *Pet. Curceum de Repub.* Heb. lib. 2. cap. 20. *Wemse* of the *Judiciall Lawes.* cap. 9. out of *Grotius. Jun.* in *Deut.* 20 16: *Deut.* 20. 11. <sup>a</sup> 1. *King* 4. 21. <sup>b</sup> 1. *King* 9 21. 10. 10. <sup>c</sup> *Matth.* 2. 11. *Primitie Gentium sacramentalia numerat* *proferant de Thesauris*, &c. *Cyprian. ferm de stell. & Magis.* *Bisson.* *De Reg. Terfarum.* l. 1 26.

VERSE 2.

Ioh. 5. 22, 27.

2 King. 11. 12.  
1 King. 10. 18.Liv. lib. 30.  
Tacit. Ann 14.  
Dionys. Halicar.  
lib. .Heb. 2. 9.  
Psa 45. 6, 8.

Insigne majestatis regie. Hier.

the fountain of al humane equity (under God) deposited in the hands of inferiour officers, who are as it were the mouth of the Prince to publish the laws, and to execute those acts of Justice and Peace, which principally belong to his own sacred breast. And so Christ saith of himselfe, *The Father hath committed all judgement unto the Sonne, and hath given him authority to execute judgement.* Again *Jus vite & necis.* A power to pardon condemned persons, and deliver them from the terror of the Laws sentence is a transcendent mercy, a gem which can shine only from the diadems of Princes. Now unto Christ likewise belongeth in his Church a power to forgive sins, it is the most sacred royalty of this prince of peace, not only to suspend, but for ever to revoke, & as it were to annihilate the sentence of malediction under which every man is born. There are likewise *Ornamenta Regia*, regall Ornaments, a Crown, a Throne, a Scepter, and the like. Thus we find the Romans were wont to send to those forrain kings with whom they were in league, as testimonies & confirmations of their dignity *scipionem eburneum, togam pictam, sellam curulem*, an ivory scepter, a royal robe, and a chaire of state. And the like honors we find in the Scriptures belonging unto Christ, that he was *crowned with Glory and Honour*, and that he had a *Throne and righteous Scepter* belonging to his Kingdome. Thus we have seene in severall particulars how Christ hath his Royalties belonging to his Kingdome. Some principal of them we find in this place; *A Throne, a Scepter, Ambassadors, Armies* for the right dispensing of his sacred power. We wil first consider the words, and then raise such observations as shal offer themselves.

First, what is meant by the *Rod of Christs strength*, or his *Strong rod*? It notes a thing which a man may leane upon, or lay the whole weight of his body on in his wearines. But being spoken of Christs Kingdome, we take it for a scepter or rod of Majesty. I will not hold you with  
the

VERSE 2.

Theodoret.  
Arnavim.  
Aug. & Prosp.  
Euthymius.

the variety of acceptions in Expositors. Some take it for the branch that groweth out of that root of *Iesse*. Some for the wood of the Crosse. Some for the body of Christ borne of a Virgin. Some, for the Kingdome of Christs Power, taking the signe for the thing signified. Some for the power of his mighty works and preaching. That of the Body and of the Crosse of Christ, except by them we understand the vertue of Christ crucified, I conceive to be not so pertinent to the purpose of the Prophet. The rest agree in one. But for the more distinct understanding of the words: we may consider out of the holy Scriptures what things were *sent out of Sion*. And we find there *two things*: First, *the Word of the Lord*, or his holy Gospel. *The Law shall proceed out of Sion, and the Word of the Lord from Jerusalem, Mic. 4. 2.* Secondly, *the Spirit of the Lord*, which was first *sent unto Sion*; for at *Jerusalem* the Apostles were to wait for the promise of the *Father*, *Act. 1. 4.* and *from thence was shed abroad into the world upon all flesh, Act. 2. 17.* and *both these are the power or strength of Christ*. His word, a Gospel of Power unto salvation, and his Spirit, a Spirit of Power, which is therefore called the finger and the arme of the Lord, *Luk. 11. 20. Matth. 12. 28. Esay 53. 1.* so by the Rod is meant the Gospel and the Spirit of Christ.

Rom. 1. 16.  
2 Cor. 4. 7 10. 4.  
1 Cor. 2. 4.  
2 Tim. 1. 7.

Secondly, what is meant by *Gods sending this Rod of Christs strength*? It notes, the *manifestation* of the Gospel, we knew it not before it was sent. The *donation* of the Gospel, we had it not before it was sent; the *invitations* of the Gospel, we were without God in the world, and strangers from the Covenant of promise, before it was sent. The *Commission* of the Dispensers of the Gospel, they have their patent from Heaven, they are not to speake untill they be sent.

Thirdly, what is meant by *sending it out of Sion*? It is put in *Opposition* to *mount Siva*, from whence the Law was sometimes sent with thunders and fire, and much

VERSE 2.

terror unto the people of Israel. *Ye are not come*, saith the Apostle *unto the mount that burned with fire, nor unto blacknesse and darknesse, and tempest, &c. but ye are come unto mount Sion, and unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels, and to Iesus the Mediator of the new Covenant, &c. Heb. 12. 18. 24.* and the Apostle elsewhere sheweth us the meaning of this Allegorical opposition between *Sina* and *Sion*, betweene *Sarah* and *Hagar*, namely the two covenants of the Law and of Grace, or of bondage & liberty, *Gal. 4. 24, 25.* *Sion* was the place whither the Tribes resorted to worship the Lord, the place towards which that people prayed, the place of Gods mercifull residence amongst them, the beauty of holines, the place upon which first the gift of the holy Ghost was powred forth, and in which the Gospell was first of all preached after Christs Ascension. We may take it by a *Synechdoche* for the whole Church of the sewes, unto whom the Lord first revealed his Covenant of Grace in Christ.

Act. 3. 26.

Act. 13. 4. 6.

Rom 2. 10.

*Rule thou*] that is, *Thou shalt rule*, which is a usuall forme to put the Imperative for the future indicative. It is not a command, which hath relation unto any service: but it is a promise, a commission, a dignity conferred upon Christ.

*Qui alieni erant  
tui esse incipient.  
Dignare esse Do-  
minus inimico-  
rum tuorum. Ps.  
ciron.*

*In the midst of thine enemies.*] Some understand it of changing the hearts of his enemies, & converting them as captives unto his obedience. Other understand the wonderfull effects of the Power of Christs Kingdome, that he can by his Word and Spirit hold up his Church in despite of all the enemies thereof round about. The Church ever was & wil be pester'd with divers kindes of adversaries, Heretikes and Hypocrites, and false brethren, with profanenesse, temptations, persecutions, spirituall wickednesses; and in the midst of all these the Church of Christ groweth as a Lilly amongst the Thornes. Now this *in medio*, noteth two things; *Domini-  
um*



*nium plenum, and dominum securum, A perfect and full government* without mutilation, without impediment, the Church being amongst the wicked as a rock in the midst of the sea, or as a garrison in an enemies towne, *Media dominantur in urbe*, is an expression of such a rule as can no way be hindered or removed. *The Church of God is a burdensome stone*, they who go about to remove it out of that place where Christ will plant it shall be cut in pieces, though all the people of the earth should gather together against it, *Zech. 1 23. A secure and confident government*, so in the Scripture phrase, *In the midst* notes confidence and security. When the Prophet asked the Shunamite, wouldst thou be spoken for to the King, or to the Captaine of the host? she answered, *I dwell amongst mine owne people*, that is, I am safe and have enough already, *2 King. 4. 13.* When they of the Synagogue would have cast Christ down head-long from the brow of a hill, it is said, that he *passed through the midst of them and went his way*, that is, with much confidence, safety, and assurance hee withdrew himselfe. *Luk. 4. 29, 30.* As the Prophet was full of security and quietnesse in the midst of the Syrian siege, *2. King. 6 14, 16.*

The words being thus unfolded, we may observe in them three of *Christs principall Regalities, Sceptrum, Solium, and Imperium.* The Scepter, the Throne, and the Power or government of his Kingdom. His Scepter is the word of his Gospel, animated by the Power of his holy Spirit, and accompanied with the blessing and authority of God the Father, who sendeth it abroad into the world. His Throne, from whence this his Scepter is extended, *Sion*, the Church of the Iewes; His victorious, plenary, and secure government, *Rule thou in the midst of thine enemies.*

First, the Scepter, here is the *Gospell and the Spirit of Christ*, Christ is a *Shepherd* towards his Flocke the

## VERSE 2.

Church, *Esay 40 11. A great Shepheard, Heb. 13. 20.* that notes his *Power and Majesty* over them: and a *good Shepheard, Ioh. 10. 14.* that notes his care and tendernesse towards his Sheepe. Kings in the Scripture are called *Shepheards* to leade and to feed, and to govern the people. So *David* is said to have been taken from the sheepfolds, *to feed Iacob and Israel, Ps. 78. 71. 2 Sam. 5. 2.* and thus *Christ is a Shepheard and a King. I will set up one Shepheard over them,* and he shall feed them, *Even my servant David--I the Lord will be their God, and my servant David a Prince among them, Ezck. 34. 23, 24.* Prophets and Teachers are in the Scripture likewise called *Shepheards, Jer. 23. 1, 4.* and so *Christ is a Shepheard and a Bishop.* Ye were as sheep going altray, but now yee are returned *unto the Shepheard and Bishop of your soules, 1 Pet. 2. 25.* And therefore we find in the Scripture that *Christ hath two pastorall staves,* to note his great care and double office in his Church. *The Lord is my Shepheard, I shall not want-- I will feare no evill, for thou art with me, thy Rod and thy Staffe they comfort me, Psal. 23. 4. I tooke unto me two staves, the one I called Beauty, and the other I called Bands, and I fed the stocke, Zech. 11. 7.* So then the *Rod of Christs strength* or his strong staffe doth in these severall relations note unto us *three things*: As it is a *staffe of strength,* so it notes the *power* of Christ. As it is the *Scepter of a King,* so it notes the *majesty* of Christ. As it is the *staffe of a Bishop* or Prophet, so it notes the *care and superintendency* of Christ over his Church. So then this first particular of the Rod of Christs Kingdome affords unto us three observations: First, that Christ in his Gospell and Spirit is full of *power & strength* towards the Church. Secondly, that Christ in his Gospell and Spirit is full of *Glory & Majesty* towards his Church. Thirdly, that Christ in his Gospell and Spirit is full of *care and of tendernesse* towards his Church.

First, *The word of the Gospell with the spirit is full of power and strength.* No man will deny that Christ in his owne person is full of power. And as the power of a Prince is principally seen in his lawes, edicts, pardons, and gracious patents : so is the power of Christ wonderfully magnified towards the Church in his Gospell, which unto us is both a Covenant of mercy, and a Law of obedience. We may observe how Christ is frequently pleased to honour his Gospell with his own Titles and Attributes. And therefore the Apostle speaks of him and his word, as of one and the same thing. *The word of God is quicke and powerfull* -- a discerner of the thoughts and intents of the heart, neither is there any Creature which is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to doe. That which is the word in one verse is Christ himself in another, which hath given occasion to some learned men (without any constraining reason (as I conceive) to take the Word there for the essential Word of God, or the person of Christ himselfe, to whom I think that appellation is not given by any of the sacred Writers, but only by his beloved Disciple Saint *Iohn*. We know that Christ was Crucified at Jerusalem, and yet the Apostle saith, that he was crucified amongst the *Galatians*, Certainly, in that he died *he died but once unto sinne*. Saint *Paul* could not do that himself, which he curseth others for doing, Crucifie again the Lord of Glory. So then at Jerusalem he was crucified in his person, and at *Galatia* in the Ministry of his Word. One and the same crucifying was as lively set forth in Saint *Pauls* preaching, as it was really acted upon Christs person: for Christ is as really present to his Church now in the spiritual dispensation of his ordinances, as he was corporally present with the Iewes in the dayes of his flesh. And therefore I say it is that we find the same attributes given to both.

<sup>a</sup> *Christ the power of God, and the wisdom of God; and*

Heb 4.12,13

Gal. 3.1

<sup>a</sup> 1 Cor. 1.24

## VERSE 2.

b Rom 1.16.  
 c 1 Cor. 2. 6, 7.  
 d 1 Cor. 2. 8.  
 e 1 Tim 1. 11.  
 f Act. 3. 15.  
 g 1 John 1. 1.  
 h Phil 2. 16.  
 i John 5. 27.  
 k John 12. 48.  
 l Luk. 1. 69, 77.  
 m Luk. 2. 30.  
 n Eſay 62. 11.  
 o Gen 49. 10.  
 p 1 Joh. 4. 22.

q Heb. 2. 3, 3.  
 r 2 Cor. 3. 9.

s Act. 23. 8.

t Act. 13. 46.

u 1 Sam. 1. 21.

v 2 Cor. 4. 6.

the Gospell else. where the <sup>b</sup> Power of God and the <sup>c</sup> wisdom of God in a mystery to them that are perfect. Again, <sup>d</sup> Christ the Lord of glory, and the Gospell the <sup>e</sup> Gospell of glory, or the glorious Gospell. <sup>f</sup> Christ the Prince of life, yea the <sup>g</sup> Word of life, and the <sup>h</sup> Gospell the Word of life too. <sup>i</sup> Christ a Judge, and the <sup>k</sup> Word of Christ a Judge too. The word which I have spoken, the same shall judge you at the last day. <sup>l</sup> Christ a Saviour and Salvation unto men, *Mine eyes have seene thy Salvation*; And the <sup>m</sup> Gospell of Christ a Salvation too; we know, saith Christ to the woman of Samaria, what we worship, *for Salvation is of the Jewes*. The force of the reason leads us to understand by Salvation the Oracles of God which were committed unto that people, for out of them only it is, that we know what & how to worship, and this is not usuall in holy Scriptures. <sup>n</sup> *If the Word, saith the Apottle, spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward: How shall we escape if we neglect so great Salvation, which at the first began to be spoken by the Lord, &c?* Where we finde Salvation set in opposition to the Word spoken by Angels, which was the Law of God, or the ministry of condemnation, and therefore it must needs signifie the Gospell of Christ. <sup>o</sup> *Be it knowne unto you, saith the Apostle to the unbelieving Jewes, that the salvation of God, that is, the Gospell of God (as appeareth plainly by the like parallell speech in <sup>p</sup> another place) is sent unto the Gentiles, and that they will heare it.* So the Apostle saith that <sup>q</sup> *the engraſſed Word is able to save the soules of men.* All which and many other the like particulars note unto us, that as Christ is the Power and Image of his Father, so the Gospell is in some sort of Christ: For which reason the Apottle, as I conceive, calleth the Gospell <sup>r</sup> *the Face of Iesus Christ*: *God, who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the*

the glory of God in the face of Jesus Christ. Where is it that we behold the glory of God but <sup>c</sup> in a glasse? and what is that glasse? but the word of God as S. James calls it? *1am. 1. 23.* Christ is not pleased any other wayes ordinarily to exercise his power, or to reveale his glory, but in these ordinances of his which we dispenſe. Therefore he walketh in his Church with a <sup>a</sup> sword in his mouth, and with a <sup>b</sup> Rod in his mouth, to note that he giveth no greater testification of his strength than in the Ministry of his Gospel; which is therefore sometimes called a <sup>c</sup> sword, a <sup>d</sup> hammer, a <sup>e</sup> fire, sometimes only a <sup>f</sup> favor of life and death, to note the mighty working thereof, that can kill as well by a sent, as by a wound, as well by a breath as by a blow.

To consider this point a little more distinctly. This Power of the Gospel of Christ appears in both those regards, as it is a favor of life unto life, & as it is a favor of death unto death. Towards his Church who shall be saved, and towards his enemies who shall perish. Many wayes is the Gospel of Christ and his Spirit a Rod of strength unto his Church.

First, in their *calling and Conversion* from the power of Satan unto God. Satan is a strong man, and he is armed, hath a whole panoply and full provision of military instruments, and (which is a great advantage) hath both the first possession, and the full love of the hearts of men before Christ attempts any thing upon them. And therefore that which pulleth a man from under the paw of such a Lion, and forceth him away from his owne palace, must needes be much stronger than he. And therefore the Apostle commendeth the power of the word by this argument, that it is a word fit to overcome principalities and powers, & rulers of the darkenesse of this world, & spiritual wickedneses in heavenly places. Again, the old man in our nature is a strong man too, a Raigning King, which setteth himself mightily against the

VERSE 2.

12 Cor. 3. 18.

a Revel. 1. 16.

b Esay 11. 4.

c Eph. 6. 17.

d Ier. 23. 22.

Ier. 5. 16.

e 2 Cor. 2. 16.

Luk. 11. 20. 21.

Eph. 2. 2.

2 Tim. 2. 26.

Eph. 6. 12. 17.

## VERSE 2.

ανδρες εγραψεν  
 και εαυτων και  
 της υγειας  
 ημων διασημο-  
 νες. Greg. Naz.  
 Orat. 1.

Mark 4 39, 41.

Elsay 57.10.

the Word and will of Christ, and cheri sheth the disease against the remedy. And by that likewise the Apostle commendeth the power of the Gospel, that it is mighty through God to the pulling downe of strong holds, and imaginations or fleshly reasonings. When Christ still'd the windes and the Sea with but two words, *Peace, be stil*, they were exceedingly amazed at his power, and said one to another, *what manner of man is this, that even the windes and the Sea obey him?* The conversion of a man is a farre greater work than the stilling of the Sea, that will be sometimes calme of it selfe when the fury of the wind ceaseth. The wicked indeed are like the Sea, but not at any time, but *like a troubled Sea when it cannot rest*. The Sea we know is subject unto severall motions. An inward boyling and unquietnesse from it selfe, its ordinary fluxes and refluxes from the influence of the Moone, many casual agitations from the violence of the windes, and from its own wayes, one wave precipitating, impelling, and repelling another: So are the hearts of wicked men by the foaming estuations, and excesses of naturall concupiscence, by the provisions & materials of sinful pleasurs, by the courses of the world, by the solicitations & impullions of Satan, by a world of hourelly casualties and provocations so tempestuous that they alwayes cast out upon the words and actions of men mire and dirt. Now in the dispensation of the word by the ministry of a weak man Christ stilleth the raging of this Sea, quells the lusts, correcteth the distempers, scattereth the temptations, worketh a smoothnesse and tranquillity of Spirit in the soule of a man. Surely when this is done the soule cannot but stand amazed at its own recovery, and admire that wonderful and invisible power which could so suddenly rebuke such raging affections and reduce them unto calmnesse and beauty againe. *What ailed thee, O thou Sea, that thou fleddest, and thou Jordan that thou wert driven backe? ye mount aines that*

Psal. 114. 5, 6.

that

that ye skipped like Rams, and ye little hills like Lambes?

It is an expression of Gods power towards his people in their triumphall entrance into the land of *Canaan*. We may apply it to the conquest and possession which the word takes of the soules of men. What ailed a man that he was driven backe from his own channell, and made suddenly to forget his wonted course? What ailed those strong and mountainous lusts, which were as immoveably settled upon the soule as a hill upon his base; to fly away at the voyce of a man like a frighted sheep? What ailed those smaller corruptions and intemperancies, which haply had before lost their names, and were rather customes, and infirmities, than sins, to fly away like Lambs from the Word of Christ? A man went into the Church with a full tide and streame of lusts, every thicket in his heart, every reasoning and imagination of his soule did before shelter whole flocks of evill affections: when he came out the tide was driven back, the stream turned, the center of his heart altered, his Forrest discovered, his lusts scattered and subdued. What ailes this man? He hath but heard an houres discourse, the same which others heare, and their tide riseth the higher by it. Certainly these Divels were not cast out, these streames were not turned back but by the finger of God himselfe. When the Minister of Christ shall whisper in the eares of a dead man, whom no thunder could have awakened, and he shall immediatly rise up and give glory to God, when Christ shall call men to deny themselves, to get above themselves, to hate Father and Mother, and Wife and Children, and their own Life, to sell all that they have, to crucifie, and be cruell to their owne members, to pull out their right eyes, to cut off their right hands, to part from those sins which before they esteemed their choicest ornaments, and from those too which before they made their chiefest support & subsistence; to stand at defiance with the allurements or dis-

Acts 17:32,34.

## VERSE 2.

couragements of the world, to beset up for signes and wonders, for very proverbs of scorne, and objects of hatred to those of their own house; to receive persecutions as rewards, and entertain them not with patience only, but with thankfulness and rejoycing; to be all their life long in the midst of enemies, put to tedious conflicts with the powers of the world and of darkness; to beleeve things which they have not seen, and to hope for things which they do not know; and yet maugre all this to refuse to consult with flesh and blood, to stand stil more in awe of Gods word, than of any other thing: certainly that which with the voyce of a weake man bringeth such great things to passe, must needes be *Virga virtutis, a Rod of strength*. A Rod like the Rod of *Moses*, which can lead us through such seas as these, to one whom wee have never seene nor knowne before, *Esay 55.5.*

Secondly, the Gospell of Christ is a *Rod of strength* in the *justification of men*, as it is *Sceptrum justitie*, a *Scepter of Righteousnesse*, a *word of Reconciliation*, a *Gospell of Salvation*, a *Law of the Spirit of life*, a *ministracion of the Spirit, of life, and of Righteousnesse*, an *opening of prisons & a proclaiming of liberry unto captives*, in these respects likewise it is full of power. There was a mighty power in the Law of God typified in those thundrings & terrors with which it was administered upon mount *Sina*; the Apostle calleth it a *School-master* to scourge and drive us unto Christ, and the Psalmist an *iron Rod* able to breake in pieces all the potsherd of the earth. And we know boyes in a School do not apprehend so much terror in the King, as in their Master. Yet in comparison of the Power of the Gospell, the law it selfe was very *weake and unprofitable*, able to make nothing perfect. The Power of the Law was only to destruction, the Power of the Gospell for edification. The Law could only hold under him that was  
downe

a Heb. 1.8.

b 2 Cor 5.19

c Eph. 1.13.

d Rom. 8.2,3.

e 2 Cor. 3.6.8.

f Esay 61.1.

g Gal. 3.24.

h Psal. 2.9.

i Rom. 8.3.

Heb. 7.18,19.



VERSE. 2.

downe before, it could never raise him up again. Now the power is far greater to raise than to kill, to forgive sins, than to binde them. Herein is the mighty <sup>k</sup> strength of Gods mercy scene, that it can passe by iniquities, transgressions and finnes. To <sup>l</sup> preach the Gospel of Christ in his Name and Authority is an evident argument of that plenary power which is given unto him both in Heaven and Earth. And the very dispensing of this word of reconciliation which is committed unto the Ministers of the Gospel (how basely soever the ungratefull world may esteeme of them) hath honoured them with a title of as great power as a man is capable of, to be called *Saviours*, to have the custody of the keyes of heaven, ministerially and instrumentally under Christ and his Spirit to *save the soules*, and to *cover the finnes of men*. Now then that word which from the mouth of a weak man is able to reconcile a child of wrath unto God, and by the words of one houre to cover and wipe out the sins of many yeares, which were scattered as thicke in the soules of men as the stars of the firmament, must needs be *virga virtutis*, a *Rod of strength*.

Thirdly, the Gospel of Christ is a *Rod of strength in the sanctification of men*, as it is *Sceptrum cum unctione*, a scepter which hath ever an unction accompanying it. As it is a Sanctifying Truth, an heavenly teaching, a forming of Christ in the soule, a making of the heart as it were his Epistle by writing the Law therein, & manifesting of the power & image of Christ in the conscience. If a man should touch a marble or adamant stone, with a seale, and taking it off should see the print of it left behind, he could not but conceive some wonderfull and secret vertue to have wrought so strange an effect. Now our hearts are of themselves as hard as the nether milstone; when then a holy word, so meekely and gently laid on upon them, shall leave there an impression of its own purity, when so smal a thing as a grain of mustard-

feed.

\* Exod 34. 5,  
6, 7.  
Mich 7. 18, 19  
Math 9. 6.  
1 Marti. 28. 18,  
19.

Obed v. 21.  
Iohn. o. 23.  
1 Tim. 4. 16.  
am: 5. 20.

Iohn. 17. 17.  
Esay 54. 3.  
Gal 4. 19.  
2 Cor 3. 2.

VERSE 2.

seed shall transforme an earthly soule into its own nature, when the eyes and hands, and mouth of Christ being in the ministry of his Word spread upon the eyes and hands and mouth of a Child shall revive the same from death, when by looking into a glasse we shall not only have a view of our own faces, but shall see them changed into the image of another face which from thence shineth upon us, how can we but conclude that certainly that word by which such wonders as these are effected is indeed *virga virtutis*, a Rod of strength?

Fourthly, the Gospell of Christ is a Rod of strength, in the Preservation and Perseverance of the Saints, as it is *Virga germinans*, a Rod like Aarons Rod, which blossomed, and the blossomes perished not, but remained in the Arke for a Testimony of Gods power. For as those buds, or the *Manna* in the Arke did not perish, so neither doth the Word of the Gospell in the hearts of the faithful. The Apostle saith, that we are kept by the power of God unto salvation, and S. Jude that Gods power keepeth the Saints from falling, and presenteth them faultlesse before the presence of his Glory; and what is this power of God whereby he doth it, but the Gospell of Christ, which S. Peter calleth *semen incorruptibile*, uncorruptible seed; and the Spirit of Christ, which S. Iohn calleth *semen manens*, an abiding seed? If I should see a tree with perpetuall fruit, without any variation from the difference of seasons, a tree like that in Saint Iohns Paradise which every month did bring forth fruit of twelve severall kinds, I should conclude that it had an extraordinary vitall power in it: so when I find Christ in his Word promising, and by the planting and watering of his Laborers in the vineyard, making good that promise unto his Church; That every branch bringing forth fruit in him, shall not only be as Aarons Rod, have his fruit preserved upon him, but shall bring forth more fruit and shall have life more abundantly, how can I but conclude, that

1 Pet. 1. 5.  
Iud. v. 24.

1 Pet. 1. 24.  
1 Iohn 3. 9.

Iohn 15. 2.  
Iohn 10. 10.

that that Word which is the instrument of to unperishable a condition, is indeed *Virga virtutis* a Rod of strength, a Rod cut out of the Tree of life it selfe?

Fifthly, the Gospell of Christ is a *Rod of strength in comforting and supporting of the faithfull*, as it is *Virga pulchritudinis & colligationis*, a Rod of beauty and of Binding, as it is a word which doth bind that which was broken, and give unto them that mourne in *Sion* beauty for ashes, and the garment of prairie for the Spirit of heaviness: as it quenchem all the fiery darts, and answereth all the bloody reasonings of Satan against the soule, as it is a staffe which giveth *comfort, and subsistence in the very valley of the shadow of death*. The *shadow of death* is an usual expression in the Scripture for all fears, terrors, affrightments, or any dreadfull calamities either of soule or body. The whole misery of our naturall condition is thereby signified, *Luk. 1. 79*. Many wayes doth the Prophet *David* set forth the extremities he had been driven unto, my bones are vexed, and dried like a potsherd, and turned into the drought of Summer; my couch swimmeth with teares, mine eye is consumed and waxen old with griefe. I am powred out like water, all my bones are out of joynt, my hart is like melted wax in the midst of my bowels. Thine arrowes stick fast in me, thine hand presseth me sore, there is no soundnesse in my flesh, my wounds stink and are corrupt, I am feeble and fore broken, I have roared by reason of the disquietnesse of my heart. Innumerable evils compasse me about, I am not able to looke up. Fearfulnesse and trembling are come upon me and horror hath overwhelmed mee. My soule is among Lions, I lye amongst them that are set on fire. The waters are come in unto my soule. I sink in deepe mire; the flouds overflow me, &c. These all, and the like are comprehended in that one word, *The shadow of death*. And in that it was only the Word, and the Spirit of God which did support him; *this is my comfort*

Esay 61. 1, 3.

Psal. 23. 4.

Psal 119. 50. 92

in

VERSE 2.

*in my affliction, saith he, for thy Word hath quickned mee. When my afflictions had brought me to the very brink and darknesse of the grave, thy word revived me again, and made me flourish. Unlesse thy Law had beene my delights, I should have perished in mine affliction. Now then when I see a man upon whom so many heavy pressuress doe meete, the weight of sinne, the weight of Gods heavy displeasure, the weight of a wounded Spirit, the weight of a decayed body, the weight of skorne and temptation from Satan and the World, in the midst of all this not to turne unto lying vanities, not to consult with flesh and blood, nor to rely on the wisdom or helpe of man, but to leave only on this word, to trust in it at all times, and to cast all his expectations upon it, to make it his only Rod and Staffe to comfort him in such sore extremities, how can I but confesse that this Word is indeed *Virga virtutis*, a Rod of strength?*

2 Chron. 32. 8.

Math. 4. 4.  
1 Tim. 4. 5.

Lastly, the Gospell of Christ is a *Rod* of strength in sanctifying and blessing of our Temporal things. As it is *Baculus Panis*, A staffe of bread; *Man liveth not by bread alone, but by the Word which proceedeth out of Gods mouth*, not by the creature, but by the blessing which prepareth the creature for our use. Now it is the Word of God, namely his promises in Christ of things concerning this life as well as that which is to come, that doth sanctifie the creatures of God to those who with thankfulness receive them. The fall of man brought pollution upon the creatures, a curse upon the stone and timber of a mans house, a snare upon his table, a poyson and bitterness upon his meat, distractions and terrors upon his bed, emptinesse and vexation upon all his estate; which cleaves as fast thereunto as blacknesse to the skin of an Ethiopian, or sinne to the soule of man. For all the creatures of God are by sinne mischievously converted into the instruments and provisions of lust. The Sun, and

Rom. 13. 14.  
1 Iohn 2. 16.

all

all the glorious lights of nature but instruments to serve the pride, covetousnes, adultery, vanity of a lustfull eye. All the delicacies which the Earth, Aire, or Sea can afford but materials to feed the luxury and intemperance of a lustfull body, All the honors and promotions of the world but fuell to satisfie the haughtinesse and ambition of a lustfull heart. That Word then which can fetch out this leprosie from the creatures, & put life, strength and comfort into them againe, must needs be *Virga virtutis, a Rod of strength.*

Secondly, the Gospell and Spirit of Christ is a rod of strength, in regard of his & his Churches enemies. Able both to repell and to revenge all their injuries: to disappoint the ends and machinations of Satan, to triumph and get above the persecutions of men, to get a treasure which no malice nor fury of the enemy can take away, a noblenesse of mind which no insultation of the adversary can abate, a security of condition, and calmnesse of spirit, which no worldly tempests can any more extinguish than the darknesse of a cloud, or the boisterousnes of a wind can blot out the lustre, or perturb the order of celestiall bodies; a heavenly wisdom able to prevaile against the gates of Hell, and to stop the mouthes of every gain sayer. The Word hath ever a *Readinesse to revenge disobedience*, as the Apostle speakes; it hardens the faces of men, and armes them, that they may breake all those who fall upon them.

This power of the word towards wicked men, sheweth it selfe in many particulars: First, in a mighty work of *Conviction*. The Spirit was therefore sent into the World to convince it by the Ministry of the Gospell, which one word containeth the ground of the whole strength here spoken of; for all which the Word bringeth to passe, it doth it by the conviction of the Spirit. This *Conviction* is two-fold: A *Conviction unto conversion*, whereby the hearts of men are wonderfully over-

2 Cor. 10. 6.  
Ier. 1. 8, 9.  
Ier. 6. 27.  
Ezek: 3. 8, 9.  
Matth. 21. 44.

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ruled by that invincible evidence of the Spirit of truth, to seele and acknowledg their woful condition by reason of sin, so long as they continue in unbeleeffe, to take unto themselves the just shame and confusion of face which belongs unto them, to give unto God the Glory of his righteous and just severity if he should destroy them, and hereupon to be secondly by the terrour of the Lord perswaded to count worthy of all acceptation any deliverance out of that estate which shall be tendered unto them: to admire, adore, and greedily embrace any termes of peace & reconciliation which shall be offered them. To submit unto the righteousness, and with all willing and meeke affection to bend the heart to the Scepter of Christ, & to whatsoever forme of judicature and spirituall government he shal please to erect therein. And this magnifies the strength of this Rod of Christs Kingdome, that it maketh men yeeld upon any termes: when we see the little stone grow into a mighty mountaine, and eat into all the kingdomes of the World; when we see Emperours & Princes submit their necks and Scepters to a doctrine at first every where spoken against, and that upon the words of a few despicable persons, and that such a doctrine too, as is diametrally contrary to the natural constitution of the hearts of mē, and teaching nothing but selfe-denial, and this for hope of reward from one whom they never saw, and whom if they had seene, they should have found by a naturall eye no beauty in him for which he should be desired; and this reward too, what ever it be, deferred for a long time, and in the interim no ground of assurance to expect it, but only faith in himselfe that promiseth it, and in the meane time a world of afflictions for his names sake; How can we thinke that a world of wise and of great men, should give eare most willingly unto such tearmes as these, if there were not a demonstrative and constraining evidence of truth & goodnesse therein.

in, able to stop the mouths, & to answer the objections of all gain-sayers? Of this point I have spoken more copiously upon another Scripture. Secondly, there is a *Conviction unto condemnation* of those who stand out against this saving Power of the Gospell and Spirit of Grace, driving them from all their strong holds, & cōstraining them perforce to acknowledge the Truth which they do not love. Thus we find our Saviour disputing with the Jewes, till no man was able to answer him a word; and as he did so himself, so he promised that his messengers should do so too, *I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist*: And this promise we find made good; the enemies of Steven were not able to resist the Spirit by which he spake: And *Apollos* mightily convinced the Jewes, shewing by the Scripture that Iesus was Christ: And this the Apostle numbred amongst the qualifications of a Bishop, that he should be able by sound doctrine to convince the gain-sayers, and to stoppe the mouths of those unruly deceivers, whose business it is to subvert men, for this is the excellent vertue of Gods Word, that it *concludeth or shutteth men in* and leaveth not any gap or evasion of corrupted reason unanswered, or unprevented. Thus we find how the Prophets in their ministry did stil drive the Jewes from their shifts, and presse them with *Dilemma's*, the inconveniences whereof they could on no side escape: either there must be a fault in you, or else in God who rebuketh you; but now *what iniquity*, saith the Lord, *have your fathers found in me, that they are gone farre from me? Have I beene a wildernesse unto Israel, or a land of darkenesse, wherefore say my people we are lords, we will come no more unto thee? O my people, what have I done unto thee, and wherein have I wearied thee? testifie against me. I raised up of your sonnes for Prophets, and of your young men for Nazarites: Is it not even thus, O ye children of Israel?*

Math. 12. 46.

Luk 21. 15.

Act. 6. 10.

Act. 18. 28.

Tit. 1. 9. 11.

Gal. 3. 22.

Ier. 2. 5. 31.

Mic. 6. 3, 4.

Amos 2. 11.

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Here the Scripture useth that figure which is called by the Rhetoricians *Communicatio*, a debating and deliberating with the adverse party, an evidencing of a cause so clearly, as that at last a man can challenge the adversary himselfe to make such a determination, as himselfe shall in reason judge the merits of the cause to require : *How shall I pardon thee for this ? and how shall I doe for the daughters of my people ?* Set me in a way, determine the controversie your selves, and I will stand to the issue which your owne consciences shall make. *O inhabitants of Ierusalem, and men of Iudah, judge I pray you betweene me and my Vineyard*, that is, do you your selves undertake the deciding of your owne cause. When a band of armed men came against Christ to attach him, and at the pronouncing but of two words, *I am he*, fell all down backward to the Earth ; we must needs confesse that there was some mighty power and evidence of Majesty in him that uttered them : what thinke we can he doe when he raigneth and judgeth the world, who did let out so much power when he was to die & to be judged by the world ? Now Christ raigneth and judgeth the world by his Word, and that more mightily after his ascending up on high, and therefore he promiseth his Apostles that they should do greater workes than himselfe had done. When I shall see a man armed with scorn against Christ in his Word, standing proudly upon the defence of his owne wayes by his owne wisdom, and wrapping up himselfe in the mud of his owne carnall reasonings, by a few *postulata*, and deductions from Gods Word, to be enforced to stoppe his owne mouth, to be condemned by his owne witness, to betray his owne succours, and to be shut up in a prison without barres ; when I shall force such a man by the mighty penetration and invincible evidence of Gods Word, to see in his owne conscience a hand subscribing to the Truth which condemnes him, and belying all those delusions

Ier. 5.7.

Ier. 9.7.

Esay 5.3.

Iohn 18.6.

*Quid iudicaturus facies qui iudicandus hoc fecit ? quid regnaturus poteris, qui moriturus hoc potuit ? Aug*

Iohn 14.11.

Tit 3.11.

Wild. 17. 11. 16.

Luk. 19.22.



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delusions which he had fram'd to deceive himself with-  
all; who can deny but that the rod of Gods mouth is  
indeed *Virga virtutis*, a rod of strength, an iron rod, able  
to deale with all humane reasonings, as a hammer with  
a potsherd, which though to the hand of a man it may  
feele as hard as a rocke, yet is too brittle to endure the  
blow of an iron rod? strange it is to observe how boldly  
men venture on sinnes under the names of custome,  
or fashions, or some other pretences of corrupted reason  
contrary to the cleer and literall evidence of holy Scri-  
ptures (\* the most immediate and grammaticall sence  
whereof, is ever soundest, where there doth not some  
apparrant and unavoidable error in doctrine, or mis-  
chiefe in manners, follow thereupon.) Men will justifie  
the cause of the wicked for reward, and by dexterity of  
wit put a better colour upon a worser businessse (as hath  
been observed of *Protagoras* and *Carneades*) and yet  
the Lord saith expressly, *Thou shalt not speake in a cause  
to wrest judgement, thou shalt keepe thee farre from a false  
matter*, for God whom thou oughtest to imitate ( will  
not justifie the wicked. Men will follow the sinfull fa-  
shions of the world, in strange apparell, in prodigious  
haire, in lustfull and unprofitable expence of that preti-  
ous moment of time, upon the abuse or right improve-  
ment whereof dependeth the severall issues of their eter-  
nall condition: though the Lord say expressly, *Be not  
confermed to this world*; they that walke according to the  
course of the world, walke according to the Prince of the  
power of the ayre. The Lord will punish all such as are  
clothed with strange apparell, who take up the fashions of  
idolaters, or other nations, or other sexes (as that place  
is differently expounded.) <sup>a</sup> Nature it self teacheth that  
it is a shame for a man to weare long haire; nay Nature  
it selfe taught that honest Heathen to stand at defiance  
with the sinnes of his age, and not comply with the  
course of the world, upon that slight apology, as if the

Jer. 19. 11.

\* *Aquin. part 1.  
qu. 1. art. 10. ad  
primum.*

*Alphonf. à Castro  
contra Heres. lib.*

*cap. 3. Glass.*

*Theolog. Sacra.*

*l. 2. p. 338:*

*Hooker. l. 9. § 59*

*Γὼν ἢ τῶ λό-*

*γὼν κρείττω*

*ποῦν. A. Gell.*

*Esay 5. 23.*

*Exod. 23. 2-7.*

*Rom. 12. 2.*

*Ephes. 2. 2.*

*Zeph. 1. 8.*

*Hierou.*

*Theodoret.*

*Ribera.*

<sup>a</sup> *1 Cor. 11. 14.*

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*5 Nec unquam  
aut vitium seculum  
vocalit.  
Tacit. in Agric.  
Homicidium  
cum admittunt  
singuli crimen  
est, virtus vocatur  
cum publice  
geritur. Cyp.  
l. 2 epist. 2.  
c 1 Cor. 6. 9.  
Esay 41. 21.  
Esay 28. 17.*

2 Cor. 2. 16.

Levit. 26. 36.

1 King. 22. 27,

28

Ier. 37. 16, 17.

Act. 24. 25.

<sup>b</sup> *commonnesse* had taken away the *ilnesse*; & that which committed by one would have bin a *sin*, being imitated after a multitude were but a *fashion*. To conclude this particular: The Apostle is peremptory, *Neither fornicators, nor idolaters, nor effeminate, nor covetous, nor theeves, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdome of God*: and the consciences of many men, who yet will never yeeld to the conclusion, cannot chuse but subsume, as the Apostles goes on, *such are some of we*, nay, and *such we will be too*. But now if we should bespeake these men in the word of the Prophet, *Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Jacob*, they should find at the last their reasons to be like themselves, vanity and lighter than nothing, that the word of the Lord will at last prevaile, and sweep away all their refuge of lyes.

Secondly, the power of the Word towards wicked men is scene in *Affrighting of them*; there is a spirit of bondage, and a favour of death, as well as a spirit of life, and liberty which goeth along with the Word. Guilt is an inseparable consequent of sin, and feare of the manifestation of guilt: If the heart be once convinced of this, it will presently faint and tremble, even at the shaking of a leafe, at the wagging of a mans own conscience; how much more at the voyce of the Lord which shaketh mountains, and maketh the strong foundations of the earth to tremble? If I should see a prisoner at the barre passe sentence upon his judge; and the judge thereupon surpris'd with trembling, and forced to subscribe and acknowledg the doome, I could not but stand amaz'd at so inverted a proceeding; yet in the Scripture we find presidents for it, *Michaiab*, a prisoner, pronouncing death unto *Ahab*, a King; *Jeremie*, a prisoner, pronouncing captivity unto *Zedekiah*, a King; *Paul* in his chain preaching of judgment unto *Felix* in his robes, and making his own judg to tremble. It is not for want

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want of strength in the Word, or because there is stoutness in the hearts of men to stand out against it, that all the wicked of the world do not tremble at it, but merely their ignorance of the power & evidence thereof. The Devils are stronger and more stubborn creatures than any man can be, yet because of their full illumination, & that invincible conviction of their consciences from the power of the word, they believe and tremble at it. Though men were as hard as rocks, the word is a hammer which can break them; though as sharp as thornes and bryers, the Word is a fire which can devour & torment them, though as strong as kingdoms and nations, the Word is able to root them up, and to pull them down, though as fierce as Dragons & Lions, the Word is able to trample upon them, and to chain them up.

Thirdly, the power of the Word is seene towards wicked men, in that it doth judge them. *Sonne of man, wilt thou judge, wilt thou judge the bloody City, saith the Lord? yea, thou shalt shew them their abominations.* To note that when wicked men are made to see their filthinesse in the word, they have thereby the wrath of God, as it were sealed upon them *He that rejecteth me, the Word which I have spoken, the same shall judge him at the last day,* saith our Saviour; And if all prophesie, saith the Apostle, and there come in one that believeth not, or one unlearned, *hee is convinced of all, hee is judged of all,* and the secrets of his heart are made manifest. Nay, the Word doth in some sort execute death and judgement upon wicked men. Therefore it is sayd that the Lord would *smite the earth with the rod of his mouth, and with the breath of his lips would slay the wicked:* And againe, *I have hewed them by the Prophets: I have slaine them by the words of my mouth.* And therefore the Word of the Lord is called *fiery* by the Prophet, to note that when wrath & fury is powred out upon a land, they are the effects of Gods Word. If a pestilence devoure a city,

James 2. 19.  
Ier 23. 29.  
Ier. 5. 14.  
Ezek 2. 6.  
Deut. 33 2.  
Ier. 1. 10.  
Psal. 91. 13

Ezek. 22. 2.

Ioh. 12. 48.

1 Cor. 14. 24

Esay 11. 8.

Hof. 6. 5.

Ier. 6. 11.

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Mic. 6. 9.

Ioh. 9. 39.

Luk. 9. 56.

and a sword come and gleane after it, it is the Word only which slayes, they are but the instruments, which are as it were actuated and applyed by the Word of God to their severall services. Therefore it is that the Prophet saith, that wise men *see the voyce of God, and heare his rod.* A rod is properly to be seene, and a voyce to be heard, but here is a transposition, and as it were, a communication of properties betweene the Word of God, and his punishments, to note that towards wicked men there is a judging and tormenting vertue in the Word; For judgement, saith our Saviour, *am I come into this world, that they which see not might see, and that they which see might be made blind.* If it be here objected that Christ saith of himselfe, *The Sonne of man is not come to destroy mens lives, but to save them, and that he came not to condemne the world, but that the world through him might be saved;* I answer that there are two events of Christs comming, and by consequence of his Gospell. The one *principall*, and by him intended, the other *accidentall and occasionall*, growing out of the ill disposition of the subject unto whom he was sent. The maine and essentiall businesse of the Gospell is to declare salvation, and to set open unto men a dore of escape from the wrath to come; but when men wilfully stand out, and neglect so great salvation, then secondarily doth Christ prove unto those men a stone of offence, and the Gospell a favour of death unto death, as that potion which was intended for a cure by the Physitian, may upon occasion of the indisposednesse of the body, and stubborne radication of the disease, hasten a mans end sooner than the disease it selfe would have done: So that to the wicked the Word of God is a two-edged sword indeed, an edge in the Law, and an edge in the Gospell, they are on every side beset with condemnation: if they goe to the Law, that cannot save them, because they have broken it; if they go to the Gospell, that will not save them

them, because they have contemned it.

Fourthly, the Power of the Word towards wicked men is seen in this, that it doth ripen their sins, and make them so much the more sinfull, and so much the sooner fill up their measure. *If I had not come, saith Christ, and spoken unto them, they had had no sin, but now they have no cloake for their sinnes:* A tree which is fastned unto a wall, in which the heat of the Sun is more permanent and united, wil bring forth ripe fruit before the ordinary season: so a people upon whom the light of the Gospell hath constantly shined, and which doth often drinke in the raine that falleth upon it, must needs bring forth *Summer-fruit*, sinnes speedily ripe, and therefore be so much the nearer unto cursing. There is but a yeare between such a tree and the fire: we shall never find that the sinnes of *Israel*, and of *Judab* (for which they were at any time plagued with captivity) were so long in ripening as the sins of the *Canaanites*, upon whom there did no light shine. The Land had rest sometimes forty yeares, and sometimes fourscore yeares, but we never find that they were suffered to provoke the Lord to his face foure hundred yeares together: We find when to *Ninive* he sent a Prophet to reveale unto them the guilt and merit of their sins, he then set them a very short time, in which they should either forsake or ripen them, *Yet forty dayes, and Ninive shall be destroyed.*

Fifthly, the power of the word towards wicked men is seene even in the *rage and madnesse which it excites in them.* It is a signe that a man hath to do with a strong enemy when he buckleth on all his hardnesse, & calleth together all his strength for opposition. When I see a river without any sensible noise or motion, I am ready to esteem it a standing poole, but when I looke further and there observe what huge engines it carrieth about, and what weighty bodies it roulth before it, I then beleeve

loh. 15. 22.

Heb. 6. 8.

Amos 8. 1.

Luk. 13. 8, 9.

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Luk. 4. 28.

Luk. 6. 11.

Acts 5. 17.

Acts 13. 45.

Acts 7. 54.

Ioh. 8. 59.

Acts 6. 10, 11.

Acts 7. 57. 58.

leeve a strength in it which did not see: so when I see the Word of Christ rouze up the rage and lusts of men, and force them to set up against it strong holds, & high imaginations, even the wisdom and strength of the gates of hell to keep it out, I must needs then conclude that it is indeed *Virga virtutis, A Rod of strength*. The most calm and devout hypocrites in the world have by the power of this word been put out of their demure temper, and mightily transported with outrage & bitterness against the majesty thereof. One time filled with wrath; another time filled with madness; another time filled with envy & indignation, another time filled with contradiction and blasphemy; another time cut to the heart, and like reprobates in hell, gnashing with their teeth. Such a searching power, and such an extreme contrariety there is in the Gospell to the lusts of men, that if it do not subdue, it will wonderfully swel them up, til it distemper even the grave prudent men of the world with those brutish and uncomly affections of rage and fury, and drive disputers from their arguments unto stones. Sin cannot endure to be disquieted, much lesse to be shut in and encompassed with the curses of Gods word. Therefore as a hunted beast, in an extremity of distresse will turne backe, and put to its utmost strength to be revenged on the pursuers, and to save its life: so wicked men to save their lusts will let out all their rage, and open all their sluces of pride and malice to withstand that holy truth which doth so closely pursue them. Thus as beggarly masters deal with their servants, or bankrupts with their creditors, when they should pay them their mony (which they are unable to do) they then picke quarrels, and create pretences to with-hold it; or as froward men in suits of Law, when their cause failes, endeavour to piece it out with rage & passion; so do wicked men deal with God in his word, when they should pay him that service which he there-

in

in requireth of them, and which they have neither will nor power to do, when he produceth his cause, and entreteth into controversie with them, convincing them in the court of their own consciences, so that they are not able to stand out, they have then no other refuge left, but either to submit (which they wil in no wise endure) or to flie into the face of the word, & withstand it with malice when they cannot with reason. Till men can be perswaded to lay apart all filthinesse and superfluity of naughtinesse, they will never receive the engrafted word with meeknes. For til then it is a binding word, which sealeth their guilt & condemnation upon them.

Lastly the mighty power of the word towards wicked men is seene in *altering them*: in their semiperswasions and semiconversions unto goodnes, in restraining them from those lusts which they dearly love, and in forcing them to those external cōformities which have no inward principles to support them. The humiliation of *Ahab*, the observation of *Herod*, the incomplete perswasion of *Agrippa*, the forced obedience and flatteries of the dissembling Jewes, the essaies and offers of hypocrites towards religion, the velleities and hankerings of unresolved wils after Christ, are notable evidences of the Power and Majesty which is in the Gospell. If I should see a mil-stone in the aire not falling constantly and swiftly down, but swag, and waver, and floate about in a kind of unresolved motion, as if it were in a deliberation which way to go, one while yeelding to its own weight, another while lingering, and by fits attempting to ascend, how could I sufficiently wonder at that secret vertue, & those strange impressions which did retardate the naturall descent of so weighty a body? so when I see men, who stil retain the principles of their own corrupt nature, which carry them with as strong an impulsion to sinne and hell, as a mil-stone is moved unto its Center, hanker notwithstanding after goodnesse,

Iam. I. 21.  
Mar. 18. 18.  
Mark. 16. 16.

I King. 21. 27.  
Mark 6. 20.  
Act. 26. 28.  
Pal. 78. 34. 36  
Luk 9 57. 61.

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ness, and when they yeeld unto their lusts, do it not without much hesitancy and conflict of a naturall conscience, I must needs acknowledge a mighty strength in that word which setteth bounds to the raging of so proud a sea.

From hence then the Messengers of Christ who are entrusted with the dispensation of this *Rod of strength*, may be instructed how to behave themselves in that ministry. Few men will lose any thing of that power which is given them, for every thing in its kinde doth affect power. Now Christ hath committed unto us the custody of his owne power, and therefore we ought to manage it as a *word of power*, able alone by it selfe without the contemperations of humane fancies, or the superstruction of humane opinions to work mightily to the Salvation of those that beleeve, and to the conviction of gain-sayers. Our Commission is to charge even the great men of the world. It is true, the Ministers of the Gospell are *Servants to the Church*; In *compassion* to pittie the diseases, the infirmities, the temptations of Gods people: in *Ministry*, to assist them with all needfull supplies of comfort, or instruction, or exhortation in righteousness; in *humility*, to wait upon men of lowest degree, and to condescend unto men of weakest capacity. And thus the very angels in heaven are servants to the Church of Christ. But yet we are servants only for the Churches good, to serve their soules, not to serve their humours. And therefore we are such servants as may command too. *These things command and teach, Let no man despise thy youth.* And againe, *These things speake, and exhort, and rebuke with all authority, Let no man despise thee.* No ministers are more despicable than those who by ignorance, or flattery, or any base and ambitious affections betray the power & majestical simplicity of the Gospel of Christ. Whē we deliver Gods message, we must not then be the servants of men; if I yet please

1 Tim. 6. 17.

2 Cor. 4. 5.

1 Tim. 4. 11, 12

Tit. 2. 5.

1 Cor. 7. 23.

men.



men, I were not then the servant of Christ, saith the Apostle. To captivate the Truth of God unto the humours of men, and to make the Spirit of Christ in his Gospell to bend, comply and complement with humane lusts, is with *Ionah* to play the runnagates from our office, and to prostrate the Scepter of Christ unto the insultation of men. There is a wonderful majesty and authority in the word when it is set on with Christs Spirit. He taught men *ὡς ἑστὶν ἐξουσία* as one who had power & authority, or priviledge to speak, as one that cared not for the persons of men, and therefore where ever his Spirit is, there will this power and liberty of Christ appear, for he hath given it to his Ministers, that they may commend themselves in the consciences of those that heare them, that they may harden their faces against the pride and scorn of men, that they may go out in armies against the enemies of his Kingdome, that they may speake boldly as they ought to speake, that they may not suffer his Word to be bound, or his Spirit to be straitned by the humors of men.

Againe, we should all labour to receive the Word in the power thereof, and to expose our tender parts unto it. A Cocke in comparison is but a weake Creature, and yet the crowing of a Cocke will cause the trembling of a Lion. What is a Bee to a Beare, or a Mousie to an Elephant? and yet if a Bee fasten his sting in the nose of a Beare, or a Mousie creepe up and gnaw the Trunke of an Elephant, how easily do so little Creatures upon such an advantage torment the greatest? Certainly, the proudest of men have some tender part into which a sting may enter. The conscience is as sensible of Gods displeasure, as obnoxious to his wrath, as subject to his Word in a Prince as in a beggar. If the Word like *Dauids* stone find that open and get into it, it is able to sinke the greatest *Goliath*. Therefore we should open our consciences unto that Word, and expect his Spirit to come

Math. 7. 29.  
 Math. 22. 16.  
 1 Cor. 2. 4.  
 2 Cor. 3. 17.  
 2 Cor. 13. 10.  
 2 Cor. 4. 2.  
 Ier. 1. 6, 7, 8.  
 Ezek. 3. 8, 9.  
 Plal. 110. 5.  
 Eph. 6. 20.

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Ier. 5. 22.

come along with it, and receive it as *Jofiab* did with humility and trembling. We should learne to feare the Lord in his Word, & when his voice crieth in the city, to see his name and power therein. *Will yee not feare me saith the Lord, will yee not tremble at my presence, who make the sand abound to the sea.* No Creature so swelling and of it selfe so strong and inroaching as the Sea, nothing so small, weake, smooth, and passable as the sand, and yet the sand (a creature so easily removed, and swept away) decreed to hold in so raging an Element. What in appearance weaker than words spoken by a despised man? and what in the experience of all the world stronger than the raging of an army of lusts? And yet that hath the Lord appointed to tame and subdue these, that men might learne to feare his Power.

Psal. 19. 7.

2 Petr. I. 19.

Act. 13. 34.

1 Tim. 6. 17.

2 Chro. 16. 8, 9.

2 Chr. 17. 9, 10

Again it should teach us to *Rest upon God in all things*, as being unto us all-sufficient, a Sun, a Shield, an exceeding great reward in the truth and promises of his Gospel. The word of God is a *sure thing*, that which a man may cast his whole weight upon, and leane confidently on in any extremity. All the Creatures in the world are full of vanity, uncertainties and disappointments, and then usually do deceive a man most when he most of all relies upon them; and therefore the Apostle chargeth us *not to trust in them*. But the Word of the Lord is an *abiding Word*, as being founded upon the Immutability of Gods owne Truth, he that maketh it his refuge, relieth on Gods omnipotency, and hath all the strength of the Almighty engaged to helpe him. *Asa* was safe, while he depended on the Lord in his promises against the hugest host of men that was ever read of, but when he turned aside to collaterall aides, he purchased to himselfe nothing but perpetuall warres. And this was that which established the throne of *Iehoshaphat*, and cauted the feare of the Lord to fall upon the kingdomes of the lands which were round about him, because he hono-  
red

red the Word of God, and caused it to be taught unto his people. Whensoever *Israel* and *Judah* did forget to leane upon Gods Word, and betooke themselves to humane confederacies, to correspondence with Idolatrous people, to facility in superstitious compliances, and the like fleshly counsels, they found them alwayes to be but very lies, like waxen and wooden feasts, made specious of purpose to delude ignorant commers; things of so thinne and unsolid a consistence as were ever broken with the weight of those who did lean upon them. Let us not therefore rest upon our own wisdome, nor build our hopes or securities upon humane foundations, but let us in all conditions *take hold of Gods Covenant*, of this staffe of his strength, which is able to stay us up in any extremities

Esay 56.2,4,6.

Again, since the Gospell is a Word of such sovereign power, as to strengthen us against all enemies and temptations, to uphold us in all our wayes and callings, to make us strong in the Grace of Christ, (for ever a Christian mans knowledge of the Word, is the measure of his strength and comfort) we should therefore *labour to acquaint our selves with God in his Word*, to hide it in our hearts, and grow rich in the knowledg of it. In Heaven our blessednesse shall consist in the knowledg and communion with the Father and with his Sonne Iesus Christ. So that the Gospell and the Spirit, are to us upon Earth, the preludes and supplies of Heaven, for by them only is this knowledg and communion begun. And that man doth but delude himself and lye to the World who professeth his desire to go to Heaven, and doth not here desire to know so much of God as he is pleased to afford to men on the Earth. The Gospel is the *Patent and Charter of a Christian*, all that he hath to shew for his Salvation, the *treasure* of his wealth & priviledges, all that he hath to boast in either for this life or another; the *armory* of a Christian, all that he hath to hold up  
against

## VERSE 2.

Ier. 10. 25.

Eph. 4. 17, 20.

Rom. 2. 28, 29.

Col. 2. 11.

Philip. 3. 3.

against the temptations and conflicts of his forest enemies; the only *toole* and instrument of a Christian, all that he hath to do, any action of piety, charity, loyalty, or sobriety withall; the only *glasse* of a Christian wherein he may see his own face, and so learne to deny himselfe, and wherein hee may see the face of God in Christ, and so learne to desire and to follow him. So that upon the matter for any man to be ignorant of the Gospell is to unchristen himselfe againe, and to degenerate into a Heathen. *Powre out thine indignation upon the heathen that know thee not.* Ignorance makes a man a very Heathen. *This I say and testifie,* saith the Apostle, *that you henceforth walke not as other Gentiles walke in the vanity of their minde: for you have not so learned Christ.* It is not the title, nor the profession which maketh a man a reall Christian, and distinguisheth him from other Heathen men, but the *learning of Christ* in his Spirit and Gospell. For as he who was only outwardly and in the flesh a Jew, might be uncircumcised in his heart; so he who is only in title and name a Christian, may be a Heathen in his heart; and that more fearefully than Sodom and Gomorrah, or Tyre and Sidon, because he hath put from himselfe the salvation of the Lord, and judged himselfe unworthy of eternall life.

Lastly, if there bee indeed such Power in the Gospell, we should labour to beare witness *unto the testimony which God giveth of his Word in a holy conversation.* It is a reproach cast upon the ordinances of God, when men do in their lives deny that vertue which God testifieth to be in them. Wicked men are said to crucifie Christ againe, to put him to shame, to make God a liar; not that these things can so really bee, but because men in their evill lives carry themselves, as if indeed they were so. And in this sense the Gospell may bee said to bee weake too, because the pride of men holds out against the saving power thereof.

thereof. But these men must know that the word returneth not empty unto God, but accomplisheth some work or other, either it ripeneth weeds or corne. There is thunder and lightening both in the word, if the one breake not a heart, the other will blast it, if it be not humbled by the word, it wil certainly be withered, and made fruitlesse. Shall the clay boast it selfe against the fire, because, though it have power to melt waxe, yet it hath not power to melt clay? It is not one and the same power which hardneth the one and which softneth the other? Is not the word of a sweet savor unto God as wel in those that perish as in those that are saved? Certainly there is as wonderful a power in adding another death to him who was dead before (which upon the matter is to kil a dead man) as in multiplying and enlarging life. And the Gospell is to those that perish a *Savor of death unto death*, such a word as doth cumulate the damnation of wicked men, and treasure up wrath upon wrath. If it do not convert it will certainly harden, if it do not save, it wil undoubtedly judge and condemn. The Lord doth never cast away his Gospel, he that gave charge to gather up the broken meat of loaves and fishes that nothing might be lost, will not suffer any crumme of his Spirituall Manna to come to nothing. Yet we find the Lord giveth a charge to his Prophets to preach even there where he foretold them that their words would not be heard. *Thou shalt speake all these words unto them, but they will not hearken to thee; thou shalt also call unto them, but they will not answer thee.* Sonne of Man, I send thee to the Children of Israel, to a rebellious Nation, they are impudent Children and stiffe hearted. Yet thou shalt speake my Words unto them, whether they will heare, or whether they will forbeare, for they are rebellion it selfe. *They will not hearken unto thee, for they will not hearken unto me:* For all the house of Israel are impudent and hard hearted. Certainly when the Lord

Jer. 7. 17.

Ezek. 2. 3, 4, 7.

Ez-k. 3 7.

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Ezek. 3. 3. 2. 10.

Jer. 17. 16. 28. 6.

Jer. 15. 6.

taketh paines by his Prophets to call those who wil not heare, he doth it not in vaine, they shall know at length that a Prophet hath been amongst them. Therefore, as the Apostle saith, that the Gospel is a sweet Saviour even in those that perish. So we find those messages which have contained nothing but curses against an obstinate people have yet beene as honey for sweetnesse in the mouth of those that preached them. I did eate the roule saith the Prophet, and *it was in my mouth as honey for sweetnesse*, and yet there was nothing in it written but lamentations, and mourning, and woe. *Jeremy* did not desire the woefull day, but did heartily say Amen to the false Prophets, in their predictions of safety; yet in regard of his ready service unto God, and of that Glory which God would worke out unto himselfe in the punishment of that sinnefull people, the word of Prophecie which was committed unto him was the joy and rejoycing of his heart; so that in all respects the Gospel of Christ is a Word of power, and therein we do and must rejoyce.

We observed before that this Rod of strength is both *Sceptrum Majestatis*, and *Pedum Pastorale*. Both the Scépter of Christ as he is a King, and his Pastorall staffe as hee is a Bishop. It denoteth the administration of Christs Kingdome; which consisteth in the dispensing of his Gospel, as it is a word of Majesty, and of care. So then here are (as I before observed) two observations yet remaining to be noted out of these words, *Virga Virtutis*, the Rod of thy strength.

The first, that *the Gospel of Christ accompanied with his Spirit is a word of great Glory and Majesty*. For we must ever make these concomitants, *we preach the Gospel* saith Saint Peter, *with the Holy Ghost sent downe from Heaven*, 1 Pet. 1. 12. And indeed the Spirit is peculiar to the Gospel, and not belonging to the law at all, if we consider it alone by it self, under the relation of a distinct covenant

covenant. For though as it proceedeth out of *Sion*, that is, as it is an appendix and additament unto the Gospell, it tends unto liberty, and so commeth not without the Spirit; yet by it selfe alone it gendreth nothing but bondage. And therefore when the Apostle sheweth the excellency of the Gospell above the Law, he calleth one a Ministration of death and of the letter, the other a Ministration of the Spirit and Life. To shew that properly the Spirit belongeth unto the Gospell of grace. Now then this Spiritual Gospell of Christ is the Scepter of his Kingdom, and therefore as it is *insigne regium*, an ensigne of royalty, it importeth Glory and Majesty. It is a *Gospell full of Glory*. Wee may observe that the very *Typicall prefigurations* of that mercy, which is the sole businesse of the Gospell of Christ are in the Scriptures honoured with the name of *Glory*. The garments of the *Priests*, being Types of the Euangelical<sup>a</sup> Righteousnesse of the Saints, were<sup>b</sup> made for glory and beauty. The *Tavernacle*, which was ordained for an evidence and seale of Gods Euangelical presence with that people, is called by the Prophet *David* a *Tabernacle of honour*, the place which God did use to fill with his own Glory. The *Ark of God*, which was nothing else but *Euangelium sub velo*, the Gospell under veiles and shaddowes, is called by an excellency<sup>d</sup> *The Glory of Israel*, which is the attribute of Christ, *e All kings shall see thy Glory*. The *Temple at Ierusalem* was the place of Gods Rest, *f This is my Rest for ever, here will I dwell. Arise O Lord God into thy resting place, thou and the Arke of thy strength*. It was so called to note, first the *stability* of Gods Euangelical covenant in Christ, it was not to be changed, nor to be repented of; but to be *sure* and fixed in Christ for ever. His Kingdom, <sup>h</sup>a Kingdom which was *not to be shaken*, his Priesthood a <sup>i</sup> Priesthood which was *not to passe away*, his teaching <sup>k</sup>a teaching which was *to continue to the worlds end*. And secondly, to note the <sup>l</sup>de-

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Mic. 4. 2.

Rom. 8. 3.

1am. 1. 25.

Gal. 4. 24.

2 Cor 3. 6. 7.

a Revel 6: 11. 7

14. 19. 8.

b Exod, 28. 2.

40.

c Psal. 26. 8.

Exod., 30. 34.

d 1 Sam. 4. 22.

e Esay 62. 2.

f Psal. 132. 8. 1. 4

2 Chro. 6. 4. 1.

g Esay 53. 3. 5. 4

9. 10.

H. b 8. 6. 13.

h Heb. 12. 28.

i Heb. 7. 24.

k Match 23. 29.

l Maith. 3. 17.

## VERSE 2.

Ier. 9. 24.  
Mich. 7. 18.  
m Eſay 11. 10.  
Ier. 17. 12.  
E. y 60. 7.  
Eſay 64. 11.  
1 King. 8. 11.

n Mal. 4. 2.

o Hag. 2. 7. 9.

p Heb. 9. 13. 14.

q Eſay 40. 5.  
Eſay 65. 8.  
Luk. 2. 32.  
r Col. 1. 27.  
Iames 2. 8.  
2 Cor. 3. 8, 9.  
1 Theſ. 2. 12.

ſi Pet. 1. 12.

*light of God* in Chriſt, and in the mercy which through him was unto the world revealed; Therein the Lord reſteth and reſteth himſelfe, as in the crown and accompliſhment of all his workes. And this <sup>m</sup> Temple is called a *glorious reſt*, a *glorious high Throne*, a *houſe of Glory*, of beauty and of holineſſe. It is ſaid at the firſt Dedication thereof, that the *Glory of the Lord filled it*. It was not the gold or ſilver (wherewith before that Dedication it was beautified) wherein the glory thereof did conſiſt, but in the evidence of Gods preſence; which at that time was but a cloud, whereas the true glory thereof himſelfe was <sup>a</sup> a *Sun* as the Prophet calls him. And with this did the Lord fill the ſecond Temple, which for this cauſe is ſaid to have been <sup>o</sup> more glorious than the former, though in the magnificence of the ſtructure far interior. Now then as the Apoſtle in a caſe of juſt alike proportiō, uſeth a *πὸς μᾶλλον*, a terme of exceſſe, when he ſpeaketh of the ſubſtance in compariſon of the Type: <sup>p</sup> If the bloud of bulls & goats did Sanctifie to the purifying of the fleſh *How much more* ſhall the bloud of Chriſt? So may we in this caſe. If the Types of Euangelicall things were thus glorious, how much more glorious muſt the Goſpell it ſelfe needs be? And therefore, as I before obſerved in other things, ſo in this is it true likewiſe, that Chriſt and his Goſpell have the ſame attribute of Glory frequently given unto them. <sup>q</sup> *Chriſt is called the Glory of the Lord*, and of his people *Iſrael*: And the <sup>r</sup> *Goſpell a Glorious Miſtery*, a *Royall Law*, *Miniſtration of Glory*; Nay, *Glory* it ſelfe, for ſo I underſtand that place of the Apoſtle, that yee would walke worthy of God, who hath called you unto his Kingdome and Glory, that is, unto the knowledge of his Goſpell, for of that in all the antecedent parts and in the verſe immediately following doth the Apoſtle ſpeake. A <sup>ſi</sup> *Glory* which draweth the ſtudy and amazement of the moſt glorious creatures of God unto it.



To consider this point more particularly; The glory and Majesty of the Gospell of Christ appeareth principally in foure things: in the Authour of it: in the *Pro-mulgation* and publishing of it: in the *Matter* which it containes: and in the *Ends, purposes, or uses* for which it serves.

First, in the *Author* of it: many things of smal worth have yet grown famous by the Authors of them, and like the unprofitable childrē of renowned Progenitors, hold their estimation and nobility from the parents which begate them. And yet from men who are uncleane, there will ever descend some uncleannesse upon the workes which they do. But the Gospell is therefore indeed a glorious Gospell, because it is the *Gospell of the blessed God*. There is glory in all the workes of God, because they are his, for it is impossible that so great a workman should ever put his hand to an ignoble work; And therefore the Prophet *David* useth his *glory and his handy worke* promiscuously for the same thing; *The be-que-rens declare the glory of God, and the firmament sheweth his handy worke*: to note that there is an evidence of glory in any thing which he puts his hand unto: And yet the Prophet there sheweth that there is more glory in the law of his mouth, than in the workes of his hands. The Lord is better known by *Sion*, & his name greater in *Israel*, than in all the world besides: the more God doth communicate himselfe unto any of his works, the more glorious it is. Now there is nothing wherein God hath so much put himselfe, wherein he may be so fully known, communicated with, depended upon, & praised, as in his Gospell. This is a glasse in which the blessed Angels do see & admire that unsearchable riches of his mercy to the Church, which they had not by their owne observation found out from the immediate view of his glorious presence. In the Creatures we have him a God of power and wisdom, working all things in number,

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weight, and measure, by the secret vigour of his providence upholding that being which he gave them, and ordering them to those glorious ends, for which he gave it. In the Law we gave him a God of vengeance and of recompence, in the publication thereof threatening, and in the execution thereof inflicting wrath upon those that transgress it. But in the Gospell, we have him a God of bounty and endless compassion, humbling himselfe that he might be mercifull to his enemies, that he might himselfe beare the punishments of those injuries which had been done unto himselfe, that he might not offer only, but beseech his own prisoners to be pardoned and reconciled again. In the Creature he is a God above us, in the Law he is a God against us; only in the Gospell he is *Immanuel, a God with us, a God like us, a God for us.*

There is nothing doth declare God so much to be God as his mercy in the Gospell. He is invisible in himselfe, we cannot see him but in his Son. He is unapproachable in himselfe: we cannot come unto him but by the Son. Therefore, when he maketh himselfe known in his glory to *Moses*, he sendeth him not to the Creation, nor to mount Sinai, but putteth him *into a rock* (being a resemblance of Christ) and then maketh a proclamation of the Gospell unto him. *Moses* his prayer was, *I beseech thee shew me thy glory.* How doth the Lord grant this Prayer? *I will make all my goodnes to passe before thee, and then revealeth himselfe unto him almost all by mercy. The Lord, the Lord God, mercifull and gracious, long-suffering, and abundant in goodnesse and truth keeping mercy for thousands, forgiving iniquity, transgression and sin, to note unto us that the glory of God is in nothing so much revealed as in his goodnesse. Who is a God like unto thee that pardoneth iniquity, and passeth by the transgression of the remnant of his people?*

Exod. 33. 18. 19.

Exod. 3. 4. 6. 7.

Mic. 7. 18.

Besides, though the Law be indeed from God, as from the

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the Authour of it, so that in that respect there may seeme to bee no difference of excellency betweene that and the Gospell, yet we must observe that by the remainders of Creation, though God should not have revealed his Law againe to *Moses* in the mount, much of the Law, and by consequence of God himselfe might have bene discovered by humane industry, as we see by notable examples of the philosophers and grave heathen. But the Gospell is such a mystery as was for ever hidden from the reach and very suspection of nature, and wholly of divine revelation. *Eye hath not seen, nor eare heard, neither have entred into the hearts of men, the things which God hath prepared for them that love him;* the Apostle speaketh it of the mystery of the Gospell; noting that it is above the observation, or learning, or comprehension of nature, so much as to suspect it; nay, the naturall inquiry of the Angels themselves could never have discovered it, even unto them it is *made knowne by the Church*; that is, if it had not been for the Churches sake that God would reveale so glorious a mystery, the Angels in heaven must have bin for ever ignorant of it. So extremely desperate was the fall of man, that it wanted the infinite and unsearchable wisdom of God himselfe to find out a remedy against it. If the Lord should have proceeded thus far in mercy towards man and no farther; Thou art a wretched Creature, and I am a righteous God; yea, so heavy is my wrath, and so wooll thy condition, that I cannot choose but take compassion upon thee; and therefore I will put the matter into thine own hands; requisite it is that my pittie towards thee should not swallow up the respects to mine own justice and honour, that my mercy should bee a righteous and a wise mercy. Consult therefore together all ye children of men, and invent a way to reconcile my justice and mercy to one another, set mee in a course to shew you mercy, without parting from mine

Rom. 16. 25.  
1 Cor. 2. 7. 9.

Ephes. 3. 9. 10.

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own right, and denying the righteous demands of mine offended justice, and I will promise you to observe it; I say, if the mercy of the Lord should have confined it selfe within these bounds, and refer'd the method of our redemption unto humane discovery, we should for ever have continued in a desperate estate, everlastingly unable to conceive, or to much as in fancy to frame unto our selves a way of escape. As the Creatures before their being could have no thought or notion of their being educ'd out of that nothing which they were before. So man fallen could not have the smallest conjecture or suspicion of any feasible way to deliver himselfe out of that misery into which he fell. If all the learning in the world were gather'd into one man, & that man should employ all his time and study to frame unto himselfe the notions of a sixth and seventh sense, which yet are as expressly fashioned amongst those infinite *Idea's* of Gods power and omniscience, as these five which are already created, he would be as totally ignorant of the conclusion he sought at last as he was at first. For all humane knowledge of natural things is wrought by a reflexion upon those Phantasmes or *Idea's*, which are impressions made from those senses we already use, and are indeed nothing else but a kind of notionall existence of things in the memory of man wrought by an externall and sensible preception of that reall existence which they have in themselves. And yet in this case a sixth or a seventh sense would agree *in genere proximo*, and so have some kinde of Cognation with those wee already enjoy. But a new Covenant, a new life, a new faith, a new salvation are things *totò genere*, beyond the straine and sphere of nature. That two should become one, and yet remaine two still, as God and man do in one Christ, that hee who maketh should bee One with the things which himselfe hath made; that hee who is above all should humble himselfe, that he who

filleth

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fillethe all should empty himselfe; that he who blesseth all should be himselfe a curse; that he who ruleth all should be himselfe a servant, that he who was the Prince of life, and by whom all things in the world do consist, should himselfe be dissolved and dye, that mercy and justice should meet together, and kisse each other, that the debt should be payed and yet pardoned, that the fault should be punished, and yet remitted, that death like *Samson's Lion* should have life and sweetnes in it, and be used as an instrument to destroy it selfe; these and the like Euangelical truths are mysteries which surpass the reach of all the princes of learning in the world. <sup>a</sup> It is to be beleeved by a spirituall light, which was not so much as possible to a humane reason. We may observe that every person in Trinity setteth himselfe to teach the mystery of the Gospel. The <sup>b</sup> Father revealeth it unto men, *Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven. It is written in the Prophets, They shall be all taught of God, Every man therefore that hath heard and learned of the Father, commeth unto me.* The Son likewise teacheth it unto men, therefore he is called the <sup>c</sup> *Angell of Gods Covenant and Counsell*, that is, the Revealer thereof, becaule unto the world he made known that deep project of his Fathers counsell touching the restoring of mankind. <sup>d</sup> *No man hath seen God at any time, the only begotten Son which is in the bosome of the Father, he hath declared him.* He only it is who openeth the bosome of his Father, that is, who revealeth the secret and mysterious counsels, and the tender and compassionate affections (for the bosome is the seate of secrets and of love) of his Father unto the world. And therefore he is said to be a <sup>e</sup> *Teacher sent from God*, and to be <sup>f</sup> *the Lord*, which speaketh from Heaven in the ministry of his Gospel; and the doctrine which he teacheth is called a <sup>g</sup> *heavenly doctrine*, and a <sup>h</sup> *heavenly calling*, and a <sup>i</sup> *high calling*, and oft by the Apostle to the Hebrewes <sup>k</sup> *τὰ ἐνωπρία*, *heavenly*

<sup>a</sup> Non humana ratione possibile, sed spiritus efficacia credibile. Ambros. Id. o certumquæ impossibile. Tert. <sup>b</sup> Mat 16. 17. Ioh. 6. 45. <sup>c</sup> Officij non natura vocabula quia magnum cogitatum patris super hominis restitutione annuntiavit seculo. Tertull. <sup>d</sup> Ioh. 1. 18.

<sup>e</sup> Ioh 3. 2. <sup>f</sup> Ioh. 12. 25. <sup>g</sup> Ioh. 3. 12. <sup>h</sup> Heb. 3. 1. <sup>i</sup> Phil. 3. 14. <sup>k</sup> Heb 8. 5. Heb. 9. 23.

## VERSE 2.

I lam 3. 17.

m Ioh. 16. 8. 11

n I Cor. 2. 10, 11  
12.

o Rom 8. 2.

p 2 Cor. 3. 8.

q Eph. 1. 17.

Eph. 3. 16. 19.

1 Pet. 1. 11, 12.

r I Cor. 12. 3.

f Mat. 12. 14.

Iohn 8. 48.

t I Cor. 1. 24

u 2 Thes. 2. 13, 14

Acs 16. 14.

*Deus nos adju-  
vat & ut sciamus,  
& ut amemus, Aug.  
Epist. 143.*

*heavenly things*, to note that they are not of naturall or earthly condition, and therefore not within the comprehension of an earthly understanding. <sup>1</sup> It is a *wisdom* which is from above. The holy Ghost likewise is a Revealer of the Gospell unto the faithfull. He was sent that he might <sup>m</sup> Convince the world not only of sin, but of righteousness and judgment too, which are Evangelical things. <sup>n</sup> The Spirit searcheth all things, even the deepe things of God, that is, his unsearchable love, wisdom and counsell in the Gospell, Therefore the Gospell is called <sup>o</sup> The Law of the spirit of life, and the <sup>p</sup> ministrations of the spirit, and the <sup>q</sup> Revelation of the spirit, and <sup>r</sup> No man can call Jesus Lord, but by the Spirit, that is, though men may out of externall conformity to the discipline and profession under which they live, with their mouths acknowledge him to be the Lord; yet their hearts will never tremble, nor willingly submit themselves to his obedience, their conscience will never set to its seale to the spirituall power of Christ over the thoughts, desires, and secrets of the soule, but by the over-ruling direction of the holy Ghost. Nature taught the Pharisees to call him <sup>f</sup> Beelzebub and Samaritan, but it is the Spirit only which teacheth men to acknowledge him a Lord. <sup>t</sup> Christ is not the power nor the wisdom of God to any, but to those who are called, that is, to those unto whose consciences the Spirit witnesseth the Righteousness which is to be found in him. So then the Publication of the Gospell belongeth unto men, <sup>u</sup> but the effectuall teaching and revelation thereof unto the soule is the joynt worke of the holy Trinity, opening the heart to attend, and perswading the heart to beleve the Gospell, as a thing worthy of all acceptation. Thus the Gospell is a Glorious thing in regard of the Originall and Authour of it.

From whence we may inferre, that what-ever men thinke of the ministry and dispensation of the Word, yet

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Iohn 12. 48.

Heb. 12. 25.

Eph 2. 17.

1 Pet. 1. 11.

2 Cor. 13. 3.

1 Iohn, 5. 10.

Esay 4. 4.

Mal. 3. 3.

yet undoubtedly the neglect and scorne which is shewed unto it, is done unto Christ himselfe, and that in his glory; he that receiveth not his Word, rejecteth his person; and the sin of a man against the words which we speake in the name and authority of Christ, and in the dispensation of that office wherewith he hath entrusted us, is the same with the sins of those men who despised him in his own person. You will say Christ is in heaven, how can any injuries of ours reach unto him? Surely though he be in Heaven, (which is now the Court of his royall residence) yet he hath to do upon earth, as one of the chiefe territories of his dominion, and, in the ministry of his Word, he speaketh from Heaven still. He it was, who, by his Ambassadour Saint *Paul*, came and preached Peace to the Ephesians, who were as farre off. His Spirit it was which in the Prophets did testifie of his sufferings and glory. He it was who gave manifest proofe of his own power, speaking in his Apostles. He who refuseth to obey the words of a Minister in the execution of his Office, when he forewarneth him of the wrath to come, and doth not discern the Lords voyce therein, but in despight of this ministeriall citation unto the tribunal of Christ, will still persist in the way of his own heart, and as he hath been, so resolveth to continue, a swearing, blasphemous, luxurious, proud, revengefull, and riotous person, thinking it basenesse to mourne for sin, and unnecessary strictnesse to humble himselfe to walke with God; and yet, because all men else do so, will professe his Faith in the Lord Iesus: that man is a notorious lier, yea (as the Apostle speaketh) he maketh God a lier too, in not beleeving the record which he giveth of his Son, which is, that he should wash away the filth, and purge out the bloud of his people with a spirit of judgement, and a spirit of burning: that he should sit as a refiner & purifier of silver, purging his priests, that they might offer unto the Lord an offering in righteousness.

He

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Ezek. 36. 25, 27

Psal. 19. 9

Heb. 9. 14.

Esay 32. 15.

Acts 15. 9.

1 Tim. 1. 5.

He walketh contrary to that Covenant of mercy which he professeth to lay hold on; for this is one of the great promites of the Covenant, *I will sprinckle cleane water upon you, and you shall be cleane from all your filthinesse, and from all your Idols will I cleanse you. I will put my spirit within you, and cause you to walke in my statutes.* He walketh contrary to the quality of that feare of God, which yet he professeth to feele as wel as others: *For the feare of the Lord is a cleane thing.* He walketh contrary to the vertue of that bloud, with which notwithstanding hee professeth to bee sprinkled: for the bloud of Christ cleanseth not only the lives, but the very consciences of men from dead workes: that is, makes them so inwardly labour for purity of heart, as that they may not be conscious to themselves of any, though the most secret allowed sinne. He walketh contrary to the fruitfulness of that grace which alone he professeth to boast in: for the Spirit of grace which is powred from on high, maketh the very wilderness a fruitfull field. He walketh contrary to the properties of that faith, by which alone hee hopeth to be saved. For true faith purifieth the heart; and therefore a pure heart and a good conscience are the inseparable companions of an unfained faith. And therefore what ever verball and ceremonious homage he may tender unto Christ, yet in good earnest he is ashamed of him; and dares not prefer the yoke of Christ before the lusts of the world, or the reproaches of Christ before the treasures of the world.

Why should it be treason to kill a Iudge in his ministry on the bench? or esteemed an injury to the state to doe any indignity to the Ambassadour of a great prince? but because in such relations they are persons publike and representative, *ut eorum bona malaque ad Rempublicam pertinent?* why should the supream officer of the kingdome write *Teste meipso* in the name and power of his prince, but because he hath a more immediate

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diate representation of his sacred Person, & commission thereunto? Surely the case is the same betweene Christ and his ministers in their holy function. And therefore we find the expressions promiscuous; sometimes εὐαγγέλιον τοῦ Χριστοῦ, the *Gospell of Christ*; and sometimes εὐαγγέλιον μου, *My Gospell*; sometimes τὸ κήρυγμα ἰησοῦ Χριστοῦ, *The Preaching of Iesus Christ*; and sometimes τὸ κήρυγμα μου, *My preaching*; in the vertue of which *synergie* and *partnership* with Christ and with God, as he saveth, so we *save*; as he forgiveth sins, so we *forgive them*; as he judgeth wicked men, so we *judge them*; as he beseecheth, so we *also beseech*, saith the Apostle, *that you bee reconciled, and receive not the grace of God in vaine.* Wee by his Grace, and \* he by our Ministry. He therefore that despiseth any conviction out of the Booke of God (and he that obeyeth not doth despise, for the Lord calleth disobedience, rebellion, stubbornesse, and a rejecting of his word, 1 Sam. 15. 22, 23.) He that persisteth in any knowne sin, or in the constant omission of any evident duty, fighteth against Christ himself, throweth away his own mercy, stoppeth his cares at the entreaties of the Lord, and commiteth a sin directly against Heaven. And if he so persist God will make him know that there is flaming fire prepared for those that obey not the Gospell of our Lord Iesus Christ, 2 Thes. 1. 8.

Therefore whensoever we come unto the Word read or preached, we should come with an expectation to heare Christ, himself speaking from heaven unto us, and bring such affections of submission and obedience as becommeth his presence. *Let him that hath an care heare what the Spirit saith unto the Churches. I will heare what God the Lord will speake, for he will speake peace unto his people. Christs sheepe discernie his voyce* in the dispensation of the Gospell, and wil not know the voyce of strangers. And this was the honour of the Thessalonians and the men of Berea, that in the preaching of the Word they

Rom. 15. 9.  
Rom. 2. 16.  
Rom. 16. 25.  
1 Cor. 2. 4.  
1 Cor. 3. 9.  
2 Cor. 6. 1.  
James 5. 10.  
John 10. 23.  
Ezek 20. 4.  
2 Cor. 5. 20.

\* δι' ἡμῶν τῶν  
τὸ ἐκείνη ἀνα-  
δείξαι μὲν ἐν  
τοῦ Chrysof.

Revel. 2. 7.  
Plal. 85. 8.

John 10. 4. 5.

1 Thes. 2. 13.  
Acts 17. 11.

VERSE 2.

Ier. 13. 15, 17.

am. 1. 2.

Mal. 1. 13.

Mal. 3. 13.

πρὸς ὑμᾶς πρὸς ἄ-

λιω ἀντιπρὸς

πρὸς τῆς

Acts 7. 51.

Iam. 1. 19, 20.

they did set themselves as in Gods presence, expecting in it his authority, and receiving it in his Name. Dareth any man to rush with a naked weapon into the presence of his Prince, and with scorn to throw backe his own personall commands into his face againe? And shall we dare to come armed with high thoughts, and proud reasonings, and stubborn resolutions against the Majesty of the Lord himselfe, who speaketh from Heaven unto us? Receive with meekenesse, saith the Apostle, *the ingrafted Word, which is able to save your soules.* The Word doth not mingle nor incorporate, and by consequence doth not change nor save the soule, but when it is received with meekenes, that is, when a man commeth with a resolution to lay down his weapons, to fall down on his face and give glory to God; he that is *swift to wrath*, that is, to set up stout and fretfull affections against the purity and power of the Word, to snuffe against it, and to fall backward like pettish children which will not be led, *will be very slow to heare or to obey it, for the wrath of man doth not worke the righteousnesse of God.* A proud hearer will be an unprofitable liver. Ever therefore come unto the Word with this conclusion; It may be this day will God strike me in my master veine, I am an usuall profaner of his glorious Name: a Name which I should feare for the greatnesse, and love for the goodnesse, and adore for the Holinesse of it; he will peradventure lay close to my conscience that guilt which himselfe hath declared to be in this great sin; that whatsoever is more than yea and nay is sin unto me, and whatsoever is sin, is Hell to my soule. I am a vaine person, a companion of loose and riotous men; It may be the Lord will urge upon my conscience the charge of his own Word, not to company with fornicators, to have no fellowship with the unfruitfull works of darkenesse, not to follow a multitude to do evill, and that though hand joyne in hand, yet sinne shall not go unpunished. I am unprofitable, loose,

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loose, and rotten in my discourse, and he will ply me with his own authority, that for every idle word I must render an account. I am full of oppression & unjust gain, and the Lord wil now urge the instructions of *Nehemiah*, and the restitution of *Zacheus* upon me. In these or any other the like cases, if a man can come with *S. Pauls* temper of heart, *not to consult with flesh and bloud*, but *Lord what wilt thou have me to do?* Or with the answer of *Samuel*, *Speake Lord for thy servant heareth*; or with the resolution of *Cornelius*, *I am here present before God to heare all things that shall be commanded of God*. I am come with a purpose of heart to cleave unto thy Holy Will in all things. Here I am in my finnes, strike where thou wilt, cut off which of mine earthly members thou wilt, I wil not arme it, I wil not extenuate it, I wil not dispute with thee, I wil not rebell against thee, I wil second thee in it, I wil praise thee for it; this is to give God the glory of his own Gospell. It is not to part from a little mony towards the maintenance of the Word, or to vouchsafe a little countenance to the dispensers of it (and yet alas how few are there who reply unto the Ministers of the Gospell that double honor which God and not they hath given unto them?) but to part from our lusts, and to suffer our old man to be crucified, which giveth honour to the Word. If a man had thousands of Rammes, and ten thousand rivers of Oile, and would be content to part from them all for Gods worship: If a man had children enough; & in a famine of the word, would buy every Sermon which he heareth with the sacrifice of a sonne: yet all this would not give glory enough to the ordinance of God. Men naturally love their lusts, the issue of their evill hearts, better than their lands, or the children of their body (if *Herods* son stand in the way of his ambitious security, it were better to be his Hog than his Child. The losse of cattle and frutes, and water and light, and the first borne of all the land,

Neh. 5. 1, 12.  
Luk. 19. 8.  
Gal. 2. 16.  
Actis 9. 6.  
1 Sam. 3. 0.  
Actis. 10. 33.

was

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was not enough to make *Pharaoh* let go his sinne, hee will once more ruk into the midst of a wonderfull deliverance of Israel, and venture his owne and his peoples lives, for but the bondage of his enemies, and the satisfaction of his lust ) To do justly then, to love mercy, and to walke humbly before God, to acknowledge his Name in the voice of the Minister, and to put away the treasures of wickedness: out of our hands, this only is to give God the glory which is due unto his Word, *Mic. 6. 6, 10.*

Secondly, the Gospell is *glorious in the Promulgation* and publishing of it unto the world, And this may appear whether we consider the *initiall Promulgation* in Christs own personall preaching. Or the *plenary Revelation* thereof in the sending of the Holy Ghost to those selected vessels who were to carry abroad this treasure unto all the world, For the former we may note that there was a resemblance of State and Glory observ'd in the preaching of Christ. *A Forerunner sent to prepare his way*, and to beare his sword before him, as a Herald to proclaime his approach, and then at last is revealed the Glory of the Lord. And thus we may observe how he sent his Harbingers *before his face into every City and place whither he himselfe would come*: that so men might prepare themselves, and lift up their everlasting gates against this Prince of Glory should enter in. When one poore ordinary man intendeth to visit another, there is no state nor distance, no ceremonies nor solemnities observed; but when a Prince wil communicate himself unto any place, there is a publication, and officers sent abroad to give notice thereof, that meet entertainments may be provided. So doth Christ deal with men, he knoweth how unprepared we are to give him a welcome, how soule our hearts, how barren our consciences, and therefore he sendeth his Officers before his face with his own Provision, his Graces of humiliation, Repentance, Desire,

*Efay. 40. 3, 4, 5.**Mal. 13. 1, 4, 5.**Luke 10.*

Desire, Love, Hope, Joy, hungry & thirsting after his appearance; and then when he is esteemed worthy of all acceptation, he commeth himselfe.

Looke up on the more consummate publication of the Gospel (for Christ in his own Personall preaching is said but *to have begun to teach*) and we shall see that as Princes in the time of their solemne Inauguration do some speciall acts of Magnificence and Honour, open Prisons, proclaime Pardons, create Nobles, stamp Coyn, fill Conduits with Wine, distribut Donatives and Congiaries to the people: So Christ to testify the Glory of his Gospel, did reserve the full publication thereof unto the day of his instalment and solemne re-admission in'o his Fathers Glory again. *When he ascended up on high he then led captivity captive, and gave gifts unto Men*, namely the holy Ghost, who is called the *Gift of God*, *Act. 2. 38. Act. 8. 20. Job. 4. 10.* and in the plurall number *Gifts*, as elsewhere he is called *seven Spirits*, *Revel. 1. 4.* to note the plenty and variety of Graces, which are by him shed abroad upon the Church, Wisdom, and Faith, and Knowledge, and Healings, and Prophecie, and Discerning, and Miracles, and Tongues; *All these works one and the selfsame Spirit, dividing to every man severally as he will.* And these gifts were all shed abroad for Euangelical purposes, for the perfecting of the Saints, for the worke of the Ministry, and for the edifying of the Body of Christ. And this Spirit S. Peter telleth us is a *Spirit of Glory*, and therefore that Gospel, for the more plentifull promulgation whereof he was shed abroad, must needs be a Gospel of Glory too.

And this further appears, because in this more solemne publication of the Gospel there was much more *Abundance of Glorious Light and Grace*, shed abroad into the World. The Son of Righteousness in his estate of humiliation was much eclipsed, with the similitude of sinfull flesh, the Communion of our common infirmities,

Act. 1. 1.  
Heb. 2. 3.

1 Cor. 12. 8, 11.  
Ephes. 4. 12, 13

1 Pet. 4. 14.

VERSE 2.

Mal. 4. 2.  
Ezck. 47. 8, 9.  
Esay 35. 5, 6, 7.  
Mat. 11. 11, 13.

2 Cor. 3. 10.

Tit. 3. 6.  
Heb. 6. 7.  
John 7. 38.  
John 4. 14.  
Esay 11. 9.

Esay 44. 3.  
Ezck. 47. 3, 4, 5

the poverty of a low condition, the griefe and vexation of the sins of men, the overshadowing of his Divine vertue, the forme and entertainment of a servant, the burden of the guilt of sinne, the burden of the Law of God, the ignominy of a base death, the agony of a cursed death. But when he ascended up on high, like the Sun in his Glory, he then dispelled all these mists, and now sendeth forth those glorious beames of his Gospell and Spirit, which are the two wings, by which he commeth unto the Churches, and *under which the healing and salvation of the world is treasured.* John Baptist was the last and greatest of all the Prophets who foretold of Christ, a greater had not been borne of women, and yet he was lesse than the least in the Kingdome of Heaven, that is, than the least of those upon whom the Promise of the Spirit was shed abroad, for the more glorious manifestation of the Kingdom of his Gospell. All the Prophets and the Law prophesied untill John: but at the comming of Christ they seemed to be taken away, not by way of abrogation and extinguishment, as the ceremonies, but by way of excess and excellency, *ut stelle exiliores ad exortum solis*, as the Orator speaks, so saith the Apostle, *Even that which was made Glorious, had no Glory in this respect, by reason of the glory that excelleth.* Therefore the full Revelation of the Gospell is called an *effusion of the Spirit*, not in dew, but in showres of raine, which multiply into *rivers of living water* (for the raine of the Spirit floweth from Heaven as from a Spring) & into *wells of Salvation*, & into a *sea of Knowledge*. Which attributes, note unto us two things: First, *the abundance of spirituall Grace* and knowledge by the Gospell, it should be a River: Secondly, *the growth and increase thereof*, it should be *living water*, multiplying and swelling up like the waters of the Sanctuary, till it came to a bottomlesse and unmeasurable sea of eternall life. And, to touch that which was before spoken of, very glorious

arc

are the vertues of the Spirit in the Gospell intimated in this similitude of *living water*. To quench the wrath of God, that otherwise consuming and unextinguishable fury, which devoureth the adversaries with everlasting burnings. To satisfie those desires of the thirsty soule which it selfe begetteth: for the Spirit is both for medicine and for meat; for medicine, to cure the dull and averse appetites of the soule; & for meat, to satisfie them. The Spirit is both a *Spirit of supplication*, and a *Spirit of grace or satisfaction*. A Spirit of supplication, directing us to pray, and a Spirit of Grace, supplying those requests and satisfying those desires which himselfe did dictate. <sup>a</sup> To cleane, to purifie, to mollifie, to take <sup>b</sup> away the barrenesse of our naturall hearts. To <sup>c</sup> overflow and communicate it self to others. To <sup>d</sup> withstand and subdue every obstacle that is set up against it. To continue and to multiply to the end.

By this then we learne the way *how to abound in grace and glory*, and how to be transformed into the image of Christ. The beame and light of the Sunne is the *vehiculum* of the heat and influence of the Sun; so the light of the Gospell of Christ is that which conveyeth the vertue and gracious working of his Spirit upon the soule. And therefore we are to seeke those varieties of Grace, which are for meat to satisfie the desires, and for medicine to cure the bruises of the soule, only upon the banks of the waters of the Sanctuary, that is, in the knowledge of the word of truth, which is the Gospell of Salvation. The more of this glorious light a man hath the more proportion of all other graces will he have too. And therefore the Apostle puts the growth of these two together, as contributing a mutuall succour unto one another, *Grow in Grace, and in the knowledge of our Lord Iesus Christ*. Your grace will enlarge your desires of knowledg, and your knowledg wil multiply your degrees of Grace. And Saint *Paul* makes the knowledg

VERSE 2.

EJay 33. 14.

John 4. 10.

Ezek. 47 12.

Zech. 1. 2. 10.

<sup>a</sup> Ezek. 35. 25.<sup>b</sup> EJay 35 6, 7.

Ezek. 11. 19.

<sup>c</sup> Mal. 3. 16.

Gal 6. 1, 2.

<sup>d</sup> Gal 5. 17.

Phil. 1. 27.

Ezek. 45. 12.

<sup>2</sup> Pet. 3. 18.

VERSE 2.

Col. 1.9, 10.

of the will of God in wisdom, and after a spirituall manner to be the ground of fruitfulness in every good worke, and that againe an inducement to increase in knowledg, as in the twisting together of two cords into one rope, they are by Art so ordered that either shall bind & hold in the other. As in the heavens the inferior orbes have the measure and proportion of their general motion from the supreme: so in the motions of grace in the soule, the proportion of all the rest aritheth from the measure of our spirituall and saving light. The more distinctly and throughly the spirit of a mans mind is convinced of the necessity, beauty, and gloriousness of heavenly things, the more strong impressions therof will be made upon all subordinate faculties; for we move towards nothing without preceding apprehensions of its goodness, which apprehensions as they more seriously penetrate into the true & intimate worth of that thing, so are the motions of the soule therunto proportionably strength'n'd. As the hinder wheels in a Coach ever move as fast as the former which lead them, so the subordinate powers of the soule are overruled in their manner and measure of working towards grace, by those spirituall representations of the truth & excellency therof, which are made in the understanding by the light of the Gospell. Thus the Apostle telleth us that the *excellency of the knowledge of Christ* was that which made him so earnest to win him; the knowledge of the power of his resurrection, and fellowship of his sufferings was that which made him reach forth & presse forward unto the mark and price of that high calling which was before him.

Phil. 3. 8, 14.

Thirdly, the Glory of the Gospell of Christ with his Spirit may be considered in regard of the *matters* which are therein contain'd, namely the Glory, the Excellencies, the Treasures of God himselfe: *We all* saith the Apostle, with open face *behold as in a glasse* (that is, in the spirituall ministration of the Gospell, having the veile of carnal stupidity

2 Cor. 3. 18.



stupidity taken away by the Spirit) *The Glory of the Lord.* What glory do we here behold, but that which a glasse is able to represent? *Now in speculo nisi imago non cernitur,* nothing can be seen in a glasse but the image of that thing which sheddeth forth its species thereupon; and therefore he immediatly addeth, we are changed into the same Image from Glory to Glory; and he else where putteth these two together, *Man is the image and the glory of God,* for nothing can have any thing of God in it, any resemblance or form of him, but so far it must needs be glorious. But how do we in the Gospell see the Image of God who is invisible? The Apostle expresseth that else where, *God who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the Glory of God, in the face of Iesus Christ.* Christ is the Image and expresse Character of his Fathers glory, as the impression in the wax is of the forme and fashion of the seale, there is no excellency in God which is not compleatly, adequately, & distinctly in Christ; so that in that glasse wherein we may see him, we may likewise see the glory of the Father. Now *the Gospell is the face of Iesus Christ,* that which as lively setteth forth his grace and Spirit to the soule, as if he were present in the flesh amongst us. Suppose we that a glasse could retaine a permanent and unvanishing species of a mans face within it, though he himselfe were absent, might we not truly say this glasse is the face of that man, whose image is so constantly retaineth? So in as much as Christ is most exactly represented in his Gospell (so that when we come into his personall and reall presence, to know even as we are known, we shall be able truly to say, this is indeed the very person who was so long since in his Gospell exhibited to my Faith, *sic ille manus, sic ora gerebat*) it is therefore justly by the Apostle called *the face of Iesus Christ;* and therefore the Glasse herein wee see the Image and Glory of God; as it is the same light

1 Cor. 11. 7.

2 Cor. 4. 4, 5, 6.

VERSE 2.

Rom. 1. 19.

1 Cor. 15. 1.

Acts 20. 25.

Ephes. 3. 8.

Ephes. 3. 10.

1 Cor. 1. 24.

1 Cor. 2. 6, 7.

Rom. 5. 8.

which shineth from the Sun upon a glasse, and from a glasse upon a wall, so it is the same glory which shineth from the Father upon the Son, and from the Son upon the Gospell; so that in the Gospell we see the unsearchable treasures of God, because his treasures are in his Son: Therefore that which is usually called *Preaching the Gospell*, is in other places called *Preaching the Kingdom*, and *the riches of Christ*, to note the glory of those things which are in the Gospell revealed unto the Church.

It containeth the *glory of Gods Wisdom*, and that wisdom is *πολυτροπικὴ σοφία*, a manifold and various wisdom, as the Apostle speaketh, who therefore calleth Christ and his Gospell by the name of *Wisdom*; wee preach Christ crucified, to those that are called the Power of God, and the *Wisdom of God*, and we *speake Wisdom amongst them that are perfect*: Wisdom to reconcile his own attributes of mercy and truth, righteousness and peace, which by the fall of man seemed to be at variance among themselves, Wisdom in reconciling the world of obstinate and rebellious enemies unto himselfe, wisdom in sanctifying the whole creation by the blood of the Crosse, and repairing those ruines which the sin of man had caused; wisdom in incorporating Christ and his Church, things in their own distinct natures as unapt for mixture, as fire and water in their remotest degrees; wisdom in uniting the Jews & Gentiles, and reducing their former jealousies and disaffections unto an intimate fellowship in the same common mysteries; In one word, wisdom above the admiration of the blessed Angels, in finding out a way to give greater satisfaction to his offended justice, by shewing mercy & saving sinners, than he could ever have receiv'd by either the confusion or annihilation of thē. It containeth the *Glory of Gods goodnes & mercy*, of that *εὐδοκία*, *good-will towards men*, which brought Glory to God, and

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VERSE 2.

Acts 14. 16, 17.

and to the earth peace: for the Gospell is as it were a Love-token or commendatory Epistle of the Lord unto his Church. God left not himselfe without witnesses of his care, and evidences of *some love* even of those whom he suffered to walke in their own wayes without any knowledge of his Gospell; he did them good, he gave them raine from Heaven and fruitfull seasons; so even they had experience of *some of his goodnesse*, the *goodnesse of his providence*, for he is the *Saviour of all men*; but the Gospell containeth *all Gods goodnesse*, as a heape and miscellany of universall mercy: *I will make all my goodnesse passe before thee, and I will proclaime the name of the Lord before thee, and will bee gracious to Whom I will bee gracious, and I will shew mercy to Whom I will shew mercy.* Gods speciall and gracious mercy, the mercy of his promises in Christ, doth convey unto the soule an interest in all his goodnes, nay, it maketh *all things good unto us*, so that we may cal them ours, as gifts and legacies from Christ. He hath given to us *all things* that pertaine to life and godlinesse, the world, and life, and death, and things present, and things to come; *all are yours*, saith the Apostle. Death it selfe and persecutions are amongst the legacies of Christ unto the Church, and a portion of all that goodnesse with which in the Gospell she is endowed. It containes the *glory of Gods power & strength*, for it is the *Power of God unto salvation*, as hath beene declared. It containeth the *glory of Gods grace*. The *grace of his favour* towards us, and the *grace of his Spirit* in us. *The Law was given by Moses, but grace came by Christ*, that is, *favour* instead of Gods fury, and *strength* in stead of mans infirmity; for because man was unable to fulfill the Law, therefore the Law came with wrath and curses against man; but in the Gospell of Christ, there is abundance, even a whole *Kingdom of grace* (the Apostle saith, that by *Iesus Christ grace raigned*) there is *Grace to remove the curse of the Law, by Gods favour to-*

2 Pet. 1. 3, 4.

1 Cor. 3. 18.

1ohs. 1. 17.

Rom. 5. 21.

VERSE 2.

Iam. 4. 5. 6.

Matth. 13. 19.

Mark. 1. 14.

Luke 8. 10.

Deut. 29. 29.

Exod. 19. 21.

Exod. 33. 23.

wards us: (so that on all sides the Law is weak, unable, by reason of mans sin, to save; and unable, by reason of Gods favour, to condemne) and there is *Grace to remove the weaknesse of men by Gods Spirit in us*: for though our own spirit lust unto envy, or set it selfe proudly against the Law of God; yet he *be giveth more Grace*, that is, strength enough to overcome the counterlustings of the flesh against his will; and to enable us in sincerity, and Euangelicall perfection to fulfill the commands of the Law. Lastly, it containeth in some sort the *Glory of Gods Heavenly Kingdome*, in that therein are let in the glimpses and first-fruits, the seals and assurances thereof unto the soule by the Promises, Testimonies and Comforts of the Spirit. And therefore it is frequently called *the Gospel of the Kingdome*, and the *Mysterie of the Kingdome of God*, namely, that Kingdome which, beginneth here but shall never end. As it a man borne in *Ireland* be afterwards transplanted into *England*, though he change his Country, he doth not change his King or his Law, but is still under the same Government: so when a Christian is translated from Earth to Heaven, he is still in the same Kingdom, in Heaven it is the Kingdome of Glory (mended much by the different excellency of the place and preferment of the person) in Earth it is the same Kingdome, though in a lesse amene and comfortable climate, the Kingdome of the Gospel. These and many other the like things are the glorious matters which the Gospel containeth.

Here then we see how and wherein we are to looke upon God, so as that we may abide his Glory, and be comforted by it; we must not looke upon him in his own immediate brightnesse and essence, nor by our sawcy curiosities prie into secrets of his unrevealed Glory, for he is a consuming fire, an invisable, and unapproachable light, we *may see his back parts*, in the proclaiming of his mercy; and we *may see the hornes or bright*

VERSE 2

Habak. 3. 4.

John 17. 3.  
1 John 1. 3.

John 1. 18.  
Col. 1. 15.  
John 14. 6.  
Ephel. 2. 18.  
3. 12.  
Heb. 10. 19, 22.

Habak. 3. 3, 4.  
Deut. 1. 1.

*bright beames of his hands*, in the publishing of his Law; but yet all this was under a cloud, or *under the hiding of his Power*; his face no man can see and live: We must not looke upon him only *in our selves*. Though we might at first have seen him in our own nature, for we were created after his Image in Righteousness and true Holiness; yet now that Image is utterly obliterated, and we have by nature the image only of Satan and the old *Adam* in us: we must not look upon him only in *Mount Sinai*, in his Law, lest the fire devoure us, and the dart strike us thorow; we can find nothing of him there but rigor, inexorableness, wrath and vengeance. But we must acquaint our selves with him *in his Son*; we must *know him, and whom he hath sent together*; there is no fellowship with the Father, except it be with the Son too: we may have the knowledge of his *Hand*; that is, of his workes, and of his punishments, without Christ: but we cannot have the knowledge of his *bosome*, that is, of his counsels and of his compassions, nor the knowledg of his Image, that is, of his Holiness, Grace, and Righteousness; nor the knowledge of his *presence*, that is, of his comforts here, and his glory hereafter, but only in and by Christ: we may know God in the *World*, for in the Creation is manifest *τὸ πρῶτον τὸ θεῶν*, that which may be knowne of him, namely his *Eternal power and God-head*. But this is a barren and fruitlesse knowledge; which will not keepe down unrighteousness; for *the Wise men of the World when they knew God, they glorified him not as God, but became vaine in their imaginations, and held that truth of him which was in the Creation Revealed, in unrighteousness*. We may know him in his *Law* too, and that in exceeding great Glory, when God came from *Temar*, and the *Holy One* from *Mount Paran* (whereabout the Law was the second time repeated by *Moses*) his Glory covered the *Heavens and the Earth was full of his praise, his brightness was as the light*, &c. But this is a killing knowledge, a know-

## VERSE 2.

Deut. 33.2.  
Deut. 5.27.  
Gal. 3. 10.  
Rom. 12.20.

knowledge which makes us fly from God, and hide our selves out of his presence, and fight against him as our forest enemies, and come short of his Glory: therefore the Law is called *a fiery Law*, or *a fire of Law*, to shew not only the originall thereof, for it was spoken out of the midst of the fire; but the nature and operation of it too, which of it selfe is to heape fire and curses upon the soule; and therefore it is called the *ministration of Death*, 2 Cor. 3.7. But now to know the Glory of God *in the face of Jesus Christ*, is both a fruitfull and a comfortable knowledge; we know the patterne we must walk by, we know the life we must live by, we know the treasure we must be supplied by, we know whom wee have beleevd, we know whom we may be bold with in all straits and distresses, we know God in Christ full of love, full of compassion, full of eares to heare us, full of eyes to watch over us, full of hands to fight for us, full of tongues to commune with us, full of power to preserve us, full of grace to transforme us, full of fidelity to keep covenant with us, full of wisdom to conduct us, full of redemption to save us, full of glory to reward us. Let us therefore put our selves into this rock, that Gods goodnesse may passe before us, that he may communicate the mysteries of his Kingdom and of his glory unto us, that by him our persons may be accepted, our prayers admitted, our services regarded, our acquaintance and fellowship with the Lord increased, by that blessed Spirit which is from them both shed abroad in his Gospell upon us.

Exo. 19. 18. 21

Now lastly, the Gospell of Christ is *glorious* in those *ends, effects, or purposes for which it serveth*: And in this respect principally doth the Apostle so often magnifie the Glory of the Gospell above the Law. The Law was a glorious ministry, as appears by the thunders and lightnings, the shining of *Moses* his face, & trembling at Gods presence, the service of the Angels, and sound of  
the

the trumpet, the ascending of the smoke, and the quaking of the mountaine: but yet still the glory of the Gospell was far more excellent, a better Covenant, a more excellent ministry. The Law had *weaknesse and unprofitableness* in it, (both tearmes of diminution from the glory thereof) and therefore it could make nothing perfect: But that which the Law could not do, in as much as it was weake through the flesh, the *Law of the Spirit of life in Christ Iesus* (which is a *periphrasis* of the Gospell, as appeareth, *2 Cor. 3. 6.*) did do for us, namely, make us free from the law of sin and death. So then the Law was glorious, but the Gospell in many respects did *excell in glory*, *2 Cor. 3. 10.*

To take a more particular view of the spiritual glory of the Gospell of Christ in those excellent ends and purposes for which it serveth: First it is *full of light*, to informe, to comfort, to guide those who sat in darknesse and the shadow of death, into the way of peace, Light was the first of all the creatures which were made, and the Apostle magnifieth it for a glorious thing in those other luminaries which were after created, *1 Cor. 15. 41* How much more glorious was the light of the Gospell? The Apostle calleth it *φῶς θαυμαστόν, A marvellous light*: and therefore the Kingdom of the Gospell is exprest by *light and glory together*, as termes of a promiscuous signification, *Esay 60. 1, 2, 3.* Of all other learning the knowledg of the Gospell doth infinitely excel in worth, both in regard of the object thereof, which is God, manifested in the flesh, and in regard of the end thereof, which is flesh reconciled, and brought unto God. *A knowledge which passeth knowledge*, a knowledge which bringeth fulnesse with it, even all the *fulnesse of God*; a knowledge so excellent, that all other humane excellencies are but dung in comparision of it. What Angell in Heaven would trouble himselfe to busie his noble thoughts (which have the glorious presence of God, and

VERSE 2.

Heb. 8.6.

Heb. 7. 18, 19.

Rom. 8. 2. 3.

1 Pet. 2. 9.

Ἄσποθ σφία  
πασα ἢ τῆ  
ἀπὸ νῦν τῶν  
δυναμῶν τῶν  
παιδῶν.

Greg. Naz. Or. 3.

Eph. 3. 18.

Phil. 3. 8.

the

## VERSE 2.

ὡν τὰ τοῦ θ' οὐ  
 λαοὶ μόνον τὸ  
 σφιδεν καὶ ἐξ  
 κίνας ὡν καί  
 σὺν περὶ τῆ  
 μου, Greg.  
 Naz. Orat.  
 1 Pet. 1. 12.

Ἡμετέροι φη-  
 σὶν αἱ λόγοι καὶ  
 τὸ Ἑλληνιστὶν,  
 ὡν καὶ τὸ σέβην  
 θεὸς ὑμῶν ἢ ἡ  
 ἀλογία γρηθ-  
 κια καὶ ἔτεν  
 ἕως τὸ πῖσει-  
 σον, τὴν ἰσοπέρας  
 ἔστι σοφίας.  
 Greg. Naz.  
 Orat. 3.

the joyes of Heaven to fill them) with metaphysicall, or mathematicall, or philologicall contemplations, which yet are the highest delicacies which humane reason doth fasten on to delight in? And yet we find the Angels in Heaven, with much greedinesse of speculation stoop down, and as it were, turne away their eyes from that expresse glory, which is before them in Heaven, to gaze upon the wonderfull light, and bottomlesse mysteries of the Gospell of Christ. In all other learning a Devill in hell (the most cursed of all creatures,) doth wonderfully surpasse the greatest proficients amongst men; but in the learning of the Gospell, and in the spiritual revelations and evidences of the benefits of Christ to the soule from thence, there is a knowledge which surpasseth the comprehension of any angell of darknesse; for it is the Spirit of God only, which knoweth the things of God. It was the divelish flout of *Julian* the Apostat against Christian Religion, that it was an illiterate rusticity, and a naked believe, and that true polite learning did belong to him and his Etnick faction; and for that reason he interdicted Christians the use of Schooles and humane learning, as things improper to their beleiving religion (a persecution esteemed by the Ancients as cruell as the other bloody massacres of his predecessors.) To which slander, though the most learn'd Father might have justly returned the lye, and given proofs both in the canonical books of holy Scripture, & in the professors of that religio, of as a profound learning as invincible argumentation, and as forcible eloquence, as in any Heathen Author (for I dare challenge all the Pagan learning in the world to parallell the writings of *Clemens of Alexandria*, *Origen*, *Iustin*, *Tertullian*, *Cyprian*, *Minutius*, *Augustin*, *Theodoret*, *Nazianzen*, and the other Champions of Christian Religion against Gentilisme) yet he rather chooseth thus to answer, that that authority, which the faith he so much derided was built upon,



upon, came to the soule with more selfe-evidence, and invincible demonstration, than all the disputes of reason or learning of Philosophy could create. Though therefore it were to the Jews an offence, as contrary to the honor of their Law, and to the Greeks foolishnesse, as contrary to the pride of their reason; yet to those that were perfect, it was an hidden and mysterious wisdom, able to convince the gain-sayers, to convert sinners, to comfort mourners, to give wisdom to the simple, and to guide a man in all his wayes with Spirituall prudence; for, what ever the prejudice of the world may be, there is no man a wiser man, nor more able to bring about those ends which his heart is justly set upon, than he who being acquainted with God in Christ by the Gospel, hath the Father of wisdom, the Treasurer of wisdom, the Spirit of wisdom, and the Law of wisdom to furnish him therewithall. It is not for want of sufficiency in the Gospel, but for want of more intimate acquaintance and knowledge thereof in us, that the children of this world are more wise in their generation, than the children of light.

Secondly, another glorious end and effect of the Gospel is to be a *ministration of Righteousnesse*, a publication of a pardon to the World, and that so general, that there is not one exception therein of any other sin than only of the contempt of the pardon it selfe. And in this respect likewise the Gospel exceeds in Glory. *If the ministration of condemnation* (saith the Apostle) *be Glory much more doth the ministration of Righteousnesse exceed in Glory*, 2 Cor. 3. 9. It is the glory of a man to passe by an offence, and the Lord proclaimeth his Glory to Moses, in that he would forgive iniquity, transgression and sin, that is, multitudes of finnes and finnes of all degrees, Exod. 34. 7. And thus the Lord magnifies his mercy, and thoughts towards sinners, above all the wayes and thoughts of men, even as the Heavens are higher than the Earth, *because*

VERSE 2.

Βέλα θυσίας ημῶν  
οὐκ ἔστιν ἐν αὐτῷ, μηδὲ  
ἐξέσθαι διὰ τὴν  
ἐξουσίαν τοῦ ἁγίου  
πνεύματος τῶν θεοφύλων  
ἀνδρῶν εἰρη-  
μωτικῶν, οὐκ ἐπι-  
δείξειν εἰσαγαγεῖν  
λόγους, τὸ δὲ ἐκεί-  
νων ἀξιώματα,  
πάντος συνάμα-  
στος λογικῆς καὶ  
ἀντιλογικῆς.  
ἰσχυρῶς περὶ.

Greg Naz. libid.

## VERSE 2.

because he can abundantly pardon, or multiply forgiveness upon those who forsake their wayes and turne to him, *Esay 55. 7, 8, 9.* and therefore justifying faith whereby we rely upon the power of God to forgive and subdue our sinnes, is said to give glory to God. *Abraham* staggered not at the Promise through unbeliefe, but being strong in faith he gave glory to God, namely the glory of his power and fidelity, *Rom 4, 20. 21.* Ye shall not bring this congregation into the Land which I have given them, saith the Lord to *Moses* and *Aaron*, because ye beleevved me not, to sanctifie me in the eyes of the children of *Israel*, that is, to give me the glory of my Power and Truth (for to sanctifie the Lord of hoasts, signifieth to glorifie his Power, by fearing him more than men, and by relying on him against the power and confederacies of men, *Esay 8. 12, 13.* And therefore in the same argument touching the happiness of the Saints, if they suffer for righteousness sake, or be reproached for the Name of Christ: *Saint Peter* useth in one place sanctifying of the Lord in our hearts, and in another glorifying of him, as tearmes equivalent;) And therefore unbeliefe is said to make God a lyar, that is, to dishonour him, and to robbe him of the Glory of his Truth; And despaire to robbe God of his Mercy, and to make the guilt of sinne greater than the Power of God: And therefore murmurers, and unbelievers are said to speake against God, and to grieve him, to tempt, to limit him, that is, to call into question the Glory of his Power and Truth. Herein then consisteth another Glorious effect of the Gospell of Christ, that being a ministration of righteousness, it is a glasse of that Power, Truth, Mercy, and fidelity of God, which by faith we rest upon, for the forgiveness and subduing of sin.

Thirdly, another glorious end of the Gospell is to be a ministration and a law of life, If the ministration of death (saith the Apostle) were glorious, how shall not the ministration

1 Pet. 3. 14, 15.

1 Pet. 4. 14.

1 Iohn 5. 10.

Gen. 4. 13.

Psal. 78. 18, 19

40, 41.

Stration

*fration of the Spirit be rather glorious? 2 Cor. 3. 6, 7, 8.*  
 The Law alone by it selfe is towards sinners but a *dead letter*, only the *rule* according unto which a man ought to walke, not any *principle* enabling him to walke. If *Moses* alone should speake unto men, he could only tell them what they ought to do, he could in no wise enable them to do it: nay, further the Law hath occasionally from the sin of man a malignant property in it, to irritate and exasperate lust the more, to beget an occasionall rage and fiercenesse in our nature. As the Sun shining on a dung-hill draweth forth noysome vapors, and maketh it stink the more. But now the Gospell by the Spirit doth not only *teach*, but *helptoo*, sheweth us what we should do, and giveth us strength to do it; we do not only therein *see* the glory of God, but are withall *changed* into the same Image, even *from Glory to Glory*, that is, (as I conceive from that allusion to a glasse) the Glory of the Lord shining upon the Gospell, and from the Gospell shining upon our hearts, doth change them into the Image of the same Glory; even as the glory of the Sun shining upon a glasse, and from that glasse reflecting on a wall, doth therein produce a more extraordinary Image of its own light: so that the Apostles *ἀπὸ δόξης εἰς δόξαν*, is the same with the Poets *è speculo in speculum*, from the glory of the Gospell, which is one glasse of Gods Image, there is shaped the same Glory in the heart, which is another glasse of his Image. This is that which the Apostle calleth the *forming of Christ in the soule*, and the planting of it into the likenesse of his death and resurrection.

Fourthly, it is a glorious Gospell in the *Indication thereof*. The Spirit in the Gospell doth convince not of righteousnesse only, but of *Judgement too*; that is, the Spirit shall erect a throne in the hearts of men, shall pull down the prince of this world, and dispossesse him; shall enable mens own hearts to proceed like upright Judges  
 with

*Quod operum  
 lex minando im-  
 perat hoc fidei  
 lex credendo  
 imperat. —  
 lege operum di-  
 cit Deus, Fac  
 quod jubet; lege  
 fidei dicitur Deo  
 Da quod jubes,  
 Aug. Tom. 3. lib.  
 de spiritu & li-  
 tera. cap. 13. 19.  
 2 Cor. 3. 10.*

John 16. 11.

## VERSE 2.

Esay 42.3.  
Mat. 12.20.

1 Cor. 11.31.  
2 Cor 7 11.  
Hos. 14.8.  
Esay 31 7.  
Ier. 31 19.

Phil. 3. 20.

with truth and with victory (which are two of the principall honours of judgment) against their own lusts, to censure, to condemne, to crucifie them, though before they were as deare as their own members; to throw all their Idols away as menstruous rags, & to judge and revenge themselves. *Ephraim shall say, what have I to do any more with Idols? In that day, saith the Lord, every man shall cast away his Idols of silver, and his Idols of gold, which your own hands have made unto you for a sin. I have surely heard Ephraims bemoaning himselfe: After that I was turned, I repented; and after that I was instructed, I smote upon my thigh.* Thus the government of the Gospell in the heart, makes a man severe to sentence every sin, to hang up his *Haman*, his favourite lusts, to give up himselfe to the Obedience of Christ, and to have his conversation, his Trading, his Treasure, his Priviledges, his Freedom, his Fellowship in Heaven, as being now constituted under the gracious and peaceable government of an heavenly Prince.

Fifthly, it is a glorious Gospell, in that it was to be a *continuing ministration, and an immortal seed.* If that which was done away, saith the Apostle, was glorious, much more that which remaineth is glorious, 2 Cor. 3. 11. Now the Gospell is able to preserve a man blamelesse unto the comming of our Lord Iesus; it will not suffer a man to be shaken nor overturned by all the powers of darknes; there is strength enough in it to repell, and wisdom to answer all the temptations, and assaults of the enemies of our salvation; if the world set upon us with any temptations on the right hand, or on the left, with disgraces, persecutions, discomforts, exprobrations, loe this was the man who made God his helpe, and would needs be more excellent than his neighbours: the Gospell furnisheth vs with *sure promises, and sure mercies*: this is answer sufficient against all the discouragements of the World, *I know whom I have beleevd, I know that he hath*

hath overcome the world, *I know that he is able to keepe that which I have committed unto him, untill the last day,* and in the mean time the world is crucified unto me, & I unto the world, that is, we are at an equall point of distance and defiance, the world contemnes me, and I am as carelesse of the world. If with pleasures, honours, and gilded baites to draw us away from God, *Faith in the Gospell easily overcommeth the world,* for it giveth both the Promises and first fruits of such Treasures as are infinitely more pretious and massie than all the world can afford; the very reproaches of Christ (how much more his promises, how infinitely more his performances at the last?) are farre greater riches, than the treasures of Egypt. The dayly sacrifice of a Godly life, and the daily feast of a quiet conscience put more sweetnesse into the afflictions of Christ, than is in all the profits, pleasures or preferments of the world, being made bitter with the guilt of sin. If Satan, or our owne reasonings stand up against the Kingdome of Christ in us, the Gospell is a Store-house which can furnish us with Armory of all sorts to repell them. Faith can quench fiery darts, the weapons of the Spirit can captivate the very thoughts of the heart unto the Obedience of Christ, no weapon which is formed against it can prosper, & every tongue which riseth up against it in judgment, it shal condemn, it is a staffe which can carry a man over any Jordan, and can support and comfort him in any shadow of death. This is the honour of the Word, that it doth not only *sanctifie* men, but *preserve* their holinesse in them. If it were not for the treasure of the Word in the heart, every litle thing would easily turn a man out of his way and make him revolt from Christ againe. How easily would *afflictions* make us mistrust Gods affection to us, and so change ours unto him (for this is certain, *His love to us is the originall of our love to him*) make us murmure, repine, struggle, fret under his hand, if in the Gospell we

V E R S E 2.

Pfal. 119.92.

= King. 6.33.

Mal. 3.14.

Esay 58.3.

John 10.4,5.

A&amp;.20. 29, 31.

did not looke upon them as the gentle corrections of a Father, who loves us, as the pruning and harrowing of our soules that they may bring forth more fruit? *Except thy Law had been my delight, I should have perished in mine affliction.* My affliction would have destroyed me, and made me perish from the right way, if it had not been tempered and sanctified by the Word. It wrought so with that wicked king of Israel, *Behold this evill is of the Lord, what should I waite upon the Lord any longer? what profit is there to walke humbly before him,* or to afflict our selves before him, who will not see, nor take knowledge of it, but continue to be our enemy still? but the Gospell teacheth a mans heart to rest in God, assureth it that there is hope in Israel, and balme in Gilcad, that they which beleeve should not make hast to limit, or to misconstrue God, but wait for his Salvation, which will ever come in that due time, wherein it shall be both most acceptable and most beautifull. Again, how easily would *Temptations* overturne the faith of men, if it were not dayly supported by the Word? What is the reason that the sheep of Christ will not follow strangers, nor know their voyce, that is, will not acknowledge any force, nor subscribe in their hearts to the conviction or evidence of any temptation which would draw them from God, but only because they heare and know the voyce of Christ in his Gospell, and feele a Spirit in their owne hearts setting to its seale and bearing witnesse to that Truth from whence those sollicitations would seduce them? The Apostle foretold the Elders of Ephesus at his solemne departure from them, that *grievous wolves would enter in amongst them, and that some of themselves would arise speaking perverse things to draw away Disciples after them.* And the maine remedy which the Apostle gives them against this danger was, *I commend you to God, and to the Word of his Grace which is able to build you up, &c.* Noting, that it is the Word of God which

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keepeth men from being drawne away with perverse disputes. And the same intimation he gives them in his Epistle unto them ; *He gave some Apostles, and some Prophets, and some Euangelists, and some Pastors and Teachers.* — *That wee henceforth be no more children, tossed to and fro, and carried about with every winde of Doctrine by the sleight of Men, and cunning craftinesse, whereby they lye in waite to deceive.* The more richly the Word of God, in the love and evidence thereof, doth dwell in any man, and enable him to prove all things, the more stedfastly will he hold that which is good, and stand immoveable against the sleights and sollicitations of men. Againe, how easily would our owne *evill hearts* gather a rust and unaptnesse for service over themselves, if they were not dayly whet and brightned upon the Word of God. That only it is which scrapeth away that leprosie and mossinesse which our soules are apt to contract out of themselves. *A man may lose all that he hath wrought,* all the benefit of what he hath done already, and all the strength to do any more, *by not abiding in the doctrine of Christ.* He only is no doer of the Word, who looketh in it as a man on a glasse, and presently forgetteth the image and state of his Conscience againe ; it is only he that *continueth therein*, who is a doer of the worke, and blessed in his deed. He that treasureth up the Gospell in his heart, and laboreth to grow rich in the knowledge thereof, can never be turned quite out of his way, or become an Apostate from the Grace of Christ.

Lastly, it is a glorious Gospel in regard of those *noble and majesticall endowments* with which it qualifieth the soule of a Christian: for there is no nobility to that of the Gospell. It giveth men the highest priviledge in the World to be called the *Sonnes of God*, to be *Kings and Priests before him*, to be a *Royal Priesthood*, a *holy Nation*, a *peculiar People*, a *Nation of Priests*. Nothing doth so

Ephes. 4. 11. 14.

1 Thef 5. 27.

2 John 8. 9.

1 Sam. 1. 23, 25.

John 1. 12.

1 Iohn 3. 7.

Revel. 1. 6.

1 Pet. 2. 9.

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Rom. 3. 1. 2.

1 Sam. 4. 22.

Luke 2. 32.

Amos 8. 7.

1 Cor. 9. 24.

\* ἕτα φιλοσημῶ  
 ἰδοὺν εὐτυχε-  
 λιζέσθαι.  
 Rom. 15. 20.

honour a Land as to be the seat of the Gospell. It was the honour of the Jewes that unto them were committed the Oracles of God. Therefore the *Arke* is called the *Glory of Israel*, and *Christ* the *Glory of Israel*, and the *excellency of Jacob*, neither is there any thing else allowed a man to glory in, save only this, that he understandeth and knoweth the Lord in his word. It putteth *magnanimity* into the breasts of men, high thoughts, regal affections, publike desires and attempts, a kinde of Heavenly \* ambition to do and to gaine the greatest good. *The maine ends of a Christian are all high and noble.* The favour of God, the fellowship of the Father and the Son, the Grace of Christ, the peace of the Church; his trafficke and negotiation is for Heaven, his language the dialect of Heaven, his Order a Heavenly Order, innumerable companies of Angels, and the Spirits of just men made perfect. A holy man who hath the Spirit of his minde raised and ennobled by the Gospell, is an Agent in the same affaires, and doth in his thoughts, desires, prayers, emulations, pursue the same high and heavenly ends, for the advancement of the glory of Christ, & demolishing the kingdom of Satan, with the blessed Angels of God. His desires looke no lower than a Kingdom, a weight of massie, and most superlative exceeding Glory. That which other men make the utmost point even of their impudent and immodest hopes, the secular favours and dignities of the world, these put lowest under their feet; but their wings, the higher and more aspiring affections of their soule, are directed only unto Heaven and Heavenly things. They no sooner are placed in the Body of Christ but they have publike services, some to preach, some to defend, all to pray, to practise, to adorne the profession they have under-taken. For indeed every Christian hath his talent given him, his service injoynd him. The Gospell is a *Depositum*, a publike Treasure, committed to the keeping of every Christian, each man having



ving, as it were, a severall key of the Church, a severall trust for the honour of this Kingdome delivered unto him. As in the solemne Coronation of the Prince, every Peere of the Realme hath his station about the Throne, and with the touch of his hand upon the royall Crown declareth the personall duty of that honor which he is called unto, namely to hold on the Crown on the head of his Sovereigne, to make it the maine end of his greatnesse, to study and by all meanes endeavour the establishment of his Princes Throne: to every Christian as soon as he hath the honor to be called unto the Kingdome and presence of Christ, hath immediatly no manner a *Depositum* committed to his care than the very Throne and Crown of his Saviour, than the publike honor, peace, victory and stability of his masters Kingdome. The Gospell is committed to the custody of the Bishops and Pastors of the Church, to preach it. They are, as it were, the Harbingers and Fore-runners of Christ, to prepare his way into the soules of men. To the custody of the Princes and Judges of the earth, to defend it, to be a guard about the person and truth of Christ, to command the obedience, and to encourage the teaching of it. The Gospel is the Law of Christs Thron, and the Princes of the world are the Lions about his Throne, set there to watch, and guard it against the malice of enemies. And therefore it is recorded for the honour of *David* that he set in order the courses of the Priests, and appointed them their formes and vicissitudes of Service. Of *Salomon* that he built, adorned and dedicated a Temple for Gods solemne worship. Of *Josiah* that he made the people to serve the Lord their God. Of *Ezekiah*, that he restored the service, and repaired the Temple of God, that he spake comfortably to the Levites, who taught the good knowledge of the Lord, that he proclaimed a solemne Passeeover, that he ordered the courses of the Priests and Levites, that he gave com-

2 Tim. 1. 14.  
2. 2.

1 Chro. 23. 24.

2 Chro 34. 33.  
2 Chro. 29. 3.  
30. 1. 22.  
31. 2. 3. 4.

## VERSE 2.

*Euseb. de vit.  
Constantini, li. 2.  
cap. 37. 38. 39.  
Acts 13. 26.  
Iude v. 3.  
2 Thes. 2. 15.*

*Acts 13. 46.  
28. 28.  
1 Thes. 2. 2.  
Act. 2. 14. 23 36  
Act. 4. 8. 11. 13.  
19.  
Act. 5. 29. 37.*

dement concerning the portion of their due maintenance, that they might be encouraged in the Law of the Lord (a patterne worthy the administration and imitation of all Christian Princes, in spite of the sacrilegious doctrine of those men who would robbe them of that power and office which God hath given them for the establishment of his Gospell, and it was imitated by the first Christian Prince that ever the World had.) Lastly, the Gospell is committed to the keeping of every Christian to practise it, to adorne it, to pray for it, to be valiant and couragious in his place and station for the truth of it. And for a man to neglect these duties is to betray and dishonor the Kingdom of Christ, and to degenerate from that high and publike condition in which God had placed him.

Again, it putteth a spirit of *Fortitude and boldnesse* into the hearts of men. Boldnesse to withstand the corruptions of the times, to walke contrary to the courses of the World, to out-face the sinnes and the scornes of men, to be valiant for a despised truth or power of Religion, not to be ashamed of a persecuted profession, to spread out *contra torrentem brachia*, to stand alone against the power and credit of a prevailing faction, as *Paul* against the contradiction of the Jews, and *Peter* and *John* against a Synode of Pharises, and those invincible champions of Christ, *Athanasius* against the power of *Constantinus*, the frequent synodical conventions of countenanced heretiks, and the general deluge of *Arianisme* in the world; *Ambrose* against the wrath and terror of the Emperor of the world, to whom, having imbrued his hands in much innocent blood, that holy Father durst not deliver the bloud of Christ; *Chrysofome* against the pride and persecution of the Emperesse *Eudoxa*; *Luther* against the mistresse of fornications, the princesse of the earth, and as himselve professed, if it had been possible, against a whole city full of Divels. The Christians of all

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ages against the fire, fury, and arts of torment executed by the bloody persecutors of the Church. Nay further, the Gospel giveth boldness against that universall fire, which shall melt the Elements, and shrivell up the Heavens like a role of parchment; *Herein, saith the Apostle, is our love made perfect, that we may have boldness in the day of Judgement, because as he is, so we are in this World; that is, we have his image in us, and his love shed abroad in our hearts, and therefore we are able to assure our hearts before him, and to have confidence towards him. Now, he who had boldness to stand before God, to dwell with consuming fire, and with everlasting burnings; who can get the Lord on his right hand, and put on the Lord Iesus, though he be not out of the reach, or beyond the blow, yet is he above the injury of the malice of men, they may kill, but they can never overcome him. I am he that comforteth you, who art thou (saith the Lord) that thou shouldst be afraid of a man that shall dye, and forgettest the Lord thy Maker, &c? What an invincible courage was that of *Elijah*, which retorted the slander of *Ahab* upon his own face: *I have not troubled Israel, but thou and thy fathers house.* And that of *Micah*, against the base request of a flattering Courtier, who thought God to be such an one as himselfe, that would magnifie and cry up the ends of a wicked king. *As the Lord liveth, what the Lord saith unto me, that will I speake.* And that of *Amos* against the unworthy instructions of *Amaziab*, the priest of Bethel, *Thou saiest, prophesie not against Israel, and drop not thy words against the house of Isaac; therefore thus saith the Lord, Thy wife shall be an harlot in the City, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line, and thou shalt dye in a polluted land, and Israel shall surely go into Captivity forth of his land.* And that of *Jeremiah*, who boldly gave the lye to *Iryah* the captain of the Ward; *It is false, I fall not away to the Caldeans.**

1 John 4.17.

Esay 51. 12, 13.

1 King. 18. 18.

2 King. 22. 14.

Amos 7. 16, 17.

Jer. 38. 13, 14.

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*Tertull. Apolog. cap. ult. Baro. An. 179. §. 27. Euf. Hist. l. 5 c. 1*  
*Christiani sumus, Christiani & Deos tuos imperator non colemus, Baro. Anno 301. § 46. A. 165. § 4.*

*Ier. 37. 16, 17. 38. 15, 16.*

*Mark. 6. 10.*

*Acts 6. 15.*

*1 Cor. 14. 24, 25. Acts 16. 29, 30.*

The time would faile if I should speak of the unbended constancy (or as the Gentiles stiled it, obstinacy) of *Ignatius, Polycarp, Justin, Cyprian, Pionius, Sabina, Maximus*, as those infinite armies of holy Martyrs, who posed the inventions, tired out the cruelties, withstood the flatteries, and with one word (*Christiani sumus*) overcame all the tyrannies quenched the fire, and stopped the mouths of their proudest persecutors.

Again, the Gospell putteth a kind of *Lustre and terror* on the faces of those in whom it raigneth, and maketh them, as the Law did *Moses*, to shine as lights in the world, and to be more excellent than their neighbours; worketh in others towards them a dread and awefulnesse. Though *Jeremy* were a prisoner, cast into the dungeon, and so in such extremity as he was there likely to perish: Yet such a Majesty and honour did God even then put upon him, and that in the thoughts of the King himselfe, that he could not be in quiet till he consulted with him about the Will of the Lord, and by his many conferences with him made it plainly appeare that he stood in awe of his person and prophesies. So it is said *That Herod feared Iohn, knowing that he was a just and a holy man, and observed him*; to note that Holinesse maketh mens persons and presence dreadfull to the wicked, by reason of that Grace & Majesty which God hath put into them. The whole Councell of Scribes and Pharises, they who afterwards gnashed on *Stephen* with their teeth, were forced to acknowledg the Majesty of holinesse shining upon him, *They stedfastly looked on him, and saw his face as it had been the face of an Angell*. The mighty power of the Gospell of Christ maketh unbelievers fall on their faces, and confesse of a truth that God is in those who preach it. This we find verified in the poore astonished keeper of the priton, into which *Paul* and *Silas* had been cast, he sprang in and came trembling and fell down before them, and brought them forth, and said,

*Kύριε* Sirs, (which is an honorable appellation, fit rather for Princes than for prisoners) *what most I do to bee saved?* It is true that naturally men hate Christ and his servants, but this is not as a man hateth a Toade (which he can easily crush) with a simple hatred; but as a man hateth a Lion, or as a malefactor hateth his Iudge, or as a Theefe hateth the light, with a compounded hatred, mixed with a feare and dread of that Majesty within them. Which Majesty hath sometimes shined so brightly even under torments and persecutions, that it hath forced from Heathen Emperors a desire of the Christians Prayers, sometimes not astonished only, but \* converted the adversaries.

Lastly, the Gospell bringeth *liberty and joy* into the hearts of men with it. The liberty a *glorious liberty*, *Rom. 8. 21.* and the joy a *Glorious joy*, *1 Pet. 1. 8.* therefore the Gospell is called a *Gospell of great joy*, *Luke 2. 10.* Liberty is so sacred a thing, that indeed it belongs in the whole compasse of it only to the Prince: for though other men be free from servitude, yet they are not free from subjection.

Now the Gospell giveth a plenary freedome to the consciences of men; they may be commanded by their own Consciencs, but their consciences cannot be commanded by any but by Christ. The Sonne hath made them free from all others, that he only might be Lord over them. These are those noble effects of the Majesty of the Gospell in the hearts of men, and all, so many severall evidences of that glory which belongs unto it.

Now then, to draw some inferences from this most usefull and excellent Doctrin of the glory of the Gospell, we learne from thence first, what liberty, and what sincerity the Ministers of Christ ought to use in the administration of this his kingdom in the Word.

First, *What Liberty.* The Officers of a Prince who go before him to prepare his way, makebold to strike, and

\* Adjeſſos idco  
votabaat, quia  
cum in eo eſſent  
ut torquerent  
martyres, ipſi  
martyres fue  
runt, verbo D: i,  
& Conſtantia  
martyrum per  
moti, Cameron.  
de Eccleſ. pag. 3

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and to scatter those unruly throngs of men, who presse too neere upon his sacred person. We are the Messengers of Christ sent before-hand with his Royall Proclamation of peace, to make room in the hearts of men for him, and to open their everlasting doores, that this King of Glory may enter in. We may therefore boldly smite with the Rod of his mouth, we must cry aloud, and not spare; Pull down mountainous lusts, subdue strong holds, take unto us iron pillars, and brazen wals, and faces of flint, to roote up, to pull down, to batter, and destroy, not to teach only, but to command with all authority, and to commend our selves to every mans conscience in the sight of God.

This use the Apostle maketh of the Glory of the Gospell, *seeing we have such hope*, that is, seeing in this glorious Gospell we have the dispensation of a blessed Hope unto men; or the revelation of Christ, who is unto us the Hope of Glory, or the assured confidence of doing excellent workes by the vertue of this so glorious a word; *οὐκ ἔτι παρρησία καὶ ὕψος*, *Wee use great boldnesse or liberty of speech*; for why should he, who bringeth unto men glad tidings of glorious things, which off'reth unto them the blessed Hope of Eternall life, be afraid or ashamed of his office? Though Rome were the seate, and that \* Emperour the first Dedicator of the persecutions of the Church, yet even unto that place the Apostle was not ashamed to preach the Gospell of Christ, because it was *the Power of God unto Salvation*.

There is no shame in being a Saviour. And therefore it is both the honour and duty of the dispensers of the Gospell *to speake boldly as they ought to speake*; and of the people to pray that that excellent Spirit might ever accompany so glorious a message.

This was the Prayer of the Primitive Saints for the Apostles of Christ; *Grant unto thy servants, that with all Boldnesse they may speake thy Word*. And this du-

Ier. i. 17, 18.  
Ezek. 3. 8, 9.  
1 Tim. 4. 11.  
2 Cor. 4. 1, 2.

2 Cor. 3. 12.

\* Tertull. Apol.  
cap. 5.  
Rom. 1. 16.

Ephes. 6. 20.

Act. 4. 29.

ty lyes upon us with an heavy necessity.

For first, we are dispensers of all *Gods counsell*, there must not be a Word which God hath commanded that we should refuse to make known unto the people, for the things revealed are for them and their children. Thus we finde when the Angell of the Lord brought forth the Apostles out of prison, he gave them this command, *Go stand and speak in the temple to the people all the words of this life*: and certainly some of these words will require boldnes. When we lay the axe to the root of the tree, when we hew off mens very members, when we snatch them like brands out of the fire, when we make them to see their own faces in the law of liberty, the face of a guilty, and therefore cursed conscience, there will be need of much boldnesse. A Chirurgian who is to search an inveterate wound, and to cut off a putrified member, had not need to be faint-hearted, or bring a trembling hand to so great a work.

Secondly, the severest message we are sent withal, and which men are most unwilling to heare, is for them expedient. No newes could be so un welcome to the Apostles as to heare of Christs departure. *Because I have said these things sorrow hath filled your heart; nevertheless I tell you the truth, it is expedient for you that I goe away.* The first newes which we bring unto men is of Christs absence, of their false conceits, and presumptions of their being in him, of the distance, and unacquaintance which is betweene them, of our feare of them and their condition, and in all this we are not their enemies, because we tell them the truth. As it is our office to speake, so it is the peoples duty and profit to *heare all things which shall be told them of God, for all Scripture*, as well that which reproveth and correcteth, as that which teacheth & instructeth in righteousness is profitable, and tends to the perfection of the Saints. *All his precepts concerning all things are right.* The contempt of one is virtually and inter-

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Acts 20. 27.  
Iosh. 9. 35.  
Deut 29. 29.  
Acts 5. 20.

Iohn 16. 5, 7.

Gal. 4. 16.

2 Tim. 3. 16, 17  
Deut. 12. 28.  
Psal. 119. 128.  
1 an. 2. 10, 11.

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interpretatively in the constitution and preparation of heart; the violation of all, because they are all grounded upon the same Divine authority, and directed unto the same saving ends: and therefore we ought not to picke and choose, either in the preaching or practising thereof.

Thirdly, we are to answer for the blood of the people if we prevaricate, if we let their sins alone they will have a double edge, to kill them and us both, like the mutuall embracements of two in a River, which is the meanes to drowne them both. *Speake unto them all that I command thee; be not dismayed at their faces, saith the Lord to his Prophet, lest I confound thee before them. If thou warne not the wicked from his wicked way that he may live, he shall dye in his wickednesse, (thy bashfulness shall do him no good) but his blood will I require at thy hands.* Is it at all congruous that men should have boldnesse enough to declare their sins, to speake them, to proclaime them, to wear them, to glory in them, and that those officers, who are sent for no other businesse, but in the name and authority of Almighty God, to fight against the corruptions of the world, should in the mean time hang down the head and be tongue-tyed? that men should have more boldnesse to destroy themselves, and to do Satans workes, than we to save them, or to serve God?

Fourthly, we are to speake in the person of Christ, and in the vertue of his Spirit. We must speake as *the Oracles of God, and with his Words, as if he himselfe did by us speake unto the people.* We must give manifestation of *Christ speaking by us*, that men may be convinced that *God is in us of a truth*, and that we are full of power by his Spirit, that his spirit setteth to his seale to authorize our Commission, and to countenance our Ministry: and therefore we must use judgement and might, that is, spirituall discretion; and inflexible constancy against

Ier. 17.

Ezek. 3. 18:

1 Pet. 4. 11.

Ezek. 3. 4.

2 Cor. 5. 20.

1 Cor. 13. 3.

1 Cor. 14. 25.

Mic. 3. 8.



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against the sins of men ( for these two are contrary to the two grand props of Satans Kingdome, which are *πειρογια* and *πειροπλια* his craftinesse and his weapons of power: ) & for where the Spirit of the Lord is, there is liberty, <sup>h</sup> his Spirit will not be straightned, neither will the Lord keepe silence ; hee that speaketh by the Spirit of Christ, must speake, though not in equality (which is impossible) yet in some similitude and proportion, as he spake, that is, as those that have <sup>i</sup> Authority and power committed to them for the edification of the Church.

g 2 Cor. 3. 17.  
h Mic. 2. 7.

i Mat. 7. 9.

Lastly, a partial, unsearching and unreproving Minister is one of Gods curses and scourges against a place, the forerunner of a finall and feartull visitation. <sup>k</sup> The daies of visitation and recompence come, saith the Lord. The Prophet is a foole, the Spirit uall man is mad, for the multitude of thine iniquity, and the great hatred. <sup>l</sup> If a man walking in the spirit and falsehood, that is, professing the worke of a spirituall man, and yet betraying his office, or in a false and lying spirit, prophesying of wine and strong drinke, that is, cherishing and encouraging sensual liuers in their pernicious courses, he shall even be the Prophet of this people. And therefore when the Lord will punish with an extreame revenge the rebellion of a people against his Gospell, who judge themselves unworthy of so great a saluation, he either <sup>m</sup> removeth their Candlestick and taketh it away from them, or else <sup>n</sup> sealeth up the mouth of his Prophets, that they may be dumbe and reprove them no longer, and that they may not be purged any more from their filthinesse, or else infatuates their prophets, and suffreth Sathan to seduce them, and to be a lying Spirit in their mouthes, that he may destroy them, as we see in the <sup>o</sup> ruine of *Ahab*, and in the <sup>p</sup> captivity of *Indab*.

k Hof. 9. 7.

l Mic. 2. 11.

m Revel. 2. 5.  
Mat. 21. 41. 43.

23. 37. 38.

l Thel. 2. 26.

n Ezek. 3. 16.

Ezek. 24. 13.

o 2 King 22. 20.

23.

p Ier. 4. 10.

Ier. 14. 13.

Ier. 23. 13. 33. 40

Lam. 2. 14.

Againe, as the Ministers of the Gospell must use liberty, so must they likewise use *sincerity* in the dispensation thereof, because it is a *Glorious Gospell*. This likewise

is

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q 2 Cor. 4. 1, 2.  
 1 Cor. 2. 17.  
 ὡς οἱ κληρονομοὶ τῆς  
 λαοῦ τῆς ἐλευθερίας  
 οὐκ ἐσθλὰ καὶ ἡδονῆς  
 τῶν σαρκῶν ἡδονῶν  
 τῶν οὐρανῶν ἐκ  
 τῆς σοφίας τοῦ  
 κρυφίου τοῦ θεοῦ,  
 ἐκ Greg. Naz.  
 Orat. 1. & 14.  
 Pol. lib. 1.  
 Epist. 169.  
 2 Ezek. 13. 10.  
 Jer. 12. 13.  
 Ephes. 4. 14.  
 Col. 2. 4, 8.  
 1 Cor. 5. 31.

Ἐν ταῖς ἀποστολικαῖς  
 ἐπιτομῶν καὶ  
 ἐπιτομῶν.  
 1 Cor. 2. 4.  
 Demonstratio  
 autem nihil re-  
 liquit aut in-  
 cidentie in re,  
 aut formidinis  
 in intellectu.

is the Apostles inference, for having spent a whole chapter in this one argument of the Glory of the Gospell, he presently concludeth, *Therefore seeing we have this mystery*, that is, the dispensation of such a Gospell committed unto us, *we faint not, but have renounced the hidden things of dishonesty*; that is, as I conceive, the Arts of dawbing, and palliating, and covering over unclean courses with plausible reasonings, and fleshly apologies (which is the use of false Prophets) *not walking in craftinesse*, that is, not using humane slights or cogging to carry men about with every winde of false Doctrine (as sinners are very willing to be deceived, and love to have it as false Prophets say it is) *nor handling the Word of God deceitfully*, that is, falsifying and adulterating it with corrupt glosses, and so tempering it to the palat of sinners, that the working and searching vertue thereof, whereby of it selfe it is apt to purge out and wrestle with the lusts of men, may be deaded, and so it may well consist with the power of lusts still (as Physicians use so to qualifie and allay poyson by other correctives, androsse ingredients, that it shall serve as an instrument to strengthen us, not extinguish life: or as immodest Poets may so tamper with the chaste expressions of Virgill or Homer, as by them both to notifie, and in corrupt minds to kindle unclean lustings) *but by manifestation of the Truth*, that is, by such spirituall and perspicuous demonstrations, as under which **there cannot subesse fallum**, there can no falsity nor deceit lurke, *commending our selves to every mans conscience in the sight of God*, that is, working not the fancies, or humours, or fleshly conceits of men (which alwaies take the part of sinne) but their very consciences (which alwaies is on Gods side) to beare witness unto the Truth which we speake, to receive it not as the wit or learning of a man, but as the Word and wisdom of God, to acknowledge the conviction, the judicature, the penetration thereof,

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and so to fall downe upon their faces, and to glorifie God, and report that he is in us of a truth; and all this *in the sight of God*, that is, so handling the Word as that we may please and approve our selves to his eye, whose servants we are, and whose worke we do. This is that which the Apostle calleth, *ἀσπίδος ὄρειον, σιμωνοπιτε, ἀφρασίαν λόγον ἐμῆν, ὑμανέταιν διδασκαλίαν*, *Uncorruptnes gravity, sincerity, soundnesse of doctrine*, such as the very adversaries themselves shall not be able to picke quarrels withall, or to speake against : we must not then make account to adorn the Gospell with our own inventions, or with superstructions of humane wit and fancy ; though these things may to fleshly reason seeme full of beauty, yet indeed they are but like the mingling of glasse beads with a chaine of Diamonds, or of lime with pure & generous wine ; they are indeed but *latebra dedecoris*, lurking places for uncleane lusts to hide themselves under, or to escape away while the corrupt fancies of men stand gazing at that which pleaseth them ; as *Agag*, when he was gloriously arrayed, thought nothing of the bitterness of death, or *Sifera*, of the naile and the hammer, while he saw nothing but the milke & the butter. Some there are not unlike *Praxiteles* the Painter, in *Clem. Alex.* who made the silly people worship the image of his strumpet, under the title and pretence of *Venus* ; who by sleight and cunning craftynesse impose upon weake and incautelous hearers, the visions of their owne fancy, the crude & unnourishing vapors of an empty wit ( things infinitely unfuteable to the Majesty and seriousnessse of the foundation in the Gospell ) for the indubitate truth of God in his Word ; which ( with reverence may it be spoken ) is nothing else but to put the holy Prophets & Apostles into a fooles-coat : but how-ever these men may please and puffe up themselves in the admiration of their owne winde, yet certaine it is that the Gospell of Christ doth as much scorne humane contemperations,

TIT. 2. 1, 7, 8.

*Clem. Alex. in Protrept.*

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1 Tim. 4. 3.

2 Cor. 4. 3.

1 Tim. 1. 15.

4. 9. 10

Acts 17. 18.

Math. 2. 1. c.

Rom. 10. 15.

Rom. 1 To.

Eph. 2. 17.

Col. 1. 6.

1 Thes. 1. 5.

2. 1.

Rom. 10. 6; 7, 8.

Jer 25. 1.

Esay 65. 1.

as a wall of marble doth a rooſe of ſtraw, or the Sunne at noone doth the light of a candle. And therefore the palate of thoſe who cannot away with the naked ſimplicity of the Goſpell, without the blandiſhments of humane wit, who muſt needs have Quiles to their Mann<sup>r</sup>, is hereby diſcovered to be manifeſtly diſtempered with an itch of luſt, and their eyes blinded by the God of this wo<sup>l</sup>d.

Secondly, this glory of the Goſpell may teach us what admiration & acceptation it ſhould find amongſt men, even as it doth with the bleſſed Angels themſelves. This is a *faithfull ſaying, and worthy of all acceptation*, worthy to be received with all readineſſe of mind, worthy to be gazed upon, like the Starre of the Wiſe-men, with exceeding great joy, worthy to be enamel'd in the Crownes of Princes, and to be written in the ſoule of every Chriſtian with a beame of the Sunne; *Tha' Jeſus Chriſt came into the world to ſave ſinners*. And indeed the faithfull have ever found *beauty in the feet of thoſe that bring them glad tidings of this their King*, that is, in the *comming* of this Word of Grace and Salvation unto them, which is the uſual phraſe of the Scripture (ſetting forth more abundantly the mercy of the Lord, who did not chooſe one fixed place for his Goſpell to reſide in, & unto which all Nations, who would have benefit by it, ſhould take the paines to reſort (as he did for the Jewes at Jeruſalem) but hath made it an itinerary ſalvation, and hath ſent it abroad to the very doores of men, who elſe would never have gone out of doores to ſeek it) what man in a ſad and diſconſolate eſtate would not ſpread wide open his heart and let out his ſpirits, to run upon the embraces of that man who was comming unto him with a meſſage of more lovely & acceptable news, than the very wiſhes of his heart could have framed to himſelfe? When *Joſeph* was ſent for out of priſon unto *Pharaohs Court*, when *Jacob* ſaw the Chariots which

which were brought to carry him unto *Ioseph* his sonne, how were they revived and comforted after their distresses? When *Caligula* the Emperor sent for *Agrippa* (the same which was afterwards smitten by the Angel) whom *Tiberius* had bound in chaines, and cast into prison, caused him to change his garments, and cut his haire (it seemes that long and ugly haire was then the fashion of discontented prisoners) and placed a Diademe on his head, made him Tetrarch of *Iturea* and *Trachonitis*, and Governour of *Judea*, and for his chaine of iron, gave him another of gold, of equall weight, as the Historian relateth, he saith that men were *εὐαριστία ἔδει τοῖς ἰουδαίοις*, they could not beleeve so wonderfull a change: for things of extraordinary goodnesse are very difficultly beleaved. When the Lord turned againe the captivity of *Sion*, wee were like them that dreame, the thing was so incredibly futable to their desires, that it seemed rather the imaginary wish of a dreame, than a deliverance really acted: as *Peter*, when he was delivered out of prison, thought he had seen a vision; *Jacob* could not at first beleeve the newes of the life and honour of *Ioseph* his sonne; and the Disciples for very joy were not able to beleeve the Resurrection of Christ. Now what are all the good tidings to the Gospell? which is a Word of Salvation, which opens Prisons and lets out captives, which brings our King unto us, and makes us kings too, which gives us such a joy, as the whole world cannot rob us of? *Your joy shall no man take from you.* The joy which *Caligula* gave unto *Agrippa*, *Claudius* might have taken from him, as he did after from *Agrippa* his sonne, and, though he did not, yet we see the Angel did. But the joy of the Gospell is unvariable, the Angels themselves, to whom one might thinke the joyes of men should seeme but small) call it *χαρὰ μεγάλην*, a great joy, *Luk. 2. 10.* It is the joy of a treasure, infinitely more worth than all which a man hath besides. *A joy of a triumphall harvest, and of victori-*

*Ioseph. Antiq.*  
*lib. 18. cap. 8.*

*Psa. 126. 1.*

*Act. 12. 9.*  
*Gen. 45. 26.*  
*Luk. 24. 41.*

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Marth. 13. 44.

Eſai. 9. 3, 4.

Iohn 15. 11.

Rom. 15. 13.

Iames 1. 2.

Hebr. 11. 26.

Mic. 5. 5.

Rom. 5. 3.

Eſai. 61. 2.

Baron. An. 31.

num. 78.

2 Cor. 6. 2.

Luke. 19. 6.

Aſt. 21. 17.

Aſt. 17. 11.

Gal. 4. 14.

Marke 10. 29.

*ous spoiles*, wherein there is not onely an eſcape from dangerous hazard, but a large reward of peace and plenty. It is *a full joy*, there is no ſorrow mingled with it, nay, it is *all joy*, and therefore there is nothing but ſorrow without it. All joy in it ſelfe, and all joy in the miſt of oppoſition too. A joy in the heart like gold in the Mine, which turneth every thing about it into joy. Divers temptations take not away one ſcruple of it, no more than fire doth of gold, it is *all joy* ſtill. *My brethren*, ſaith the Apoſtle, *count it all joy when you fall into divers temptations*. It turneth the reproaches of men into riches, nay, in the miſt of all other tribulations it is our *Peace*, and our *Glory*: Therefore being ſo full of joy when once aright apprehended, needs muſt it likewise be worthy of *all acceptation* too. And therefore the Prophet calleth the time of the Goſpell *tempus acceptabile*, the acceptable time or yeare of the Lord, which *Baronius* falſely underſtands of the firſt yeer of Chriffs preaching onely; ſince the Apoſtle uſeth the ſame phraſe for the whole time of evangelicall diſpenſation.

And indeed if we looke into the Church, we ſhall ſee what worthy acceptation this Goſpell hath found. *Zachæus* made haſte and received Chriſt into his houſe *gladly*; ſo did the brethren at Ieruſalem receive the Apoſtles; ſo did the men of Berea receive the Word, *ut nōn ceſſantes*, *with all readineſſe of minde or forward affection*; ſo did the Galatians receive Saint Paul with the *honour of an Angell*, yea, even as Chriſt Ieſus himſelfe (for indeed Chriſt and his Goſpell goe ſtill together: the man in the Goſpell ſold all he had for it; the Saints did earneſtly contend for it, and take the Kingdome of Heaven by violence. Though they ſuffered the loſſe of all for Chriſt; yet they counted godlineſſe great gaine ſtill. In a ſhipwracke I throw my goods over-board, and get my life for a prey; in this caſe I come no loſer to Heaven; *vita ſibi merces*, a mans life is ſufficient treaſure in ſuch an adventure.

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adventure. We are all by nature *in malignopossis*, every man is a sea and a tempest to himselfe, as impossible to escape ruine, as to put off himselfe. Now in the Gospell, Christ sheweth a man a way to get out of himselfe, and so to escape the tempest, sheweth a way how with him he shall walke upon the sea and not sinke, how he shall be in the world, and not of it, nor swallowed by it. O how willingly will the man who is convinced of his danger, cast off every thing which would presse him downe, and account it a plentiful deliverance to have his soule saved from such a tempest of wrath as was falling upon him? We see what hazards men runne to get temporary riches, to the bottom of rocks for diamonds, to the bowels of the earth for gold and silver: such affections have the Saints had towards the Gospell. If they must digge in Mines for Christ (as it was an usuall condemnation, *Christiani ad metalla*) they were most willing so to doe, they had a treasure there which the Emperour knew not of, they had infinite more pretious wealth from thence than he: If they must fetch Christ in the fire, or wrestle for him, as for a pretious price, with the wilde beasts of the earth; if they be not suffered to weare Christ, except they put off themselves, how willing, how thankfull are they for so rich a bargaine? Looke to your life, said the Governour to Saint *Cyprian* that blessed Martyr, be not obstinate against your own safety, but advise well with your selfe, *fac quod tibi praeceptum est*, saith the Holy man, *in re tam justa nulla est consultatio*; Sir, you are my Judge, you are none of my Counsellour, doe the office which is committed to you, in so righteous a cause, there is no further need of consultation. Take pity upon your selfe, and sacrifice and save your life, said the officers to *Polycarpe*; no saith the Martyr, this eighty six yeeres have I served Christ, and he hath done me no harme, *I will not doe what you perswade me*. That rich and blessed Virgine in *Basill*, who was for Christianitie

Baron. An. 261.  
num 30.

Euseb. lib. 4.  
hist. cap. 14.

VERSE 2.

*Scultet. Exercit. Evangel. lib. 2. cap. 5.*

condemned to the fire, and was offered, if she would worship idols, to have her life and state safe restored unto her, was obstinate in her resolution, *Valcat vita, pereat pecunia*; I shall have more life in Christ, than in my selfe; all the Emperours, all the Physitians in the world cannot make my life, which I have in my selfe, so long to morrow as it is to day; but in Christ my life is not onely an *abiding*, but an *abounding* life, I shall have more of that by losing mine own; my life in him is an *hidden life*, free from all injuries and persecutions of men: I shall have more riches in him than in my selfe, even unsearchable riches, which can never be stollen away, because they can never be exhausted. It is possible for theeves to draw out the Mines of India, or to steale away the Sunne out of his orbe, as for any humane violence to take away Christ from a man. Alike honourable was the answer of *Fredericke* the Elector of Saxony, who being prisoner to *Charles* the fifth, was promised enlargement and restitution of dignity, if he would come to Masse, *Summum in terris Dominum agnosco Casarem, in caelis Deum*, In all civill accommodations I am ready to yeeld unto *Cesar*, but for Heavenly things I have but one Master, and therefore I dare not serve two; Christ is more welcome to me in bonds, than the honours of *Cesar* without Christ. Such acceptation hath the Gospell found amongst renowned Worthies heretofore: and the like entertainment should we all give unto it, even prefferre it above our greatest glory, and, as the Thessalonians did, receive it with joy in the midst of afflictions, abide with Christ in his temptations, esteeme his Gospell glorious as the Starres are in the darknesse of the night, or as a Torch, which blazeth most when it is most shaken.

I Thess. 1. 6.

Luk. 22. 28, 29

This alone it is which proves our love to Christ to be *ειλικρινα*, *sincere and incorrupt*, when we embrace his Gospell for it selfe, and can therein in any condition see Christ



# The Glory of the Gospell.

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Christ full of glory, grace and truth. When a man can with Saint Paul not rejoyce onely in the Name and profession of the Crosse of Christ, but in conformitie and obedience thereunto, in that vertue of the Gospell which crucifies him unto the world, and the world unto him. In dayes of Peace and Religion men may easily afford to magnifie the Gospell, because they get by it. The Persians, who had the bloody decree held, would have beene the slaughterers of the Jewes, yet when leave was given to that peoplet to deliver themselves from the malice of Haman, *even many of them turned Jewes themselves, because the feare of that people fell upon them.* We may observe this affection in the woman of Samaria, the first reason why shee gave some heed to Christ, speaking of his water of life unto her, was, because *she should thirst no more, nor come thither to draw.* So long as Ephraim might have her worke and her wages together, she was contented to doe God some service, *like an Heifer which loveth to tread out the corne,* that is, while she hath no yoke on her necke, no muzzle on her mouth, while she is not put to plow, but to easie and pleasant service, shee is willing to yeeld unto it. To note, that it is but base and hypocriticall obedience, which is supported by no other then present rewards. *They seeke me daily,* saith the Lord of the hypocrites among his people, *and delight to know my wayes, as a nation that did righteousnesse.* But the end was that they might have their owne wills, and as it were oblige God to reward them: and therefore as soone as God seemeth to neglect them and their services, they proudly expostulate with him, and even twit him with their workes, *Wherefore have wee fasted, and thou seest not?* &c. This then is the prooffe of our sincere love unto Christ, which is not raised upon mercenarie respects, when we can receive the Gospell with persecution. (a) Persecution is amongst Christs legacies; a part of the Churches portion (b) and of Gods gifts unto

VERSE 2.

Gal. 6. 14.

Joh. 4. 14.

Hof. 10. 11.

Esa. 58. 2, 3.

a Mar. 10. 30.

b Phil. 1. 29.

## VERSE 2.

c 2 Tim. 3. 12.

d Gal. 4. 19.

c Zech. 3. 8.

Eesai 8. 18.

2 King 9. 11.

Jer. 29. 26.

Wild 5. 6.

her (*c*) no man that will live godly can be without them. Even in *Abrahams* house, which was at that time, if not the sole, yet the most glorious Church on the earth, there was a persecutour, and (*a*) *as it was then, so is it now*, saith the Apostle. The Saints of God ever have beene, and ever will be to the worlds end esteemed for (*e*) wonders, and markes, and mad-men, and proverbes of reproach. And hereby the Lord doth provide to make his Gospell more glorious, because he giveth men hearts to suffer scorne and reproach for it. *To receive the word in affliction, and yet with joy*, is an exemplary thing, which maketh the sound and glory of the Gospell to spread abroad. Now then, if persecution be thus an appendant to the Gospell, every man must resolve to receive it in some affliction, when he must be put to discard his wicked companies, to shake off his flattering and sharking lusts, to forsake his owne will and wayes, to runne a hazzard of undeserved scorne, dis-reputation, and misconstructions in the world, and yet for all this to set an high price upon the pretious truths of the Gospell still, is not this to receive the Word in much affliction? And surely till a man can resolve upon this conclusion, I am ready to be bound, and to die for the Name of Jesus, I count not my life, much lesse my liberty, peace, credit, secular accommodations deare, so I may finish my course with joy; Lord, my will is no more mine, but it shall be in all things subject unto thee; he can never give such entertainment to the Word as becommeth so glorious a Gospell. All his seeming profession and acceptation, is but like the Gadarens courtesie in meeting of Christ, which was onely to be rid of him, *Math. 8. 34.*

Lastly, we should from hence learne a further Christ-ian duty, which is to adorne this glorious Gospell in an holy conversation. This use the Apostle every where makes of the Gospell of Christ; that we should walke as becommeth the Gospell, that we should in all things adorne

phil 1. 27.

Tit. 2. 10.

adorne the doctrine of God our Saviour that we should walke worthy of him who hath called us unto his kingdome and glory, that we shew forth the vertues of him who hath called us out of darkenesse into his marvellous light, that we should not receive so great a grace, as the ministry of reconciliation in vaine, but that we should walke fittingly to the holinesse and efficacy of so excellent a Rule, as becommeth a royall Nation, a people of glorie, a peculiar and selected inheritance, even zealous of good workes. It was once the expostulation of *Nehemias* with his enemies, should such a man as I fly from such men as you? such should be our expostulation with Satan and our own lusts, should such men as we are, who have the Gospell of Christ for our Rule, conforme our selves unto another Law? Is not this the end why the Gospell is preached, that we should live unto God? Doth it become the Sonne of a King to goe in ragges, or to converse with meane and ignoble persons? Now by the Gospell we have that great honour and priviledge given us to be called *the Sonnes of God*; and shall we then walke as servants of Satan? Would any Prince endure to see the heire of his crowne live in bondage to his own vassall and most hated enemy? Herein is the greatest glory of the Gospell above the Law, that it is a Law of life and libertie, a Word which transformeth men into the Image of Christ, and maketh them such as it requireth them to be. So that to walke still according to the course of the world as we did before, is, as much as in us lies to make the Gospell as weake and unprofitable as the Law. *How do you say we are wise, saith the Prophet, and the Law of the Lord is with us? Certainly in vaine made he it, the pen of the Scribe is in vaine:* That is, the priviledge of having the oracles and ordinances of God committed unto us, will doe us no more good, if we walke unworthy of so great a Grace, than if those ordinances had never been written or revealed to men.

## VERSE 2.

1 Thef. 2. 12.

1 Pet. 2. 8.

2 Cor. 6. 1, 3.

Gal. 6. 16.

Tit. 2. 14.

Nehem. 6. 11.

1 Pet. 4. 3, 6.

Ier. 8. 8.

VERSE 2.

Here then it is needfull to enquire in what manner we are to adorne and set forth the glory of the Gospell? To this I answer, that the first and greatest honour wee can doe unto the Gospell, is, to set it up in our hearts, as our *onely Rule*, by which we are to walke, that wee preferre it above all our owne counsells, and venture not to mingle it with the wisdome and reasonings of the flesh; that wee raise up our conversation unto it, and never bend it unto the crookednesse of our owne ends or rules. *As yee have received Christ Iesus the Lord, so walke ye in him*, saith the Apostle, that is, fashion your conversation to the doctrine of Christ, let that have the highest roome, and the over-ruling suffrage in your hearts. There is *all wisdome* in the Gospell, it is able to make men *wise unto salvation*, that is, there is wisdome enough in it to compasse the uttermost and most difficult end. And what can the reasonings of the flesh contribute to that which was all wisdome before? and which can thorowly furnish a man unto every good worke? This glory Saint *Paul* (though a man of great learning, of strong intellectualls, of a working and stirring spirit, qualities very unapt to yeeld and bee silent) did, at the very first revelation thereof, give unto the Gospell, *Immediately*, saith hee, *I conferred not with flesh and blond*, I did not compare the Gospell of Christ with the principles of my carnall wisdome, I did not resolve to dispute against Gods grace, or to conforme unto this mysterie no farther then the precepts of mine owne reason, or the coexistence of mine owne secular ends and preferments would allow; but I captivated all my thoughts, and laid downe all the weapons of the flesh at Christs feet, resting onely on this Word, as a treasure of wisdome, and yeelding up my whole heart to bee in all things ordered by this rule. It is an horrible boldnesse in many men to wrest, and torture, and distinguish the Gospell into all shapes for their owne lusts sake. As

we

Col. 2. 6.

Col. 1. 28.

2 Tim. 3. 15,

16, 17.

Psa. 119. 98. 99

Jer. 8. 9.

Gal. 6. 16.

wee see what shifts men will use, to make the way of life broader then it is, by looking upon it thorow their owne multiplying glasses, what evasions and subterfuges sinne will finde out to escape by, when the letter of the Word passeth fore upon them. O how many sinnes might men escape, how wonderfully might they improve the Image of Christ in their hearts; if they did with *David* make the Law their counsellour, and weigh every action which they goe about, those especially which they have any motions of reluctancie in the spirit of their minde unto, *Non in scatera dolosa consuetudinum, sed in recta scatera Scripturarum*, not in the deceitfull balance of humane custome, but in the balance of the Sanctuarie, the holy Scriptures: If they would seriously remember that they must alwayes walke in Christ, *Col. ss. 2. 6.* make him the Rule, the Way, the End, the Judge, the Companion, the Assitant in all their workes, that as the members of the body do nothing at all but in the fellowship of the body, and as they are thereunto applied by the same common soule which animates them all: so Christian men should do nothing but as parts of Christ, and as actuated by the same gracious Spirit which is in him. This is the meaning of our being Christians, and of that consent which in our Baptisme we yeeld unto the Covenant of Christ, that wee will not follow nor be led by Satan, the world, or the flesh, that is, by that wisdome which is earthly, sensuall, or devillish, but that wee will be ordered by that Spirit of regeneration, the seale of whose Baptisme wee receive in our Sacramentall washing. O then what is become of the Christianity of many men, who forget that they have beene purged? who live as if they had never beene baptized into Christ, who live as if they had never learned Christ? What a prodigie and contradiction is it, that that tongue, which even now professed it selfe to be a Christian, and said Amen to a most cleane and holy Prayer, should, like those beasts  
which

Psal. 119. 24.

*Aug contr. epi.  
Parmen. l. 3. c. 2*

## VERSE 2.

which *Seneca* speaketh of, which by but turning aside their head to some other spectacle, they doe immediatly forget the meat which they seemed most greedily to eat before, breake forth presently into blasphemies, oathes, lies, revilings, clamours, obscenities, which are the very fumes and evidences of hell in the heart? That those hands which even now were reached forth to receive the sacred pledges and most dreadfull mysteries of salvation, which were even now employed in distributing almes to the members of Christ, or in helping to heave and lift up a prayer unto heaven, which seemed like the hands of *Ezekiels* living creature to have wings of devotion over them, should suddenly have their wings melted off and fall downe to covetous and cruell practices againe? that those feet which in the morning carried men into the Lords Sanctuary and into the presence of Christ, should the same day turne the backes of the same men upon the Temple of the Lord, and carry them to stews and stages, the nurseries of uncleanneffe? that those eyes which even now seemed to have been nail'd unto heaven, and to have contended with the tongue and the hand which should more earnestly have presented the prayers of the soule to God, should almost in the space of their own twinkling, be filled with sparkles of uncleanneffe, gazing and glutting themselves upon vaine or adulterous objects? What is this but for men to renounce their Baptisme, to teare off their seale, and dash out their subscription from the covenant of Grace, to deny the Lord that bought them, to repent of their bargaine which they had made for salvation, and really to dishonour that Gospell which they hypocritically professe? This then is the first honour which we can doe unto the Gospell of Christ; when we set it up in our hearts as a most adequate rule of all wisdome, and the alone principle of every action.

Secondly, we continue to honour the Gospell of Christ

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Christ by walking in Obedience thereunto as our perfect Rule. First, in *Obedience of faith*, receiving it, and leaning upon it, laying hold on the covenant which is therein revealed; as on the onely hope which is set before us: for this is a great acknowledgement of the glorie and praise of God when we trust in him for Salvation. Therefore the Apostle having shewed the Glorie of Christ above *Moses*, maketh this principall use of it, that therefore we should *heare his voyce, and take heed of an evill and unbelceiving heart, in departing from him, Wee, saith he, are to the praise of Gods Glory, who trust in Christ.*

Heb. 3. 12.

Ephes. 1. 12.

Secondly, in *Obedience of life and Holinesse*. When for the honour of the Gospell we can denie our selves, and dishonour our lusts, and part from all that we had before as from dung and drosse, and expresse the image of Christ in our conversations. (a) This is indeed the true learning of Christ when we shew forth his life in ours, when we walke as he also walked. when as he was so we are in this world, when the same minde, judgement, affections are in us which were in Christ. Thus the faithfull are said to honour God, when they sanctifie his Sabbath, and to glorify him when they bring forth much fruit.

a Eph. 4. 20 22.  
r Joh. 2. 6.  
r Joh. 4 17.  
Phil. 2. 5.  
Esa. 58. 13.  
Ioh. 15. 8.

Thirdly, we honour the Gospell of Christ by *Constancie and continuance* in our faith and obedience thereunto; for standing fast, or persisting immoveably in our course without sorrow or repentance is an argument of the excellencie of the Gospell. (b) *Walke*, saith the Apostle, *as becommeth the Gospell*—that I may heare of your affaires, *that you stand fast in one spirit*. (c) Lusts ever bring inconstancie with them, and make the soule like weay and distempered bodies never well in any posture or condition; wicked men tly like Bees from one flower to another, from one vanity to another, can never finde enough in any to satiate the endless intemperancie of

b Phil. 1. 27.

c *Nonstant uno loco vnto, sed mobilia & into se dissiocntia tamultuantur, pellunt invicem, & fugantur.* Senec. de Benef. 1. 1. c. 16

un-

## VERSE 2.

ἡ δὲ θέλησις ἐστὶν ἵνα  
 ἀμερῆται ὁ πιστὸς  
 μαρτυρηθῆς, παρα-  
 δειχθῆς ἡ πίστις αὐτῶν  
 καὶ ὁρισθῆσιν οἱ ἄγιοι,  
 ὡς ὁρίσθη ὑπὸ τοῦ  
 Ὁ. α. 40.  
 Rom. 2, 23, 24.

unnaturall desires: onely the Gospell, being spiritually apprehended, hath treasures enough for the soule to rest in, and to seeke no farther. And therefore falling away from the truth, power, or purity of the Gospell, is said to expose Christ to shame, and to crucifie him againe. For as in (*d*) Baptisme when wee renounce sinne, and betake our selves to Christ, we do, as it were, expose sinne unto publike infamie, and naile it on the Crosse of Christ: So when we revolt from Christ unto sinne againe, and in our hearts turne backe unto Egypt, and thrust him from us, we doe then put him to shame againe, as if he were either in his power deficient, or unfaithfull in those promises which before we pretended to relie upon. If Israel, as they consulted, should likewise actually have rebelled against *Moses*, and returned in body as well as in heart unto Egypt againe, what a scorne would it have wrought in that proud nation, that their vassals should voluntarily resume their thraldome, after so many boasts and appearances of deliverance? If a man should relinquish the service of some noble person, and apply himselfe unto some sordid master for subsistence, would not the mouthes of men be quickly open, or their mindes jealous to suspect that however such a man carry an high name, and there be great expectations from attending on him, yet in truth he is but a dry master, whom his owne servants do so publicly dishonour? So when any men turne Apostates from the Power and Profession of the Gospell of Christ, presently wicked men are apt to blaspheme, and to conceive desperate prejudices against our high and holy calling. If any man make a boast of the Law, and yet breake it, hee dishonoureth God the more, for (saith the Apostle) *The Name of God is blasphemed among the Gentiles through you, as it is written*, so then constancie in Christs service giveth him the glory of an honourable Master, and his Law of a Royall Law, \* *putteth to silence the ignorance of those foolish men*, who lie in wait

\* 1 Pet. 2. 15, 16



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VERSE 2.

2 Cor. 6. 3.  
1 Tim. 6. 1.Phil. 1. 27.  
Iud. v. 3.

1 Tim. 3. 16.

waite to take advantages that they may blaspheme the Name of God, and his Doctrine.

Fourthly, the Gospell of Christ is honoured by the *unity of the spirit*, and concurrent judgements and affections of men towards it. When all the sincere professors thereof, doe unanimously *strive* together, and *earnestly contend for it*; when all that ever have beene or are acquainted therewith doe glorifie it with their suffrages and subscription, *Nemo omnes, neminem omnes sefellere*, it must needs be a glorious Gospell, if all that ever looked on it doe so conclude: Nothing was ever able to deceive all men, neither did so many ever combine to deceive others. When the Philosophers severally strove for the precedence of their severall sects, and every man after his owne order, gave the next place unto *Plato*, it was undoubtedly concluded that his was the most excellent, because after their own prejudice and personall respects, it was honoured by the equall suffrages of all the rest. How much more must the Gospell needs be glorious which hath the joynt attestation of Angels and all Holy men since the world began to honour it withall? Therefore when the Apostle proveth the greatnesse of this Heavenly mystery, he useth a word which importeth the consent of men, *ἡ ὁμολογηθεῖσα*, without any doubt, or by *an universall confession*, *Great is the mysterie of Godlinesse*. Doth it not much set forth the glory of a Law, that there should be so much wisdom, power, equity, majesty, beauty in the face of it, that every true subject in a Realme should concurre in a constant and uniforme love and obedience to it? Let us therefore expresse the Glory of the Gospell, not onely in our joynt confessions, but in our united obedience thereunto, and in our unanimous zeale and contention for it, in our brotherly affections and compassions to one another thereby: for the schismes and disaffections of Christians bring much dishonour upon their holy profession, which in all their miscarriages doth  
ever

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ever by occasion of the unreasonablenesse of wicked men suffer together with them. Therefore the Apostle from the unity of Christ in himselfe concludeth that such he should be in his members too. *Is Christ divided?* hath he divers opinions, or hath he the Truth of God in respect of persons? such as he is such should you be likewise, lest by your contentions you seeme to make another Christ, or another Gospell, than that which you have received.

Fifthly, the Gospell of Christ is honoured in our *studying of it*, and digging after it in our serious and painfull enquiries into the mysteries of it. Saint Paul despised all other knowledge, and shooke off every weight that he might presse forward with the more unwearied affections towards so excellent a treasure. Surely if men had the spirit of the Apostle, or of those blessed Angels which desire to pry into the Gospell of Christ, they would not mis-spence so much pretious time in frothy and fruitlesse studies, nor waight away that lampe of reason in their bosomes, in empty and unnourishing blazes; but would set more houres apart to looke into the patent of their salvation (which is the Booke of God) and to acquaint themselves with Christ before-hand, that when they come into his presence they may have the entertainment of friends and not of strangers. Men that intend to travell into forraigne kingdomes with any advantage to their parts, or improvement of their experience, doe before-hand season and prepare themselves with the language, with some topographicall observations of the Countrey, with some generall notions of the ingeny, manners, formes, civilties, entertainements of the natives there, doe delight to converse with those men who are best learned in these or the like particulars. Surely we all professe a journey to heaven, a pilgrimage in this present world, to have our conversation now where we looke to have our everlasting abode with the Lord here.

hereafter. Now in the Gospell of Christ we have as it were a map. a topographicall delineation of those glorious mansions which are there prepared for the Church, we have a taste and description of the manners of that people, we have some rudiments of the Heavenly language, in one word, we have abundantly enough, not onely to prepare us for it, but to enflame all the desires of our soules unto it, even as exiles or captives desire to returne to their native country. Now then if we no way regard to study it, or acquaint our selves with it, if we seeme to desire the sight of Christ in Heaven, and when we may every day have a most blessed view of his face in the Glasse of his Gospell, we turne away our eyes and regard it not, we doe as good as proclaime to all the world, that either our hopes of Heaven are very slender, or our care thereof little or none at all. And this I take for a most undoubted truth, that there is so much of the knowledge, grace, and Spirit of Christ, and through him of the Father in the holy Scriptures (and those onely are the things which make Heaven to be the home and the hope of men) as that whosoever neglecteth the study of them, and suffereth the Scriptures to lie by him as a sealed booke, would be every whit as unwilling if Heaven gates were wide open unto him, to relinquish his portion in the earth, and to spend his time in the fruition or contemplation of that glorious Country.

Lastly, we honour the Gospell when in our greatest distresses we make it our *Altar of refuge*, our door of escape, the ground of all our hope and comfort, the onely anchor to stay our soules in any spirituall tempest, the only staffe to leane upon in our greatest darknesse. What ever other carnall comforts men may for a time rejoyce in, they will all prove but as a fire of sparkes, or as a blaze of thornes, which can yeeld no solid or abiding light unto the soule. When sinners in Sion beginne once to be affraid, and to be surprized with the fearefulnesse of a  
guilty

## VERSE 2.

Esa. 33. 14. 24.

guilty soule, when the affrighted conscience shall put that dreadfull question in the Prophet to it selfe, How can I dwell *with devouring fire*? How can I dwell *with everlasting burnings*? there will no other answer allay the scorching terrour thereof but that in the end of the same Chapter, *The people that dwell therein shall be forgiven their iniquity.* A man may as soone drinke up the water of the sea with sponges, or remove mountaines with one of his fingers, as be able to draine out these close and incorporated sorrowes which together with sinne doe soake through the whole substance of the soule, with vaine company, worldly imployments, or youthfull pleasures. All these doe but respite them for a time that they may returne the stronger. But if thou wilt indeed be comforted, sue out thy pardon, flie to the court of mercy which is erected in the Gospell; This was our Saviours argument to the man that was sicke of the Palsie. *Sonne be of good cheere, thy sinnes be forgiven thee.* There is no worldly affliction goeth closer to the life of a man than sickenesse, and yet as in the midst of laughter the heart of a wicked man is sorrowfull, because it is still under the guilt of sin, so in the midst of paine and sorrow the heart of a godly man may be cheerefull, because his sinnes are forgiven.

Matth 9. 2.

To conclude this point, we may for our better encouragement in so necessary a duty lay together these considerations: First in point of *honour* we should learne to walke as becommeth the Gospell, for the Gospell is a Christians Glory, and therefore ought to be preserved in his heart, as his chiefest priviledge. The Spirit of God will not endure to have Holy things profaned as if they were common or uncleane. *Belshazzar* converted the consecrated vessels of the Temple into instruments of luxury and intemperance; but the Lord tempered his wine with dregges, and made them proove unto him as cups of trembling and astonishment. *Herod* polluted the

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the sepulchres of the Saints with a sacrilegious search of treasures presun'd to have beene there hidden, and God made fire rise out of the earth to devour the over-busie searchers. *Antiochus* ransack'd the Temple of the Lord; *Heliodorus* emptied the treasures of their consecrated monies: *Pompey* defiled the Sabbath and the Sanctuary; *Crassus* robb'd the house of God of ten thousand talents. But inquire into the event of these insolencies, and wee shall finde that true then, of which later ages have given many examples, and are still likely to give more, that stollen bread hath gravell in it to choake those that devour it, that ruine is ever the childe of sacrilege, that mischiefe setteth a period to the lives and designs of prophane men. Now, then if the Lord were thus jealous for the types of his Gospell, how, thinke wee, can hee endure to see the Gospell it selfe dishonoured by an unsuteable profession, or the blood of the Covenant trampled under foote, as if it were a common or uncleane thing? In the contempt of the Gospell there is more dishonour done unto every person of the blessed Trinity, than can be by any other sinne. An undervaluing of the *Fathers wisdom*, that great mystery and counsell of Redemption which was hidden from former ages: and what an indignity is it unto him, for a man to shut out the light of the Sunne, that so hee may enjoy that pittifull benefit of darknesse, to gaze upon the false glittering of rotten wood or earthly slime, the deceit whereof would bee by the true light discovered? An undervaluing of his wonderfull *Love*, as if he had put himselfe unto a needlesse compassion, and might have kept it still in his owne bosome. A scorne unto the Sonne of God, when wee suffer him to stand at our doores with his lockes wet with the dew of Heaven, to put his finger into the hole of the locke, as if hee desired to steale an entrance upon the soule; to empty, to humble, to deny himselfe, to suffer the wrongs of men, and the wrath of God, and

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after

VERSE 2.

*Ioseph. Antiq.*  
*lib. 16. c. 11.*

*2 Mac. 3.*

5

*Tacit. Hist. l. 5.*

*Ioseph. Antiq.*  
*l. 22. c. 13.*

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after all this to have that pretious blood which was squeezed out with such woefull agonies, counted no other than the blood of a common malectour, nor that sacred Body which was thus broken, discerned from the bodies of the theeves which were crucified with him. An indignity beyond all apprehension to *the Spirit of Grace*, when wee suffer him to waite daily at our Bethesda, our houses of mercy, and all in vaine, to spend his Sacred breath in the Ministry of reconciliation, in doubling and redoubling his requests unto our soules, that wee would bee contented to be saved, and wee shall harden our hearts, and stop our eares, and set up the pride and stoutnesse of our owne reasonings, till wee doe even weary him and chide him away from us. Now this is a certaine rule, God will not loose any honour by mens finnes; if they refuse to give him the glory of his Mercy, he will shew the Glory of his Power and Justice, in treading downe the proud enemies of Christ under his feet. As they that honour him shall bee honoured; so they who cast any disgrace upon his Truth and Covenant, shall be sure to meet with shame and dishonour at the last.

Secondly, to avoid *Scandall*. The Gospell is the *light* of a Nation: And finnes in the light as they are committed with more impudence, so likewise with more offence. An offence or scandall tending unto sinne in misguiding the weake, in heartning and confirming the obdurate, in opening the mouthes of aduersaries to revile our holy profession: and a scandall tending unto sorrow in wounding the hearts of the godly, and vexing their righteous spirits with a filthy conversation.

Thirdly, wee should learne to walke as becommeth the Gospell even in respect to the *state*, for the Gospell is the foundation of true peace and tranquillity in a common-weale, and those who shew forth the Power thereof, as it were, Lions about the throne of their King.

# The Glory of the Gospell.

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By righteousnesse the Throne is established, but sinne is a reproach unto any people. One *Ioseph* in Egypt is a storehouse to all the Kingdome; One *Elisha* an army of chariots and horsemen unto Israel; One *Moses* a fence to keepe out an inundation of wrath which was breaking in upon the people; One *Paul* an haven, an anchor, a deliverance to all that were in the Ship with him. And now *S; stellæ cadunt venti sequentur*: If the Starres fall wee must needs looke for tempests to ensue, If the salt be infatuated we cannot looke that any thing should bee long preserved. If Christians live as if they had no Gospell, or as if they had another Gospell, what can wee expect but that God should either plague us, or forsake us, either send his judgements, or curse his blessings?

Lastly, the Gospell makes sinne more filthy, if it doe not purge it; as a Taper in the hand of a Ghott makes him seeme more gasty than he was before. Sweet ointment causeth ranke and strong bodies to smell worse than they did before. So the sweet favour of the Gospell maketh the sinnes of men more noysome and odious in the nostrils of the Almighty. And therefore wee see what a fearefull doome the Apostle pronounceth against those who having tasted of the good Spirit of God, and bene illightened, and in some sort affected with his grace doe yet afterwards fall away, even an impossibility of repentance or renovation. From which place, perversly wrested, though the Novatians of old did gather a desperate and uncomfortable conclusion, that sinne committed after regeneration was absolutely unpardonable (to avoide the danger of which damnable and damning doctrine, some have boldly questioned both the Author and authenticalnesse of that Epistle) yet, all these inferences being denied, we learne from thence this plaine observation; That precedent Illumination from the Gospell of Christ, doth tend much to the aggravation of

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Prov. 16. 12,  
20, 28. 25. 5.

Arist. Prob. 5.  
26 qu. 25.

*Qui hircos redolent, fædient.  
olent cum se unguen aveni.* Arist.  
Prob.  
Heb. 6. 4. 5.  
Heb. 10. 26.

*Vid. Sixt. Senens. bib. ioth.  
l. 7. Mel. Can.  
loc. Theolog.  
l. 2. c. 10.  
Gre. Theoloff. de.  
Rep. l. 12. c. 7.*

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those sinnes which are committed against it. And therefore in all these considerations we should labor to walke worthy of so Glorious a Gospell, and of so great a salvation.

Thus have wee at large spoken of the *Rod of Christs strength*, as it is *Insigne regium*, or *Sceptum majestatis*, an Ensigne and Rod of Majestie: wee are now to speake a little of it as it is *Pedum pastorale*, an Episcopall Rod, which denoteth much heedfulnesse and tender care. This is the Precept which the Apostle giveth unto the Pastors of the Church, that they should *επιμενητε τας εκκλησιας*, *Take speciall heed to all the floske over which the Holy Ghost had made them overseers.* And the Apostle againe reckoneth *Vigilancie* or *care over the floske* amongst the principall characters of a Bishop: and hee professeth of himselfe, that there did dayly lie upon him *μεριμνα παντων της εκκλησιας*, *The care of all the Churches.* And this consideration affordeth us another note out of the words, namely, That *Christ in the Ministrie of his Gospell and dispensation of his spirit, is full of care and tendernesse towards his Church.* This Christ maketh one maine point of opposition betweene himselfe and hirelings, that these *care not for the floske*, but suffer the Woolfe to come, and to scatter them while they flie away; whereas hee keepeth them, that none may bee lost, and prayeth unto the Father to keepe them through his owne Name. The Lord committed the Church unto Christ, as their Head, gave them into his hands, not as an ordinary gift, wherein hee did relinquish his owne interest in them, or care of them (for he careth for them still) but as a blessed *depositum* entrusted them with him, as the choifest of his jewels, as the most pretious Casket amongst all the Treasures of the Creation, that he should polish, preserve, present them faultlesse, and without spot before the presence of his Glory at the last day. And for this purpose hee gave him a *Commandement* of the greatest care and tendernesse that

Act. 20. 28.

1 Tim. 3. 2.

2 Cor. 11. 28.

Joh. 10. 12, 13.  
Joh. 17. 11, 12.

1 Pet. 5. 7.

Mal. 3. 17.

Jud. 5. 24.

Ephes. 5. 26, 27



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that ever the world knew, that he should lay downe his life for his sheepe, and should lose nothing of all that was given him, but should raise it up at the last day. So that now want of care or compassion of Christ towards his Church, would be an argument of unfaithfulnesse; If he had not bene a mercifull high Priest, neither could he have bene faithfull to him that appointed him, for he was appointed to be mercifull, and was by the Spirit of God filled with most tender affections, and qualified with an heart fuller of compassion than the Sea is of waters, that hee might commiserate the distressed of his people, and take care of their salvations.

John 10. 18.  
John 6. 39.  
Heb. 2. 17.  
3. 2.

Notably doth this Care of Christ shew it selfe: First, in the apportioning and measuring forth to every one his due *dimensum*, and in the midst of those infinite occasions and exigencies of his severall members in providing such particular passages of his Word as may be thereunto most exactly futable; for this sheweth that his Care reacheth unto particular men. It is the dutie of a faithfull Bishop, *ἐπιμενείν*, to make such a difference betweene men, and so to divide or distribute the Word aright, as that every one may have the portion which is due unto him: some are but Lambes in Christs flocke, young, tender, weake, easily offended or affrighted; others sheepe, growne up to more strength and maturity: some in his garner are but Commin-seed, others Fitches, and some harder corne, some can but beare a little Rod, others a greater staffe or staile, and some the pressure of a Cart wheele, that which doth but cleane some would batter and breake others into pieces: some are *great with young*, in the pangs of a loaded conscience, in the travaile under some sore affliction, or in the throwes of a bitter repentance, as it were in fits of breeding or new forming of CHRIST in their soule: and these hee leadeth with a gentle hand. Others are, as it were, *new borne*, past their paines, but yet

2 Tim. 2. 15.

Jud. v. 22, 23.

John 20. 15, 16

Esa. 28. 27, 28

Esa. 40. 11.

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Esa. 66. 11.

Esa. 61. 1, 2, 3.

Esa. 41. 3.

Mal. 12. 10.

very tender, weake, and fearfull; and these he gathers with his arme, and carries in his bosome, shewes them that his care doth not onely reach unto the least of his kingdome, but that his compassions are most enlarged to those that are too weake to helpe themselves, that hee hath breasts of consolation to satisfie and delight with abundance the smallest infant of his Kingdome. Some are broken-hearted, and those he bindeth; some are captives, to those hee proclameeth liberty; some are Mourners in Sion, and for them hee hath beautie, and oile of joy, and garments of praise: some are bruized reeds, whom every curse or commination is able to crush; and some are smoaking flax, whom every temptation is able to discourage, and yet even these doth hee so carefully tend, and furnish with such proportionable supplies of his Spirit of Grace, as makes that seede and sparkle of holinesse, which hee began in them, get up above all their owne feares, or their enemies machinations, and grow from a *judgement of truth*, and sincerity (as it is called by the Prophet) unto a *judgement of victory* and perfection, as it is turned by the Evangelist. In one word, some are strong and others are weake; the strong hee feedeth, the weake hee cureth, the strong hee confirmeth, the weake he restoreth, hee hath trials for the strong to exercise their graces, and hee hath cordials for the weake to strengthen theirs. According unto the severall estates, and unto the secret demands of each members condition; so doth the Care of Christ severally shew it selfe towards the same in his word: there is provision for any want, medicine for any disease, comforts for any distresse, promises for any faith, answers to any doubt, directions in any difficulty, weapons against any temptation, preservatives against any sinne, restoratives against lapse; garments to cover any nakednesse, meat to satisfie my hunger, physicke to cure my diseases, armour to protect my Person, a

treasure

treasure to provide for my posterity. If I am rich, I have there the wisdom of God to instruct me; and if I am poore, I have there the obligations of God to enrich me. If I am honourable, I have there the sight of my sinnes to make me vile; and rules of moderation to make me humble: If I am of low degree, I have there the communion and consanguinity of Christ, the participation of the divine nature, the adoption of God the Father to make me noble. If I am learned, I have there a law of charity to order it unto edification, and if I am unlearned, I have there a Spirit which searcheth the deepe things of God, which can give wisdom unto the simple, which can reveale secrets unto babes, which can command light to shine out of darkenesse, which can give the light of the knowledge of the glory, fulnesse, and love of God in the face of Iesus Christ, which can make me, though ignorant of all other things, to learne Christ, in whom there is more wisdom, more various and admirable curiosity, more filling and plentifull satisfaction, more proportion to the boundlesse desires of a soule once rectified, more fruit and salvation (which should be the end of every Christian mans learning) than in all other knowledge which either past or present ages can afford. In one word, every where and in all things I am there taught how to want, and how to abound, and how to doe all things through CHRIST that strengthens me. A Christian can be set in no estate, wherein the abundant Care of Christ over him is not in the Gospell wonderfully magnified. And commonly in the greatest straits he sheweth the greatest care, as waters runne strongest in the narrowest passages: when we walk in darkenesse and have no light, when we seeke water and there is none, and our tongue faileth for thirst, then is his fittest time to helpe us, and then is our fittest time to stay upon him. Israel were delivered by *miracles* of mercy from their Egyptian bondage, and in the wilderness conducted by a *miraculous* presence, and fed with Angels food.

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Marke 16.7.  
*Vocatur ex nomine, ne desperaret ex negatione.* Greg. Mag.

*Isaak* was upon the Altar, and then in the mount was the Lord seene, and his mercy stepped in betweene the knife and the sacrifice, *Jacob* in great feare of his brother *Esau*, and then comforted by prevailing with an Angell which was stronger then *Esau*. *Peter* in forest distresse for denying Christ, and hee the first man to whom Christ sent newes of his Resurrection. *Paul* in the ship visited by an Angell. *Peter* in prison delivered by an Angell. The distressed woman at Christ's Sepulcher comforted by an Angell. Such as the extremities of the Saints are, such is Christ's care for their deliverances.

Ezek. 16.6.

And this care is further commended, that it proceedeth solely from the *grace and compassion of Christ*: there is no affection naturally in us to desire it, there is no vertue in us to deserve it: when we were in our blood, well pleased in our owne pollution, hee doubled his goodness, and used a kinde of violence and importunity of mercy to make us live, when we did not seeke after him, when wee did not so much as aske whether hee were fit to be sought, when we were aliens from his Covenant, and strangers to his Name, hee even then multiplied his invitations unto us, *I said, behold me, behold mee, unto a people that were not called by my Name*. When wee were *weake*, full of impotency; when we were *sinners*, full of antipathy; when we were *enemies*, full of obstinacy and rebellion; when we cared not for him, but turned our backes, and stopped our eares, and suffered him to throw away in vaine so many Sermons, so many Sacraments, so many mercies, so many afflictions upon us; when we cared not for our selves, *No man repented, or said, What have I done?* even then did hee magnifie his compassion towards us; hee cared for us, when we neglected our selves, and despised him; he bestowed his mercy not onely upon the unthankfull, but upon the injurious.

Esa. 65.1.

Rom. 5.6,8,10

But then a little compassion is enough for those that had

had deserved none, for those that had provoked some and displeasure against themselves: but herein is the care and tenderesse of Christ abundantly magnified, that it hath in it all the ingredients of a most soveraigne mercy, that nothing more could have beene done, than hee hath done for us. First, for the foundation and originall of all mercy, there is in him an overflowing of love, without stint or measure, a turning of hearts, a rowling and foun- ding of bowels, a love which surpasseth all knowledge, which is as much beyond the thoughts or comprehensions, as it is above the merits of men.

Secondly, there is a studie and inquisitiveness how to doe good, a debating within himselfe, a consulting and projecting how to shew mercy, an arguing, as it were, of his Grace with mans sinne, and his owne severity: *How shall I give thee up Ephraim? How shall I deliver thee Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within mee, my repentings are kindled together.* True it is, thou hast beene unto mee as the Rulers of Sodom, and as the people of Gomorrah: But I shall be unto thee, as I have beene unto them? Am I not God, and not man? shall I change my Covenant, because thou hast multiplied thy backslidings? The Lord useth such humane expressions of his proceedings with men, as if their sinnes had put him to a stand, and brought him to difficulties in shewing mercy. *I said, how shall I put thee amongst the children, and give thee a pleasant Land? &c.* Thy case is very desperate, and thou hast stopped up the courses of my mercy towards thy selfe; How then shall I make good my resolutions of compassion towards those that reject and nullifie it to themselves? Surely there is no way but one, to over-rule the hearts of obstinate sinners, that they may not turne away any more. *Thou shalt call mee, my Father,* that is, I will put filiall affections, awfull thoughts, constant resolutions into thy heart, and thou shalt not  
turne

Esaï. 5. 4.

Hos. 11. 8.

Jer. 31. 20.

Ephes. 3. 19.

Esaï. 55. 9.

Jer. 29. 11.

Hos. 11. 8.

Esaï. 1. 10.

Jer. 3. 19.

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Ier. 9. 7.

turne away from mee. *I will melt them and erie them,* saith the Lord, *for how shall I doe for the daughter of my people?* The Lord setteth himselfe to study and contrive mercy for his people, that as they set up their sinnes, as it were, in pride to pose his Covenant; so he gathereth together his thoughts of mercy, as it were, to conquer their sinnes.

Ier. 3. 22,

23.

Thirdly, there is *constancie and continuance* in this his Care: *His mercy endureth, his compassions faile not, but are renewed every morning.* And therefore the mercies of

Ag. 13. 34.

David, that is, of Christ, for so he is called, or the mercies of the Covenant made with David, are called *Sure mercies*, they have a foundation, the everlasting love and counsell of God upon which they are built, they have many seales by which they are confirmed, the faithfulness, the immutability, and the oath of God: If there were not continuance in his mercies, if he were not the same yesterday, and to day, and for ever in his truth and fidelity to his Church; if hee should change and turne from us, as oft as we forsake him, if he should leave us in the hand of our owne counsell, and not afford us such dayly supplies of his Spirit, as might support us against the ruinous disposition of our owne nature, wee should be children of wrath every day a new. But herein doth the abundant care of Christ in the Gospell declare it selfe unto us, that though we are *wormes* in our selves, full of weaknesse, and of earthly affections, yet God hath a *right hand of righteousness*, which can uphold us; that though wee are bent to *back-sliding*, yet *he is God and not man*, unchangeable in his Covenant with the Persons, almighty in his power and mercy towards the sinnes of men, both to cover them with his righteousness, and to cure them by his Spirit, both to forgive for the time past, and to heale and prevent *back-slidings* for the time to come.

1 Tim. 2. 19.

Psal. 89. 2.

Mal. 3. 6.

Esa. 64. 6.

Iob. 13. 8.

Esa. 41. 10, 14.

Hos. 11. 7, 11.

Fourthly, that he might be fit for so meane and humble

ble

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Phil. 2. 7. 8<sup>o</sup>

Gal. 4. 5.

Rom. 8. 3.

2 Cor. 8. 9.

ble a service, there was a lessening and emptying of himselfe; he was contented to be subject to his owne Law, to be the childe of his owne creature, to take upon himselfe not the similitude onely, but the infirmities of sinfull flesh, to descend from his throne, and to put on rags, in one word, *to become poore for us, that wee through his povertie might be made rich.* Amongst men, many will bee willing to shew so much mercy as will consist with their state and greatnesse, and may tend to beget a further distance, and to magnifie their height and honour in the mindes of men; but when it comes to the exigent, that a man must debate himselfe to doe good unto another, that his compassion will be to a miserable man no benefit, except hee suffer ignominie, and undergoe a servile condition for him, and doe, as it were, change habits with the man whom he pities; what region of the earth will afford a man who will freely make his owne honour to be the price of his brothers redemption? yet this is the manner of Christs Care unto us, who though hee were the Lord of Glory, the brightnesse of his Fathers Majestie, and the expresse Image of his Person, did yet humble himselfe to endure shame, and the contradiction of sinners, that he might be the Author and Finisher of our faith.

Fifthly, There was not onely an humbling or metaphorical emptying of himselfe, in that he made himselfe of no reputation; but there was likewise a *reall and proper emptying of himselfe*, hee therein testified his wonderfull Care of the busineses of man, that for them he put himselfe to the greatest expence, and to the exhausting of a richer treasure; than any either heaven or earth could afford besides: yee were not redeemed, saith the Apostle, with corruptible things, as silver and gold from your vaine conversation, *but with the precious blood of Christ as of a Lambe without blemish, and without spot:* That which no man will bestow upon himselfe, and that which

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which was in nature, and might justly in love have bene neereſt to Chriſt himſelfe, even the ſoule in his body, and the blood in his veines, he was contented to make a ſacrifice for them, who powred it out as the blood of a ma-  
factour.

Sixtly, beſides this great price which hee paid to his Father for us, hee hath opened another treaſure of his *Grace and Spirit*, out of which hee affordeth us daily ſup-  
plies, and putteth into our hands, as it were, an hea-  
venly ſtocke, for the better negotiating and improvement of our ſalvation. Hee ſetteth up his Spirit in our hearts, thereby converſing and communing with us, teaching us the trade of the Citizens of heaven, and of laying up treaſures there, where our finall abode muſt be, of having our converſation and commerce with innumerable com-  
panies of Angels, and with the ſpirits of juſt men made perfect, and with all that generall aſſembly or Church of the firſt-borne, which is inrolled in heaven.

Laſtly, to all this hee addeth *Preparations and provi-  
ſions* for the future for us, he doth not onely give, but hee  
*prepareth things for thoſe that love him*, and what ever  
is wanting now, he will *make it up unto us in the riches  
of his glory*. It was for our expediency that he left the  
Church on earth (in regard of his carnall preſence) and  
went unto his Father againe. Hee was not beholden to  
change of place for his *owne glory*, for his heaven was  
within him as a fountaine, and indeed it is his preſence  
which maketh heaven to be the place of glory; there-  
fore *Saint Paul* deſired to depart, and to be with Chriſt  
(noting that it is not heaven, but Chriſts preſence which  
is the glory of the Saints:.) Therefore, I ſay, it was for  
us, that he went to heaven againe; for *their ſakes*, ſaith  
hee, *I ſanctifie my ſelfe*; it is expedient for you that I goe  
away. Expedient, to ſeale and ſecure our full and finall  
redemption unto us; for as the Leviticall Prieſt entred  
not into the holieſt of all without blood, ſo neither did  
Chriſt

1 Cor. 2.9.  
Phil. 4.19.

Phil. 1.23.  
John 17.19.  
John 16.7.



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Christ into Heaven without making satisfaction, hee first obtained eternall redemption for us, and then hee entred into the Holy place, and expedient to prepare a place for us, that the glory which is given to him, hee may give unto us, that being raised up together, wee may likewise sit together with him in heavenly places; for when the head is crowne d, the whole body is invested with royall honour. He by the vertue of his Ascension opened the Kingdome of Heaven for all beleevers; even the Fathers before Christ entred not in without respect unto that consummate redemption which he was in the fulnesse of time to accomplish for his Church. As a man may bee admitted into an actuall possession of land, onely in the vertue of Covenants, and under the intuition of a payment to be afterwards performed. Thus we see in how many things the abundant Care of Christ doth shew it selfe towards the Church.

Heb. 9.12.  
John 14.2,3.  
John 17.22.  
Ephes 2.6.

And as there are therein all the particulars of a tender care, so by the Gospell likewise, doe all the fruits and benefits thereof redound unto the faithfull. First, in the Gospell he *(a)* feedeth and strengtheneth them, even in the presence of their enemies hee prepareth them a table, and feedeth them with his Rod, and according to their coming out of Egypt hee sheweth unto them marvellous things. And therefore our Saviour calleth his Gospell, *The childrens bread*. It is that which quickneth, which strengtheneth them, which maketh them fruitfull in spirituall workes.

(a) Psal. 23.5.  
Mic. 7.13. 15.  
Eze. 34.14, 23  
Matth. 15. 26.  
Phil. 4.12.  
Heb. 6.12.  
John. 15.4.

Secondly, He *upholdeth* them from fainting; if their strength at any time faile, hee *leadeth them gently*, and *teacheth them to goe*. *(b)* As *Jacob* led on his cattell and his children softly, according as they were able to endure: so Christ doth lead out his flocke, and hold his children by the hand, and teacheth them to goe, and draweth them *with the cords of a man*, that is, with meeke and gentle institution, such as men use towards their children, and

(b) Ge. 33.14.  
John 10.3.  
Psal 78.52.  
Eesai. 63.13.  
Deut. 1.31.  
Eesai. 40.11.  
Eesai. 41.13.  
Hof. 1.1.3.4.  
Deu. 32.31, 32

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not to their beasts, and *with bands of love*. As an Eagle fluttereth over her young, and spreadeth abroad her wings, and taketh them and beareth them on her wings: so doth the Lord in his Gospell sweetly lead on and institute the faithfull unto strength and salvation: hee dealeth with them as a compassionate nurse with a tender infant, condescendeth to their strength and capacity; when wee stumble, he keepeth us; when we fall he raiseth us; when we faint, hee beareth us in his armes; when wee grow weary of well-doing, the Gospell is full of encouragements to hearten us, full of spirit to revive us, full of promises to establish us, full of beauty to entice us; when wee seeme to bee a wilderness, a maze, where there is no issue, nor view of deliverance, even there he openeth a doore of hope, and allureth, and speaketh comfortably unto us.

Hof. 2. 14, 15.

Hof. 14. 4.

a John 6. 60.

Matth. 25. 21.

b Job 21. 14, 15

Mal. 3. 14, 15.

c Ezek. 18. 25.

d Jer. 11, 10.

A. ct. 7. 39.

Psal. 14. 3.

e *Animalia**quedam, ne in-**veni possint**vestigia sua**circa cubile**ipsum confun-**d. ni Senec.*

epist. 68.

† *Abd. sapias*

i. 2. 5. m. c. ix.

Clem. Alex.

f Gal. 1. 7.

g 2 Per. 3. 16.

Ezek. 34. 16.

Gal. 6. 1.

Ezek. 47. 12.

Thirdly, hee *healeth our diseases*, our corruptions, our backe-slidings; easily are the best of us miled out of the right way, drawn and enticed away by our owne lusts, driven away by the temptations of Sathan, the frownes or follies of the world, possest with carnall prejudices against the wayes of God, as they were *a* grievous, *b* unprofitable, and *c* unequall wayes; apt to take every pretence and finch away, and steale from the eye of God; apt to *d* turne aside into every diverticle which a carnall reason, and a crooked heart can frame unto it selfe; for a corrupt heart is like *e* a wilde beast that loveth *confusa vestigia*, to have intricacies and windings in his holes, it cannot away with strait pathes, *f* but loveth to wrie and pervert the rule of life. In these cases it is the care and office of Christ to *g* gather that which was scattered, to seeke that which was lost, to bring againe that which was driven away, to binde up that which was broken, to strengthen that which was sicke, and to restore by his Spirit of meekenesse those which were overtaken with a fault; his Gospell is like the Trees of the Sanctuary,

## Christs care of his Church.

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Sanctuary, not for *meat* onely, but for *medicine* too.

Fourthly, as hee healeth our diseases, and giveth us strength, so in the midst of enemies and dangers hee removeth our feares, and giveth us *comfort* and refreshment. <sup>h</sup> *I will make with them, saith he, a covenant of peace, and I will cause evill beasts to cease out of the Land, and they shall dwell safely in the Wildernesse, and sleepe in the Woods,* i When the Assyrian shall bee in our Land, and shall tread in our Palaces, then shall hee raise up *seven shepherds, and eight principall men,* namely, the Ministers of his Gospell, in abundance, to establish the hearts of his people against all dangers. This is that \* *Shilo* who should bring *tranquillity* and peace into the Church, even when the Scepter should depart from *Juda*. When the heart is full of doubts and distresses, disquieted with the feare of Gods displeasure, accused by the Law, pursued by the adversary, and condemned by it selfe; then doth hee still the raging of the Sea. and command the evill spirit to bee dumbe; then <sup>k</sup> doth hee wipe away teares from the conscience, and refresh it with living waters, even with the sweet Communion of his Spirit, and with the abundance of his graces.

Lastly, hee keepeth a *continuall watch* over us by his spirituall presence and protection: As *I Iacob* testified his great care for the good of *Laban*, that the drought consumed him by day, and the frost by night, and that sleepe departed from his eyes; so doth the Lord commend his care toward the Church, in that he is the keeper or the Watch-man of *Israel*, which doth neither slumber nor sleepe. His presence is with his people to guide them in their pilgrimage, and unto which they have daily recourse for comfort and establishment. In that great tempest when Christ was asleepe in the ship, his Disciples awaked him and expostulated with him; *Master, carest thou not that wee perish?* But when hee had rebuked the winde and the Sea, hee then rebuked them likewise, hee had

h Fzek. 34. 25.

i Mic. 5. 5.

\* *Sculter. exc. cit. Evang. l. 1. cap. 4.*

k Revel. 7. 17.

l Gen. 31. 40.

Psal. 121. 4.

Exod. 3. 14.

Mark. 4. 38. 40.

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had another storme and feare of unbeleeve to calme in their hearts, who could not see him in his providence watching over them, when his body slept.

The grounds of this great care, which Christ in his Gospell testifieth towards his Church, are these: First, *He is, our kinsman*, there is affinity in blood, and therefore a naturall care and tenderesse in affection. Wee know amongst the Jewes when a woman had buried an husband without fruit of his body, the next of the kindred was to take care of her, and to raise up the name of the dead upon his inheritance: And if any man had waxen poore, and sold any of his possession, the nearest kinsman was to have the first option in the recovery and redemption of it. And from hence the Apostle argueth to prove the mercifulnesse and fidelity of Christ, in sanctifying or bringing many sonnes unto Glory (for I take those phrases to be in that place equivalent) because hee was *not ashamed to call us brethren, but was made in all things like unto us*. And wee may observe that in the Scripture he hath almost all the relations of consanguinitie, to note that his care is universall and of all sorts. Hee is a *Father*, *Behold, I and the children which thou hast given me*: and the care of a father is to govern, to nourish, to instruct, to lay up for his children. Hee is as a *mother*, hee carrieth his young ones in his bosome, hee gathereth them as a Henne her Chickens, hee milketh unto them out of the breasts of consolation. And thus he hath a care of indulgence and compassion. He is a *Brother*, *Goe to my brethren and say unto them, I ascend unto my Father, and your Father, and unto my God, and your God*. And the care of a brother is to counsell, advise, and comfort. A brother is borne for adversity. Lastly, hee is a *Husband*; yee are married to him who is raised from the dead, and that word compriseth all care, to love, to cherish, to instruct, to maintaine, to protect, to compassionate, to adorne, to communicate both in his secrets and himselfe.

Deut. 25. 5.  
Ruth, 3. 9, 4, 5.  
Levit. 25. 25.

Heb. 2. 11, 17.

Efai. 8. 18.

Efai. 49. 15.  
Efai. 40. 11.  
Matt. 23. 37.  
Efai. 66. 11.  
John 20. 17.  
Prov. 17. 17.  
Rom. 7. 4.  
Eph. 5. 25, 32.

himselfe. A father may maintaine his childe, but hee cannot suckle it; a mother may give it a brest, but shee cannot ordinarily provide it a portion; a brother can give counsell, but he cannot give himselfe unto his brother: A husband may comfort his wife, but it becomes him not to correct her. There is no degree of neereneffe that hath power enough to answer all the offices of love, but in one point or other it will be defective. Therefore Christ is set forth unto us *under all relations of blood and unitie*; to note, that there can no case or condition of the Church be supposed, wherein the care of Christ shall be impotent or deficient towards it, wherein hee is not able to correct, to nourish, to instruct, to counsell, to comfort, to provide for it.

Secondly, He is our *Companion* in sufferings, he himselfe suffered, and was tempted; and this the Apostle maketh a maine ground of his care towards us, and of our confidence in him: wee have not an High Priest which cannot be touched with a feeling of our infirmities, but was in *all points tempted as we are*, onely without sinne; and therefore hee is able to succour those that are tempted, and to take compassion on those that are out of the way, because hee was compassed with such infirmities, as were much lesse grievous than the weight of sinne.

Heb. 4. 15.

Heb. 2. 17.

Heb. 5. 2.

Thirdly, He is our *Head*, and so is One with us in a neerer relation than that of affinity, in a relation of Unitie, for hee and his members make but *one Christ*. And being Head, hee is the Seat of Care, and the Fountaine of Influences into the rest of the Body; all the Wisdome, Spirits, Senses, which are in the Head, are there placed as in a Watch-Tower, or Councell-Chamber, to consult and provide for the good of the whole; the Eye seeth, the Eare heareth, the Tongue speaketh, the Fancie worketh, the Memorie retaineth, for the welfare of the other members, and they have *all the same care one for another*.

1 Cor. 12. 25.

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I Joh. 2. 2.

Heb. 3. 2.

Joh. 6. 37.

Eesai. 5. 8.

Eesai. 50. 10.

Fourthly, He is *our Advocate*, and Mediatour; he is the onely practicer in the Court of Heaven, and therefore hee mult needs be full of the busineses of his Church. It is his office to dispatch the affaires of those that come unto him, and crave his favour and intercession to debate their causes, and hee is both faithfull and mercifull in his place; and besides, furnished with such an unmeasurable unktion of Spirit, and vast abilities to tranfact all the busineses of his Church, that whosoever commeth unto him for his counsell and intercession, *hee will in no wise cast them out*; and refuse their cause: And this is one great assurance wee may take comfort in, that bee our matters never so foule and unexcusable in themselves, yet the very entertaining him of our counsell, and the leaning upon his wisdom, power, fidelity, and mercy to expedite our busineses, to compassionate our estate, and to rescue us from our owne demerits, doth, as it were, alter the property of the cause, and produce a cleane contrary issue to that which the evidence of the thing in tryall would of it selfe have created. And as wee may observe that men of extraordinary abilities in the Law, delight to wrestle with some difficult businesse, and to shew their learning in clearing matters of greatest intricacie, and perplexitie before; so doth Christ esteeme himselfe most honoured, and the vertue and wisdom of his Crosse magnified, when in cases of forest extremitie, of most hideous guilt, of most blacke and uncomfortable darknesse of soule, which pose not onely the presumptions, but the hope, faith, conjectures, thoughts, contrivances, which the hearts of men can even in wishes make to themselves for mercy, they doe yet trust in him *whose thoughts are infinitely above their thoughts, and whose wayes above their wayes; who is there among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkenesse and hath no light? let him trust in the name of the Lord, and stay upon his God.* When the Soule can goe unto Christ

Christ with such complaints and acknowledgements, as these; Lord, when I examine my cause by mine owne conscience and judgement of it, I cannot but give it over as utterly desperate, and beyond cure, my bones are dried, my hope is cut off, I am utterly lost; my sinnes and my sorrowes are so heavie, that they have broken my spirit all to peeces, and there is no sound part in me: But Lord, I beleve that thou knowest a way to make dead bones live, that thy thoughts and wayes are above mine, that thou knowest thine owne thoughts of peace and mercy, though I cannot comprehend them; that thy riches are unsearchable, that thy love is above humane knowledge, that thy peace passeth all created understandings, that though I am the greatest of all sinners, and feele enough in my selfe, to sinke me as low as *Judas* into hell, yet thou hast not left mee without patternes of all long-suffering, of thy royall power in enduring, and in forgiving sinnes. And now, Lord, though thou afford me no light, though thou beset me with terrours, though thou make me to possesse the sinnes of my youth, yet I still desire to feare thy name, to walke in thy way, to wait upon thy counsell; I know there is not in men or Angels so much wisdome, compassion, or fidelity, as in thee, and therefore if I must perish, I will perish at thy feet, I will starve under thy table, I will be turned away and rejected by thee, who hast promised to cast away none that come unto thee; I have tryed all wayes, and I here resolve to rest, and to looke no further; thou that hast kept such a sinner as I am out of hell thus long, canst by the same power keepe me out for ever; upon thy wisdome and compassion (who canst make dried bones to flourish like an herbe, and broken bones to rejoyce and sing) I cast the whole weight of my guilty spirit, into thy bosome I emptie all the feares, cares, and requests of my distracted and sinking soule: I say, when a man can thus powre out himselfe unto Christ, hee esteemeth the

Ezek. 37. 3.  
Jer. 29. 11.  
Ephes. 3. 8. 19.

1 Tim. 1. 16.

Esa. 66. 14.  
Psal. 51. 8.  
1 Pet. 5. 7.

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price and power of his blood most highly honoured, when men beleeve in him against reason and above hope, and beyond the experience, or apprehensions they have of mercy; for Christ loveth to shew the greatnesse of his skill in the salvation of a *Manasse*, a *Mary Magdalen*, a crucified Theefe, a persecutour and injurious blasphemers, in giving life unto them that nayled him to his Crosse; the more desperate the disease, the more honourable the cure.

Joh. 17. 6.

1 Cor. 6. 20.

Fifthly, Hee is *our Purchaser*, our Proprietary, wee belong unto him *by grant* from the Father, *Thine they were, and thou gavest them unto me*; and *by payment* from him unto the Father, *ye are bought with a price*. There is no good that concernes the Church, that hee hath not fully paid for with his owne precious blood: And Christ will not die in vaine, He will take order for the accomplishing of that redemption which himselfe hath merited. And this is the greatest argument of his care and fidelitie, that he is not as a servant, but as a Lord; and his care is over *His owne house*. An ordinary advocate is faithfull onely *ratione officii*, because the dutie of his office requireth it; but the businesses which hee manageth, come not close unto his heart, because he hath no personall interest in them: but Christ is faithfull, not as *Moses*, or a servant onely, but *ratione Domini*, as Lord in *his owne house*; so that the affaires of the Church concerne him in as neare a right, as they concerne the Church her selfe; so that in his office of intercession he pleadeth his *owne causes* with his Father, and in the miscarriages of them, himselfe should lose that which was infinitely more pretious than any thing in the world besides, even the price and merit of his owne blood. These are the grounds of the great care of Christ towards his people.

Heb. 3. 6.

And from hence wee should learne faith and dependence on Christ in all our necessities, because we are under



der the protection and provision of him who careth for us, and is able to helpe us. A right judgement of God in Christ, and in his Gospell of salvation, will wonderfully strengthen the faith of men. *Paul* was not ashamed of persecutions, because he knew whom he had believed, he doubted neither of his care or power, and therefore he committed the keeping of his soule unto him against the last day, and therefore when all forsook him, he stood to the truth, *because the Lord forsook him not*. The reason why men trust in themselves, or their friends, is, because they are assured of their care and good will to helpe them: But if men did compare the affections of Christ to other succours, they would rather choose to build their hopes and assurances on him. This consideration of the care and the power of God, made the three children at a point against the edict of an idolatrous king, *Our God is able to deliver us, and he will deliver us*: And this made *Abraham* at a point to offer his sonne without staggering, because he rested upon the promise and the power of God, who was able to raise him from the dead, from whence, in a sort he had received him before, namely from a dead body, and from a barren wombe. And *this is the ground of all diffidence, that men consider not the power and care of God towards them*, but conceive of him as if he had forgotten to be gracious, as if he had cast them out of his sight, as if he had given over his thoughts of them, and that maketh them feare second causes, and seek unto things which cannot profit. And therefore the Lord suffereth second causes to go crosse, to faile and disappoint a man, because he loveth to be glorified by our dependance on his all-sufficiencie and protection. He suffereth friends to faile, to be off and on, promises to be uncertaine, assurances to vanish, projections and frames of businesses to be shattered, that men may know how to trust him; for man being impotent in himselfe, must needs have

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2 Tim. 1. 12.

2 Tim. 4. 16, 17  
18.

Dan. 3. 16, 17.  
Heb. 11. 17, 19.  
Rom. 4. 20, 21.

Jer. 17. 5, 8.

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Heb. 11. 6.  
Psal. 73. 28.  
1 Pet. 5. 7.

something without himselfe to subsist upon. Now when a man findeth the creatures to be deceitfull, and second causes vaine, and considereth that God is *I Am*, a most certaine rewarder of those that diligently seeke him, then the soule findeth it good to draw neare unto God, to live under his fidelity, and to cast all its care on him, because he careth for it.

And indeed a right judgement of God will helps us to imploy our faith in any condition. In wealth men are apt to trust in their abundance, to stand upon their mountaine, and to say, I shall never be moved. But now in this estate, if a man conceive aright of God, that it is he who giveth strength to be rich, and who giveth riches strength to doe us good, that he can blast the greatest estate with an imperceptible consumption, and in the middelt of a mans sufficiency make him to be in straits, that he can embitter all with his fore displeasure, and not suffer the floore nor the Wine-presse to feede him. In great wisdom and deepe counsels, if a man consider that the counsell of the Lord shall stand, and that hee can turne the wisdom of Oracles into foolishnesse, and catch the wise in their owne craftinesse. In great provisions of worldly strength, and humane combinations, if hee consider that God can take off the wheelles, and amaze the phantasies, and dissipate the affections, and melt the Spirits, and way-lay the enterprises of the hugest hosts of men; that he can arme flies, and lice, and dust, and wind, and starres, and every small unexpected contingency against the strongest opposition; it must needs make him set his rest, and hang his confidences and assurances upon an higher principle. Againe, in poverty and the extreamest straits which a man can bee in, if he consider that God is a God as well of the valleyes as of the hills, that he will bee seene in the Mount, when his People are under the Sword, and upon the Altar; that the Lord knoweth the dayes of the upright, and will satisfie them

in the time of famine, that when the young Lions famish for hunger. (they which live not by the fruits on the earth, but by their prey, they which can feed of the dead bodies of those other creatures whom a famine had devoured) yet even then he can provide abundantly for his; that when things are marvellous unto us, then they are easie unto him; that when they are impossible unto us, then they are possible with him; that he can leade in a wilderness, and feed with an unknowne and unsuspected bread; that when the light of the Sunne and the Moone shall faile, he can be an everlasting light and glory to his people; that *as a Father*, so he pittieeth; and *as an Heavenly Father*, so he knoweth, and can supply all our needs; that when we are without any wisdom to disappoint, or strength to withstand the confederacies of men, when they come with Chariots of iron, and wals of brasse, even then the eyes of the Lord runne to and fro, to shew himselfe valiant in the behalfe of those that walke uprightly, that he can then order some accident, produce some engine, discover some way to extricate and to cleare all: then will a man learne to be carefull or distracted in nothing, but in every thing by prayer and supplication, with thanksgiving, make his request knowne unto him who is at hand, and who careth for him.

Zech. 8. 6.  
 Marke 10. 27.  
 Psal. 136. 6.  
 Jer. 2. 6.  
 Amos 2. 10.  
 Deut. 8. 15, 16  
 Esai. 60. 19.  
 Matth. 6. 32.  
 2 Chron. 16. 9.  
 Phil. 4. 6.

The like may bee said of mens spirituall condition; when men despaire, as *Cain*, that their sinne is greater than can bee forgiven; the onely ground is, because they judge not aight of God in Christ, they looke not on him in his Gospell as a God that careth for them, they doe not leape upon the staffe of his strength. Despaire is an affection growing out of the sense of sinne and wrath, as it is, *malum arduum, instans, & ineluctabile*, an evill too heavy to be borne, and yet impossible to bee removed. All victorie ariseth either out of an inward power of our owne, or by the assistance of forraigne power, which is

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more than our owne. Now then when wee despaire because of sinne, this cometh first from the consideration of our owne everlasting disability to breake thorow sinne by our owne strength, and this is a good despaire, which helpeth to drive men unto Christ.

Secondly, it cometh from a misconceiving either of the *Power or Care* of those which might assist us, sometimes *from the mis-judging of Gods Power*, for the forgiveness of sinnes is an act of omnipotency, and therefore when the Lord proclaimeth himselfe a forgiver of iniquitie, transgression, and sinne, he introduceth it with his titles of Power; *The Lord, the Lord God, Gracions and mercifull, &c.* To pardon malefactors is a power and royaltie which belongeth onely unto Princes. There is much strength required in bearing burdens, and therefore patience especially towards sinners, is an act of power, and impatiency ever a signe of impotency. And therefore \* the weakest affections are ever most revengefull; children, old men, sicke or indigent persons, are ever most subject to anger, and least able to concoct an injury: so that to conceive sinne greater than can be forgiven, is to mis-judge the omnipotency of God; but ordinarily despaire proceedeth *from the mis-judging of Gods affection and good will towards men*: the soule conceives of him, as of one that hath utterly cast off all care or respect towards it. This is an error of Gods benevolence, and the latitude of his mercy, and height of his thoughts towards sinners. He hath declared himselfe willing that all men should be saved, hee hath set forth examples of the compasse of his long-suffering, his invitations run in generall termes, that no man may dare to preoccupate damnation, but looke unto God, as one that careth for his soule. Let a mans sinnes be never so crimson, and his continuance therein never so obdurate (I speake this for the prevention of despaire, not for the encouragement of security or hardnesse) yet as soone as he is willing to

turne,

Exod. 34. 6.

\* *οὐδὲν ἴσχυοντες*  
*ἢ ἰσχυρὸν ὄντα*  
*καὶ ἰσχυρὸν ἔχοντα*  
*καὶ τὸ ἰσχυρὸν*  
*τοῦ κατὰ θεόν.*  
 Arist. Rhet. li. 2.  
 cap. 2.

2 Pet. 3. 9.  
 John. 5. 34.  
 1 Tim. I. 16.

turne, God is willing to save; as soone as hee hath an heart to attend, God hath a tongue to speake salvation unto him. Wee see then the way to trust in Christ is to looke upon him as the Bishop of our soules, as the Officer of our peace, as one that careth and provideth for us, as one that hath promised to save to the uttermost, to give supplies of his Spirit and Grace in time of need, to give us daily bread, and life in abundance, to be with us alwayes to the end of the world, never to faile us nor forsake us.

And wee may hereby learne our duty one to another, to put on the affections of members, and the minde of Christ, in compassionating, considering, and seeking the good of one another, in bearing one anothers burthens, in pleasing not our selves, but our neighbour for his edification, for even Christ pleased not himselfe; that man cannot live in honour, nor die in comfort, who liveth onely to himselfe, and doth not by his prayers, compassions, and supplies, intimate Christ, and interest himselfe in the good of his brethren.

Now the ground of all this Power, Majestie, and Mercy of the Gospell is here set forth unto us in two words. First, it is the strength of Christ; Secondly, it is sent by God himselfe. The Lord shall send the Rod of *Thy strength* out of Sion.

Here then we may first note, That *the Gospell is Christs owne Power and Strength*, and the Power of God his Father, by whom it is sent abroad: So the Apostle calls it, The (a) Power of God unto salvation, and the demonstration of the Spirit, and of Power; that our faith should not stand in the wisdom of men, but in the Power of God. Therefore in one place we are said to be (b) *Taught of God*, and in another to be (c) *Taught of Christ*; in one place it is called the (d) *Gospell of the blessed God*, and in another the (e) *Gospell of Christ*; to note, that (f) whatsoever things the Father doth in his Church, the same the

Heb. 7. 25.  
Heb. 4. 16.  
John 10. 10.  
Heb. 13. 9.

Col. 3. 12, 13.  
Ephes. 5. 2.  
Phil. 2. 4, 5.  
Rom. 14. 7, 15.  
15. 2, 3.

a Rom. 1. 16.  
1 Cor. 2. 4, 5.

b John 6. 45.  
c Eph. 4. 20, 21.  
d 1 Tim. 1. 11.  
e Rom. 15. 19.  
f John 5. 19.

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g 2 Cor. 5. 19.

h John I. 18.

John I 4. 17.

i 1 Cor. I. 23.

2 Cor. 4. 5.

Col. I. 28.

k Heb. 12. 25.

l Ephes. 2. 17.

I Pet. 3. 19.

l John 5. 25; 26.

John 10. 27; 28

m 2 Cor. I. 24.

n Joh. 13. 13; 14.

o 2 Cor. 4. 5.

p 1 Pet. 5. 3; 4.

q John 21. 15.

r 2 Cor. 5. 19

Ephes. 3. 2.

2 Tim. I. 14.

f 1 Pet. 4. 11.

I Cor. 4. 1.

2 Cor. 5. 19; 20.

the Sonne doth also, and that the Father doth not make knowne his will of mercy, but by his Sonne; (g) that as in the Sonne hee did reconcile the world unto himselfe, so in the Sonne he did (h) reveale himselfe unto the world. No man hath seene the Father at any time, but the Sonne, and he to whom the Sonne shall reveale him. Christ is both the Matter and the Author of the Gospell. As in the worke of our Redemption he was both the Sacrifice, and the Priest to offer, and the Altar to sanctifie it: So in the dispensation of the Gospell, Christ is both the Sermon, and the Preacher, and the Power, which giveth blessing unto all. He is the Sermon, (i) *Wee preach Christ crucified*, saith the Apostle; *Wee preach not our selves, but Christ Iesus the Lord*. And he is the Preacher, (k) *See that yee refuse not him that speaketh:—He came, and preached peace to them a farre off, and to those that were nigh*. And lastly, he is the Power which enliveneth his owne Word; (l) *The dead shall heare the voyce of the Sonne of Man, and they that heare shall live; for as the Father hath life in himselfe, so hath he given to the Sonne to have life in himselfe. My sheepe heare my voyce, and I know them, and they follow me, and I give unto them eternall life, &c.* (m) He is the Lord of your faith, *we are but the Helpers of your joy*. He is the (n) *Master* in the Church, we are but (o) *your servants for Iesus sake*. (p) Hee is the *chiefe Shepheard*, the Lord of the sheepe, (q) *the sheepe are his owne*; we are but his (r) *Depositaries*, entrusted with the Ministry of reconciliation; unto us is committed the dispensation of the Grace of God. So then the Word is his, but the Service ours.

From whence both the Ministers of the Word, and they which heare it may learne their severall duties. First, we should learne to (f) *speake as the Oracles of God*, as the Servants and Stewards of a high: r Master, whose Word it is which we preach, and whose Church it is which we serve. Wee should therefore doe his worke, as

men

men that are set in his stead, preach him, and not our selves. There can be no greater Sacriledge in the world, than to put our owne Image upon the Ordinances of Christ, than to make another Gospell than we have received. Saint Paul durst not (*v*) *please men*, because he was the servant of Christ; neither durst hee *preach himselfe*, because he was the servant of the Church. For hereby men doe even justle Christ out of his owne Throne, and as it were, snatch the Scepter of his Kingdome out of his owne hand, boldly intruding upon that Sacred and Uncommunicable dignity which the Father hath given to his Sonne onely, which is to bee the Author of his Gospell; and the totall and adequate Object of all Evangelicall Preaching. This sacriledge of selfe-preaching is committed three manner of wayes: First, when men make themselves the Authors of their owne preaching, when they preach their owne inventions, and make their owne braines the Seminaries and Forges of a new faith; when they so glosse the pure Word of God, as that withall they poyson and pervert it. This is that which the Prophet calleth *lying visions, and dreames of mens owne hearts*, which Saint Peter calls *perverting*, or maketh crooked the rule of faith; and Saint Paul, the huckstering, adulterating, and using the *Word of God deceitfully*. Which putteth me in minde of a speech in the Prophet, *The Prophet is the snare of a Fowler in all his wayes*. Birds wee know use to be caught with the same corne wherewith they are usually fed, but then it is either adulterated with some venomous mixture, which may intoxicate the Bird, or else put into a ginne which shall imprison it; and such were the carnall Preachers in the Prophets, and in Saint Pauls time, who turned the Truth of Christ into a snare, that by that meanes they might *bring the Church into bondage*. The occasions and originals of this perverse humour are; First, without men, the seducements of Satan, unto which by  
the

1 Gal. 1. 10.

Ezek. 13. 3, 9,  
17.

Jer. 14. 14.

Jer. 23. 16.

2 Pet. 3. 16.

2 Cor. 2. 17.

2 Cor. 4. 2.

Hof. 9. 8.

Gal. 2. 4.

Mic. 3. 5, 6.

1 King. 22. 23.

## VERSE 2.

2 Thef. 2. 10, 12

a Mater omnium Hereticorum Superbia.

Aug. de Gen. contly. Manich.

l. 2. cap. 8. &amp; Conf. l. 1. c. 24

b Theod. Eccle. Histor. l. 1. c. 2.

vid. Pet. Avod Decret. l. 1. Tit.

6. §. 12.

\* Tertul. c.

Marc. l. 4. c. 6.

&amp; 43. &amp; hb. 5.

c. 4.

the just severity of God, they are sometimes given over for the punishment of their owne and others finnes. Secondly, within them (upon which the other is grounded) as (a) Pride of wit, joynd with ambition and impatiencie of repulse in vaste desires, which hath anciently beene the ground of many heresies and schismes. Nothing hath ever beene more dangerous to the Church of God than greatnesse of parts un sanctified and unallaid with the love of Truth, and the Grace of Christ. Secondly, (b) envie against the paines and estimation of those that are faithfull. This was one of the originals of *Arius* his cursed heresie, his envie against *Alexander* the good Bishop of Alexandria, as *Theodoret* reports. Thirdly, impatiencie of the spiritualnesse and simplicitie of the holy Scriptures, which is ever joynd with the predominancie of some carnall lust, whereby the Conscience is notoriously wasted or defiled. Hee that hath once put away a good Conscience, and doth not desire truth in order and respect to that, that thereby his Conscience may bee illighted, purified, and kept even towards God, will without much adoe make shipwracke of his faith, and change the truth for any thriving error. And this impatiencie of the Spirit of truth in the Scriptures is that which caused \* hereticks of old to reject some parts, and to adde more to the Canon of sacred Scriptures, and in these dayes to super-adde traditions and apocryphall accessions thereunto; and in those which are pure and on all sides confessed to use such licentious and carnall glosses, as may hale the Scripture to the countenancing and conformity of their lusts and prejudices, rather than to the rectifying of their owne hearts by the Rule of CHRIST.

Secondly, men preach themselves when they make themselves the Object of their preaching, when they preach selfe-dependency and selfe-concurrency, making themselves, as it were, joynt-saviours with Christ. Such

was



was the preaching of *Simon Magus*, who gave out that himselfe was some great one, even the great Power of God. Of *Montanus* and his Schollars, who preached him for the Comforter that was promised. Of *Pelagius* and his associates, who though they did acknowledge the Name of Grace, to decline envie, and avoyde the curse of the great Councell of Carthage, yet still they did but shelter their proud heresies under equivocations and ambiguities. Of the *Massilienses*, in the times of *Prosper* and *Hilarie*, and some ancient Schoole-men touching pre-existent congruities for the preparations of Grace, and co-existent concurrencies with the Spirit for the production of Grace. Of the Papists in their doctrines of indulgences, authoritative absolution, merits of good workes, justification, and other like, which doe all in effect out-face and give the lye unto the Apostle, when hee calleth Christ an able or sufficient Saviour.

*Gratie vocabulo frangens invidiam, offensionem, declinans, Aug. de Grat. Christi. l. 1. c. 37. & Epist. 105.*

Heb. 7. 25.

Thirdly, men preach themselves when they make themselves the end of their preaching, when they preach their owne parts, passions, and designs, and seeke not the Lord; when \* out of envie, or covetousnesse, or ambition, or any other servile or indirect affection, men shall prevaricate in the Lords Message, and make the Truth of God serve their owne turnes. When men shall stand upon Gods holy mount as on a theater, to act their owne parts, and as on a step to their owne advancement; when the truth of God, and the death of Christ, and the Kingdome of Heaven, and the fire of Hell, and the soules of men, and the salvation of the world shall bee made basely serviceable and contributory to the boundlesse pride of an Atheisticall *Diogenes*. Such as these were they, who in the times of *Constantinus* the Emperour, poysoned the world with *Arrianisme*; and in the times of *Saint Cyprian*, provoked persecutions against the Church, and in the times of *Israel* enslaved the ten Tribes

\* Jer. 10. 21.  
Phil. 1. 16.  
Ezek. 34. 2, 3.  
Esai. 56. 11.  
Mic. 3. 5.  
2 Pet. 2. 14, 15.  
Jud. v. 11.  
3 Joh. v. 9.  
Amos 7. 12, 13.

*Sulpit. Sever. lib. 2. Cyp. de Lapsis.*

till

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Hof. 5. 1.

9. 7, 8.

Jer. 23. 28, 29.

till they were utterly destroyed, and blinded the two Tribes; till they were led away captive by the Babylonians: so horrid are the consequences of taking away the Gospell of Christ from him, and making it the Rod not of his strength, but of our owne pride or passion. Wee must therefore alwayes remember that the Gospell is Christs owne, and that will encourage us to speake it as we ought to speake.

First, with authoritie and boldnesse, without silence or connivence at the sinnes of men. Though in our private and personall relations we are to shew all modestie, humilitie, and lowlinesse of carriage towards all men, yet in our masters businesse, we must not respect the persons, nor be daunted at the faces of men. *Paul* a prisoner was not affraid to preach of righteousnesse and temperance, and judgement to come before a corrupt and lascivious Prince, though it made him tremble.

Secondly, with wisdome; as a Scribe instructed to the Kingdome of Heaven. This was *Saint Pauls* care to worke as a wise master-builder. When Christs enemies watched him to pick something out of his mouth, whereby they might accuse him; wee finde so much depth of wisdome in the answers and behaviours of Christ, as utterly disappointed them of their expectations, and strook them with such amazement, that they never durst aske him questions more: So should wee endeavour to behave our selves in such manner, as that our ministerie may not be blamed, nor the truth of God exposed to censure or disadvantages: for sacred truthes may bee sometimes either so unreasonably, or so indigestedly, and uncoherently delivered, as may rather open than stop the mouthes of gain-sayers, and sooner discredit the truth than convert the adversary. The Apostle saith, that we are to *make a difference, to save some with compassion, others with feare.* This is to speake a word in due season, and as our Saviour did, *to speake as men are able to beare,*

Math. 13. 52.

1 Cor. 3. 10.

Matt. 22. 22, 46

2 Cor. 6. 3.

Jud. v. 22, 23.

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to presse the Word upon the conscience with such seasonable and suitable enforcements as may be most likely to convince those judgements, and to allure those affections which we have to doe withall. It is not knowledge in the generall, but the right use thereof, and wise application unto particulars which winneth soules. *The tongue of the wise useth knowledge aright.* This is that heavenly Craft, wherewith the Apostle caught the Corinthians as it were *by guile*: such Art hee useth towards the Philosophers of Athens, not exasperating men who were heady and confident in their owne rules, but seeming rather to make up the defects which themselves in the inscription of their Altar confessed, and to reveale that very God unto them, whom they worshipped, but did not know. Therefore wee finde him there honouring their owne learning, and out of that disputing for a resurrection, and against idolatrie, to shew that Christian Religion was no way against that learning or rectified reason which they seemed to professe. The like Art hee used towards King *Agrippa*, first presuming of his knowledge and credit which he gave to the Prophets, and then meeting and setting on his inclinable disposition to embrace the Gospell; like the wisdome of the servants of *Benhadad* unto *Ahab*, *They did diligently observe whether any thing would come from him, and did hastily catch it; and they said, Thy Brother Benhadad.* And the like wisdome hee used every where, he denied himselfe his owne libertie, and made himselfe a servant unto all; to the Jew as a Jew, to the Greeke as a Greeke, to the weake as weake, and all things to all, that by all meanes he might save some, and so further the Gospell. One while he used Circumcision, that he might thereby gaine the weake Jewes; another while hee forbade Circumcision, that he might not misguide the converted Gentiles, nor give place by subjection unto false brethren. *Who is weake, saith he, and I am not weake? who is offended, and I burne*

Prov. 11. 30.  
Prov. 15. 2.  
2 Cor. 12. 16.  
Act. 17. 23, 28.

Act. 26. 2, 3.  
27, 29.

1 King. 20. 33.

1 Cor. 9. 19, 23

2 Cor. 11. 29.

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*Eadem omnibus debetur charitas non eadem medicina, &c. Aug. de Catech. Rudib. cap. 15.*

*burne not?* His care of mens soules made him take upon him every mans affection, and accommodate himselfe unto every mans temper; that hee might not offend the weake, nor exasperate the mightie, nor dis-hearten the beginner, nor affright those which were without, from comming in, but be All unto All for their salvation. The same love is due unto all; but the same method of cure is not requisite for all: With some, Love travelleth in paine; with others, it rejoyceth in hope; some it laboureth to edifie, and others it feareth to offend; unto the weake it stoopeth, unto the strong it raiseth it selfe; to some it is compassionate, to others severe; to none an enemy, to all a Mother. But all this it doth, *non mentiendo, sed compatiendo*; not by belying the truth, but by pittying the sinner. It is not the wisdom of the flesh, nor to be learned of men; the Scripture alone is able to make the man of God *wise unto the worke of Salvation.*

Thirdly, with meeknesse; for that is the Child of Wisdom: *Who is a wise man, saith Saint James, let him shew out of a good conversation his workes in meobm oculis, with meeknesse of wisdom:* and againe, *The wisdom which is from above, is pure, peaceable, gentle, easie to be intreated, full of mercie.* The Gospel is Christs Gospel, and it must be preached with Christs spirit, which was very meeke and lowly. When the Disciples would have called for fire from Heaven upon the Samaritans; for their indignitie done unto Christ, hee rebuked them in a milde and compassionate manner, *Ye know not what spirit ye are of. A right Evangelicall Spirit is ever a meeke and a mercifull Spirit. If a man (saith the Apostle) be over taken in a fault, ye which are spiritual restore such an one in the spirit of meeknesse:* and againe, *In meeknesse, saith the Apostle, Instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.*

Lastly, with faithfulness, in as much as the Gospell is none

Jam. 3. 13, 17.

Math. 11. 29.  
21. 5.

Luke 9. 55.

Gal. 6. 1.  
2 Tim. 2. 25.

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none of ours, but Christs, whose servants and stewards we are. Christ was faithfull, though he were a Son over his owne house, and therefore might in reason have assumed the more liberty to doe his owne will: much more doth it become us who are but his Officers, to be faithfull too, not to dissemble any thing which the estate and exigence of those soules committed to our charge, shall require us to speake, not to adde, diminish, or deviate from our commission; preaching one Gospell in one place, and another in another; but to deliver onely the Counsell of God; and to watch over the Soules of men, as they that must give an account.

Heb. 3. 2.  
1 Cor. 4. 2.  
2 Tim. 2. 2.  
Deut. 4. 2.  
Gal. 1. 6.  
Acts 20. 27.  
Heb. 13. 17.

Againe, since the Gospell is Christs owne Power, we must all learne from thence two duties: First, to receive it as from him with the affections of subjects, which have beene bought by him; that is, first in hearing of the Word, to expect principally *his voice*, and to seeke him speaking from Heaven. This is the nature of Christs sheepe, to turne away their eares from the voyce of strangers, and *to heare him*. Two things principally there are which discover the voyce of Christ in the Ministry of the Word: First, it is a spirituall and *heavenly Doctrine*, full of purity, righteousness and peace, touching the soule, with a kinde of lecter and magneticall vertue, whereby the thoughts, affections, conscience and conversation are turned from their earthly center, and drawne up unto him as Eagles to a carcasse. Secondly, it is a powerfull, an edged, a *bleasing Doctrine*. If the Word thou hearest speake unto thy conscience, if it search thy heart, if it discover thy lusts, if it make thy spirit burne within thee, if it call thee upon thy face, and convince and judge thee for thy transgressions, if it binde up thy soares, and cleanse away thy corruptions, then it is certainly Christs Word, and then it must be received with such affections as becommeth the Word of Christ.

Joh. 10. 4, 5, 27.  
Joh. 3. 12.  
Jain. 3. 37.

Heb. 4. 12.

First, with Faith: if we conferre with flesh and blood, we shall be apt ever to cavill against the Truth; For thee

1. 1. 1. 1. 1. 1.

## VERSE 2.

John 12. 48.  
Rom. 8. 7.  
Heb. 12. 3.  
Acts 13. 45.  
Acts 28. 23.  
1 John 1. 1, 2.  
Gal. 1. 12.

Matth. 5. 22.

John 4. 21.

2 Cor. 1. 24.  
1 Pet. 5. 3.

Heb. 4. 2.  
1 The. 2. 13.

Eph. 4. 12.  
Esai. 55. 11.

that rejecteth Christ, doth never receive his Word. A fleshly heart cannot submit unto a Heavenly Doctrine. Christ and his Apostles did every where endure the contradiction of sinners. But yet he claimeth his honour over the consciences of men, to over-rule their assents against all the mists and sophisticall reasonings of the flesh. The Apostles themselves preached nothing, but either by immediate commission from him, or out of the Law and Prophets. But his usuall forme was, *Verily I say unto you*, noting that hee onely was unto the Church the Author and Fountaine of all Heavenly Doctrine, that unto him onely belongeth that authoritative and infallible Spirit which can command the subscription and assent of the conscience, that hee onely can say with boldnesse to the soule, as hee did to the Samaritane woman, *Believe mee*. And that therefore no authority either of Men, or Churches, either Episcopall, Papall, or Synodicall, can without open Sacrilege usurpe power to over-rule the faith of men, or impose any immediate and Doctrinall necessity upon the conscience in any points which are not ultimately and distinctly resolved into the evident authority of Christ in his Word. Saint *Paul* himselfe durst not assume Dominion over the faith of men; nor Saint *Peter* neither suffer any Elders (amongst whom hee reckoneth himselfe as an Elder also) *κατακυριωσαν, to over-rule, or prescribe* unto the heritage of God. It is onely Christs Word which the hearts of men must stoop and attend unto, and which they must mingle with faith that it may bee profitable unto them; that is, they must let it into their hearts with this assurance, that it is not the breath of a Man, but the Message of Christ, who is true in all his threatnings, and faithfull in all his promises, and pure in all his precepts; that hee sendeth this Ministry abroad for the perfection of the Saints, and the edification of his Church, and therefore if they be not hereby cleansed, and built up in his body, they doe as much

as in them lieth, make voide the holy Ordinance of God, which yet must never returne in vaine. The Word of God doth *effectually worke* onely in those that beleeve. It worketh in hypocrites, and wicked hearers, (according to the measure of that imperfect faith which they have) but it worketh not effectually; that is, it doth not consummate or accomplish any perfect worke, but onely in those that beleeve; in the rest it proves but an abortion, and withers in the blade.

Secondly, (a) with love, and readinesse of minde, without despising or rejecting it. No man can be saved who doth not *receive the Truth in love*, who doth not receive it (as the primitive Saints did) *with gladnesse and readinesse of minde*; as *Eli*, though from the hand of *Samuel* a Childe; as *David*, though from the hand of *Abigail* a Woman; as the *Galatians*, though from the hand of *Paul*, an infirme and persecuted Apostle. For herein is our homage to Christ the more apparent, when we suffer a little childe to leade us.

Thirdly, (b) with meeknesse and submision of heart, reverencing and yeelding unto it in all things. Wrestling, shifting, evading, perverting the Word, is as great an indignity unto Christ, as altering, interlining, or raising a patent which the King hath drawne with his owne royall hand, is an offence against him. Patience and effectuell obedience even in affliction, is an argument that a man esteemes the Word to be indeed Gods owne Word, and so receives it. Hee onely that putteth off the old man, the corrupt deceitfull lusts of his former conversation, and is renewed in the Spirit of his minde, is the man that hath heard, and bene taught by Christ, that hath received the *Truth in him*.

Againe, in as much as the Gospell is the Rod of *Christs owne strength*, or the instrument of his arme (who hath beleeved our report, and to whom is the *arme of the Lord revealed*) and the instrument is no further operative or

a 2 Thes. 2. 10.  
Acts 2. 41.  
Acts 17. 11.  
Acts 21. 17.  
1 Sam. 3. 18.  
1 Sam. 25. 32.  
Gal. 4. 14.  
Esa. 11. 6.

b Jam. 1. 21.  
Levit. 26. 2.  
Acts 10. 33.  
1 Thes. 2. 13, 14  
Ephes. 4. 2, 22.

Esa. 53. 1.

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effectuall than according to the measure of that impressed vertue, which it receiveth from the superiour cause: therefore we should learne alwayes to repaire unto Christ for the successe of his Word. For he onely is the Teacher of mens hearts, and the Author of their faith. To him onely it belongeth to call men out of their graves, and to quicken whom he will. We have nothing but the Ministry, hee keepeth the Power in his owne hands, that men might learne to waite upon him, and to have to doe with him, who onely can send a blessing with his Word, and teach his people to profit thereby.

Another ground of the power of the Word is, that it is sent from God. *The Lord shall send forth the Rod of thy strength.* From which particular likewise we may note some usefull observations, as,

First, that Gods appointment and ordination is that which gives being, life, majesty, and successe to his owne Word, authoritie, boldnesse, and protection to his servants. When he sendeth his Word he will make it prosper. When *Moses* disputed against his going downe into Egypt to deliver his brethren, sometimes alleading his owne unfitness and infirmity, sometimes the unbelieve of the people, this was still the warrant with which God encouraged him, *I will bee with thee, I have sent thee, doe not I make mans mouth? I will bee with thy mouth and teach thee what thou shalt say.* I was no Prophet, neither was I a Prophets Sonne (saith *Amos*) but I was an heardmann, and a gatherer of Sycamore fruit: *And the Lord toke me as I followed the flocke, and said unto me, Goe propheticie unto my people Israel.* And this made him peremptory in his office, to propheticie against the idolatry of the Kings Court, and against the flatterie of the Priest of Bethel. And this made the Apostles bold, though otherwise unlearned and ignorant men, to stand against the learned Councell of Priests and Doctors of the Law, *Wee ought to obey God rather than men.* Upon which, Grave was the advice

Esa. 55. 11.

Exod. 3. 4.

Amos 7. 14, 15

Act. 4. 13. 5. 29

35, 36.



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advice of *Garnabiel*; If this counsellor worke be of men, it will come to naught; But if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God: For to withstand the power or progresse of the Gospell, is to set a mans face against God himselfe.

Secondly, in as much as the Gospell is sent forth by God, that is, revealed and published out of Zion; we may observe, That Evangelicall Learning came not into the World by humane discovery or observation; but it is utterly above the compass of all reason or naturall disquisition, neither men nor Angels ever knew it but by divine revelation. And therefore the Apostle every where calleth it a *Mystery*, a *great and hiddden mystery*, which was kept secret since the World began. There is a *Naturall Theologie*, without the Word, gathered out of the workes of God, out of the resolution of causes and effects into their first originals; and out of the Law of nature written in the heart. But there is *no naturall Christianity*. Nature is so farre from finding it but by her owne inquiries, that she cannot yeeld unto it when it is revealed without a Spirit of Faith to assist it. The Jewes humbled at it as dishonourable to their Law; and the Gentiles derided it, as absurd in their Philosophy. It was a *Hidden and secret wisdom*; the execution and publication whereof was committed onely to *CHRIST*. In God it was an *Eternall Gospell*, for Christ was Lamb slain from before the foundations of the World, namely in the pre-terminate counsell and decree of his Father; but revealed it was not till the dispensation of the *fulnesse of time*, wherein he gathered together in one all things in Christ. The purpose and ordination of it was eternall, but the preaching and manifestation of it reserved untill the time of Christs solemne inauguration into his Kingdom, and of the obstinacy of the Jewes, upon whose defection the Gentiles were called in.

Which might teach us to adore the unsearchableness

Rom. 16. 25.  
1 Cor. 2. 7, 9.  
Rom. 1. 20.  
2. 14, 15.

Rev. 14. 16.  
1 Pet. 1. 20.  
1 Cor. 2. 7, 10.  
Eph. 19. 10.  
Eph. 3. 9, 11.

Act. 14. 16, 17.  
30.

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John 17. 3.  
Esaï 53. 11.

I Cor. 2. 14.

John 1. 5.

Exod. 4. 22.

Psal. 147. 20.  
Vide Cameron.  
de Eccl. p. 81.

Deut. 7. 6, 7.

Deut. 9. 6.

Josh. 14. 2, 3.

of Gods judgements unto former ages of the world, whom he suffered to walke in their own wayes, and to live in times of utter ignorance, destitute of any knowledge of the Gospel, or of any naturall parts, or abilities to finde it out. For if these things be true: First, that without the knowledge of Christ there is no salvation. *This is eternall life to know thee, and him whom thou hast sent, Iesus Christ. By his knowledge shall my righteous servant justifie many.* Secondly, that Christ cannot be known by natural, but Evangelicall and revealed light. *The natural man cannot know the things of the Spirit of God, because they are spiritually discerned. The light shined in darknesse, and the darknesse was so thicke and fixed that it did not let in the light nor apprehend it.* Thirdly, that this light was at the first sent onely unto the Jewes, as to the first-borne people; (excepting onely some particular extraordinary dispensations and priviledges to some few first-fruits and preludes of the Gentiles.) *He shewed his Word unto Jacob, his Statutes and his Judgements unto Israel. He hath not dealt so with any nation.* He hath not afforded the meanes of salvation ordinarily unto any other people; the world by wisdom knew him not. Fourthly, that this severall dispensation toward one another, the giving of saving knowledge to one people, and with-holding it from others, was not grounded upon any preceding differences and dispositions thereunto in the people, but onely in the Love of God. *The Lord thy God hath chosen thee to be a speciall people unto himselfe, above all people that are upon the face of the earth.* The Lord did not see his love upon you nor choose you, because ye were more in number than any people (for ye were the fewest of all people) *but because the Lord loved you, for the Lord thy God loveth thee not this good land so possesse it for thy righteousness, for you are a stiff-necked people. Your fathers dwelt on the other side of the flood in the old time, and they served other gods.*

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There was no difference between them and the Gentiles from whom I gathered them. Fifthly, that the Gospel was hidden from others *in God*, his own will and counsell was the cause of it. He forbad men to go into the Cities of the Gentiles, neither were they to go unto them without a speciall gift, and commission. The same *Beneplacitum* was the reason of revealing it to some, and of hiding it from others; *Even so, O Father, for so it seemed good in thy sight.* If all these particulars be true, needs must we both admire the inscrutableness of Gods judgments towards the Gentiles of old, (for no humane presumptions are a fit measure for the wayes and severities of God towards sinners. And also everlastingly adore his compassions towards us, whom he hath reserved for these times of light, and, out of the alone unsearchable riches of his grace, hath together with principalities and powers in heavenly places, made us to see what is the fellowship of that great myltery which from the beginning of the world was hidden in himselfe.

Thirdly, in that the Lord doth send forth the Gospel of Christ out of *Sion* into the world, we may further observe that the Gospel is a Message, and an invitation from heaven unto men. For, for that end was it sent, that thereby men might be invited and perswaded to salvation. The Lord sendeth his Son up and down, carrieth him from place to place; he is set forth before mens eyes, he comes, and stands, and calls, and knockes at their doores, and beseecheth them to be reconciled. He setteth his Word before us, at our doores, and in our mouthes and eares. He hath not erected any standing Sanctuary, or City of refuge for men to flee for their salvations unto, but hath appointed Ambassadors, to carry this treasure unto mens houses where he inviteth them, and intreateth them, and requireth them, and commandeth them, and compelleth them to come in to his feast of mercy. And this must needs be *incomprehensibile* an unsearchable

Ephes. 3.9.  
Matth. 10. 5.  
Eph. 3. 7, 8.  
Matth. 11.  
25. 26.  
Ephes. 3. 9, 11.  
Rom. 11. 33.

Gal. 3. 1.  
Col. 1. 6.  
Revel. 3. 20.  
Jer. 26. 4.  
Deut. 30. 19.  
Rom. 10. 8.  
2 Cor. 5. 20.  
Matth. 11. 28.  
Mich. 6. 8.  
1 Joh. 3. 23.  
Luke 14. 23.

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riches of grace, for mercy, pardon, preferment, life, salvation to go a begging, and sue for acceptance; and very unsearchable likewise must needs be the love of sin, and madness of folly in wicked men, to trample upon such pearles, and to neglect so great salvation when it is tendered unto them. O what a heavy charge will it be for men at the last day, to have the mercy of God, the humility of Christ, the entreaties of the Spirit, the proclamations of pardon, the approaches of salvation, the dayes, the yeares, the ages of peace, the Ministers of the Word, the Book of God, the great Mystery of Godlinesse, to rise up in judgement, and to testifie against their foules?

Hcb. 5. 4.

Gal. 1. 12.

Lastly, in that the Gospel is sent from God, the Dispencers thereof must look unto their Mission, and not intrude upon so facted a businesse before they are thereunto called by God. Now this call is twofold: *Extraordinary* by immediate instinct, and revelation from God, which is ever accompanied with immediate and infused gifts (of this we do not now speak:) And *Ordinary*, by imposition of hands, and Ecclesiasticall designation. Whereunto there are to concur three things. First, an Act of Gods providence casting a man upon such a course of studies, and fashioning his minde unto such affections towards learning, and disposing of him in such Schooles and Colleges of the Prophets, as are congruous preparations, and were appointed for nurseries and seminaries of Gods Church. It is true, many things fall under Gods providence, which are not within his allowance, and therefore it is no sufficient argument to conclude Gods consent or commission in this office, because his wisdom hath cast me upon a collegiate education. But when therewithall, he in whose hands the hearts of all men are as clay or wax, to be moulded into such shapes as the counsell of his will shall order, hath bended the desires of my heart to serve him in his Church, and hath set the strongest delight of my minde upon those kindes of learning

learning which are unto that Service most proper and conducent; when measuring either the good will of my heart, or the appliableness of my parts, by this, and other professions of learning, I can clearly conclude that that measure and proportion which the Lord hath given me is more suteable to this, than other learned callings, I suppose, other qualifications herewith concurring, a man may safely from thence conclude, that God, who will have every man live in some profitable calling, doth not onely by his *providence* permit, but by his *secret direction* lead him unto that service, whereunto the measure of gifts which he hath conferred upon him are most suteable and proper. And therefore secondly, there is to be respected in this *Ordinary mission*, the meet qualification of the person who shall be ordained unto this Ministry. For if no Prince will send a mechanicke from his loom, or his sheeres, in an honourable Embassage to some other forraigne Prince, shall we thinke that the Lord will send forth stupid and unprepared Instruments about so great a worke as the perfecting of the Saints, and Edification of the Church? It is registred for the perpetuall dishonour of that wicked King *Ieroboam* (who made no other use of any Religion but as a secondary by-thing, to be the supplement of policy) *that he made of the lowest of the People*, those who were really such as the Apostles were falsely esteemed to be, the scum and off-scouring of men, to be Priests unto the Lord. Now the Qualities more directly and essentially belonging unto this Office are these two, *Fidelity* and *Ability*. The things saith the Apostle, which thou hast heard of amongst many witnesses, *The same commit thou to faithfull men, who shall be able to teach others also.*

1 Kings 12.31.

2 Tim. 2.2.

We are stewards of no meaner a gift than the *Grace of God*, and *Wisdom of God*, that grace which by Saint *Peter* is called *πικριλοχαρις*, a manifold Grace; and that wisdom which by Saint *Paul* is called *πικροειματος σοφια*, the

1 Pet. 4.10.  
Ephes. 3.10.

manifold

## VERSE 2.

I Cor. 4. 2.

a Luke 4.

16. 31.

b Acts 17. 2.

18 4.

c Ἡ τὴν τῆ ἀλιμ  
 ρομίτην ἡμερῶν  
 τῶν κτὶ πόλις ἢ  
 ἀγροί: μὴ εἰς τὴν  
 ὄπῃ τὸ αὐτὸ σὺ  
 ἐλάθεαι γίνεθι.  
 οἷσα ταυσαμίη τῶ  
 ἀναζητοσκοπιτοί, ὁ  
 ἀποστῶ εἰ διαλῶ  
 τίω ἠθροιας κί  
 ποῦ κλοισί τ' τῶν  
 μισῶν τῶν ποῦ  
 μισῶν ποῦθι.

Justin Martyr.

Apol. 2. Terr.

Apol. 1. 3. 9.

*manifest wisdom of God.* We are the depositaries and dispensers of the most precious treasures which were ever opened to the sonnes of men, the incorruptible and precious blood of Christ, the exceeding great and precious promises of the Gospel, the Word of the Grace of God and of the unsearchable riches of Christ. Now it is required of stewards that a man be found faithfull, that he defraud not Christ of his purchase, which is the soules of men, nor men of their price and priviledge, which is the blood of Christ; that he neither favour the sinnes of men, nor dissemble the truth of God; that he watch, because he is a seer, that he speak, because he is an oracle, that he feed, because he is a shepherd, that he labour, because he is a husbandman, that he be tender, because he is a mother, that he be carefull, because he is a father, that he be faithfull, because he is a servant to God and his Church; in one word, that he be instant in season and out of season, to exhort, rebuke, instruct, to do the worke of an Euangelist, to accomplish and make full proof of his Ministry, because he hath an account to make, because he hath the presence of Christ to assist him, the promises of Christ to reward him, the example of Christ, his Apostles, Prophets, Euangelists, Bishops and Martyrs of the purest time, who have now their palmes in their hands, to encourage him. (a) It was Christs custome to enter into their Synagogues on the Sabbath-dayes, and to reade and expound the Scriptures to the people. (b) It was Saint Pauls manner to reason in the Synagogues, and to open the Scriptures on the Sabbath-dayes. (c) Upon Sunday, saith *Justin Martyr*, All the Christians that are in the Cities or Countries about meet together, and after some Commentaries of the Apostles, and writings of the Prophets have been read, the Senior or President doth by a Sermon exhort the people, and admonish them to the imitation and practice of those divine Truths which they had heard read unto them.

And

(4) And Saint *Austin* telleth us of *Ambrose*, that he heard him rightly handling the Word of God unto the people every Lords day. Yea, it should seem by the Homilies of Saint *Chrysostome* that he did oftentimes preach daily unto the people, and therefore we frequently meet with his <sup>201</sup>, yesterday this and this I taught you. (e) And *Origen* intimateth this frequency of expounding the Scriptures in his time, if, saith he, you come frequently unto the Church of God, and there attend unto the sacred Scriptures and to the explication of those heavenly commandments thy soul will be strengthened, as thy body with food. And (f) our Church in her Ecclesiasticall Constitutions hath provided for the continuance of so faithfull and pious a custome, injoyning every allowed Preacher to have a Sermon every Sunday in the yeer, and in the afternoon besides to spend halfe an hour in catechizing the younger and ruder sort in the Principles of Christian Religion. The neglect of which most necessary duty no man can more bewail, nor more urge the necessity thereof, than those who looking abroad into the world have experience of more thicke and palpable darknesse in the mindes of men, concerning those absolutely necessary Doctrines of the passion, merits, and redemption of Christ and of faith in them, than men who have not with their own eyes observed it can almost beleve. And that too in such places where Sermons have been very frequently preached. I will close this point with the assertion and profession of holy *Austin*. (g) Nothing, saith he, is in this life more pleasant and easie than the life of a Bishop or Minister if it be perfunctorily and flatteringly executed, but then in Gods sight *Nihil turpis, miserius, damnabilius*, and it was his profession, ( ) that he was never absent from his Episcopall service and attendance, upon any licentious and assumed liberty, but onely upon some other necessary service of the Church.

VERSE 2.

d Eum in populo verbum veritatis recte tractantem  
omni die Dominico audiebam. Aug. 1. ser. lib. 6. c. 3.  
e Si ad Ecclesiam frequenter venias, aurem divini literis admoveas, explanationem mandatorum celestium capis. sicut civis caro, in a spiritus verbis divinis convalescet. Orig. Hom. 9. in Levit.  
f Canon. 45. 59.

g Nihil in hac vita laetus aut hominibus acceptabilis, Episcopi, aut presbyteri, aut Diaconi officio, si perfunctorie atque adulatorie res agatur, &c. Aug. Ep. 148  
h Illud non verit dilectio vestra, nunquam me absentem fuisse licentiosa libertate, sed necessaria servitute, Aug. Ep. 138.

## VERSE 2.

Touching the ability required in the discharge of this great Office, there are (as I conceive) two speciall branches thereunto belonging. First, *Learning* for the right information of the consciences of men, that men may not pervert the Scripture. Secondly, *Wisdom* or *spirituall prudence* for seasonable application of the truth to particular circumstances, which is that which maketh a *wise builder*. For this latter, it being so various, (*i*) according to those infinite varieties of particular cases and conditions, which are hardly reducible unto generall rules, I cannot here speak, but refer the Reader to the grave and pious counsels of those (*k*) holy men who have given some directions herein. For the other, two great workes there are which belong to this high calling. *Instruction* of the Scholar, and *Conviction* of the Adversary. Unto the perfection of which two services, when we duly consider how many different parts of learning are requisite, as knowledge of the (*l*) Tongues, for the better understanding of the holy Scriptures by their originall idiome and emphasis; of the Arts, to observe the connexion, and argumentation, and method of them; of ancient customes, Historie, and Antiquities of the Babylonians, Persians, Greekes and Romans, without insight whereunto the full meaning of many passages of holy Scripture cannot be clearly apprehended; of School-learning, for discovering and repelling the subtilty of the adversaries, a thing required in a Rhetorician by *Aristotle* and *Quintilian*, inso-much (*a*) that *Julian* the Apostate complained of the Christians, that they used the weapons of the Gentiles against them, and therefore interdicted them the use of Schooles of learning; (*b*) lastly, of Histories and Antiquities of the Church, that we may observe the succession of the Professours, and Doctrines hereof, the originals and sproutings of heresie therein, the better to answer the reproaches of our insolent Adversaries, who lay innovation to our charge. I say, when we duly consider these particulars, we cannot

suffi-

ιδὸν ἑστὶν ἡ ἀρετὴ  
 οὗ τῶν κριτῶν  
 μέγας, ἡ δὲ αὐτῶν  
 ἐστὶν τὰ κριτῶν ἐκείνων  
 γινώσκοντες, &c.  
 Arist. Ethic. l. 6.  
 cap. 8.

k Aug. in lib. de  
 Doctr. Christ.  
 & de Catech.  
 Rud. Gregor.  
 Mag. de Officio  
 Pastor. part. 3.  
 c. 1. &c.

l Hiero. Apol.  
 advers. Ruffin.  
 Aug. de Doctr.  
 Christ. lib. 2.  
 c. 16. 17. 39.

a Theodoret.  
 Hist. 3. c. 7.

b Aug. de Doctr.  
 Christ. l. 2. c. 28.  
 Vid. Greg. Naz.  
 Orat. I.



sufficiently admire, nor detest the faucinesse of those bold intruders, who when they have themselves neede to bee taught what are the first Principles of the Oracles of God, become teachers of the ignorant before themselves have beene Disciples of the learned, and before either maturitie of yeares, or any severer progress of studies have prepared them, boldly leape, some from their manuell trades, many from their Grammar and Logicke rudiments, into this sacred and dreadful Office, unto which heretofore the most learned and pious men have trembled to approach. To these men I can give no better advice than that which *Tully* once gave unto *Aristoxenus* a Musitian, who would needes venture upon Philosophicall difficulties, and out of the principles of his Art determine the nature of a humane soule, *Hac magistro relinquat Aristoteli, canere ipse doceat.* Let them spend their time in the worke which best befits them, and leave great matters unto abler men.

Thirdly and lastly, unto this call is requisite the \* *imposition of hands*, and the authoritative act of the Church ordaining and setting apart, and deriving actuall power upon such men; of whose fidelity and ability they have sufficient evidence (for *hands are not to be laid suddenly on any man*) to preach the Word, and to administer the Sacraments, and to doe all those ministeriall acts; upon which the edification of the People of Christ doth depend. I have now done with the first of Christs regalities in the Text, which was the *Scepter of his Kingdome.*

Now to speake a word of the second, which is *Solum*, the *Throne of his Kingdome.* The Lord shall send the Rod of thy strength out of *Sidon.* Which notes unto us: First, that the Church of the Jewes was the chiefe originall, Metropolitan Church of all others. Therefore, our Saviour chargeth his Disciples to *Tarry in the City of Jerusalem, till they should bee endued with power from on high.*

*Docent Scripturas quas non intelligunt. p. i. us imperitorum magistri, quam Doctorum Discipuli, &c. Hieron. Eph 8. ad Demetriad. Apol. ad Dominion. & To. 3. Epistol. Ep. ad Paulianum.*

\* *Hi sunt qui se ultro apud temerarios convenas sine divina dispositione. presciant, qui se prepositos sine ulla Ordinationis lege constituunt, qui nomine Episcopatu dante Episcopi sibi nomen assument. Cyprian. de unitat. Ecclie.*

Luke 24 49.

## VERSE 2.

Rom. 3. 1, 2.  
Rom. 9. 4.

a Jer. 31. 9.  
b Jam. 1. 18.  
c Matth. 8. 12.  
d Eph. 2. 12  
e Matth. 15. 26.  
f Gal. 4. 26.

6. 16.  
Rom. 2. 29.  
Heb. 12. 22.

g Rom. 15. 8.  
b Matth. 15. 24

i Matth. 10. 5, 6  
k Rom. 11. 11.  
12. 15. 30.

l I Thef. 2. 14.  
m Act. 15. 2, 22

n Rom. 15. 27.

o Rom. 11. 25,  
26.

*high.* The Apostle saith, that they had the advantage or precedence and excellency above other people, because *unto them were committed the Oracles of God. To them did pertain the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises.* Of them was Christ after the flesh. All the Fathers, Patriarchs, Prophets, Apostles, and Writers of the Holy Scriptures were of them. There is no Church can shew such Priviledges, nor produce such authentique Records for her precedence, as the Church of the Jewes. Therefore they are called by an excellency *Gods* (a) *first-borne*, and (b) *the first frutes of the Creatures*, they are called *The* (c) *Children of the Kingdome*, whereas others were at first (d) *sojns*, and (e) *strangers*. Their (f) *Titles, Sion, Hierusalem, Israel*, are used as proper names to expresse the whole Church of God by, though amongst the Gentiles. Christ Jesus though he came as a *Saviour unto All*, yet he was sent to be a *Prophet and a Preacher onely unto them*. Therefore the Apostle calleth him (g) *the Minister of the Circumcision*, that is, of the Jewes, and hee saith, (h) *I am not sent but unto the lost sheepe of the house of Israel*. And when hee gave his Apostles their first Commission, (i) hee sent them *onely into the Cities of the Jewes*; the (k) *Gentiles* were incorporated into them, were brought in upon their rejection, and refusall of the Gospel, (l) *tooke the Christians of Judea for their patterne in their profession*; from (m) *that Church were Rules and constitutions sent abroad into other Churches, as binding and necessary things*. To (n) *that Church the Churches of the Gentiles were debtors, as having beene made partakers of their spirituall things; and though they bee now a rejected people, yet* (o) *when the fulnesse of the Gentiles is come in, Israel shall bee gathered againe, and made a glorious Church. And in the meane time their dispersion tended unto the conversion of the Gentiles. For though they were enemies to the faith of Christians,*

(p) yet

(p) yet they did beare witness unto those Scriptures, out of which the Christians did prove their faith. And there is no greater evidence in a cause, than the affirmative testimony of that man who is an enemy to the cause. If the Church of Rome had such evidences as these out of the Booke of God, to prove their usurped primacy by, how proud and intollerable would they be in boasting thereof, and obtruding it unto others, who are now so confident upon farre slenderer grounds?

And from hence wee may learne to take heed of the finnes of that people, which were principally the rejecting of the corner stone, and the putting off the Gospell of Christ away from them; as every obstinate and unbelieving sinner doth for himselfe. This is that which hath made them of all Nations the most hated, and the most forsaken, and hath brought wrath to the uttermost upon them; because when Christ came unto his owne they received him not. *Because of unbeliefe they were broken off, saith the Apostle, and thou standest by faith; bee not high-minded, but feare; for if God spared not the naturall branches, take heed lest bee also spare not thee.* And wee should likewise learne to pray for the fulnesse of the Gentiles, and for the restoring of this people unto their honour and originall priviledges againe; for *wee are their debtors*: we entred upon the promises which were made to them; and therefore good reason we have to doe for them now, as they did for us before: *We have a little sister, or rather an elder sister, and she hath no breasts, the Oracles and Ordinances of God are taken from her; What shall wee doe for our sister in the day when she shall be spoken for? Cant. 8.8.*

Secondly, this notes unto us the calling of the Gentiles into the fellowship of the same mystery which was first preached unto the Jewes, that they might be the daughters of this mother Church, that they may take hold of the skirt of the Jew, and say, Wee will goe with you,

VERSE 2.

*p. Magnum est quod Deus premitit Ecclesie sue ubique diffusa, ut Gens Judaea, merito debellata & dispersa per terras, ac à nobis hæc composita putarentur condices Prophetarum nostrorum ubiq; portaret, & inimica fidei nostre restis fieret veritatis nostre.*  
*Aug. tom. 4. de Consent. Evang. lib. 1. cap. 26. & Epist. 3. ad Volusianum.*

Ezek. 16. 61.  
 Zech. 8. 23.  
 Esai. 2. 2, 3.

for

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for wee have heard that God is with you. The Church of Jerusalem was set up as a beacon, or an ensigne, or a publike sanctuary to which the Nations should flie, as Doves to their windowes. Of this mercifull purpose some evidences and declarations the Lord gave before in *Rahab*, *Iob*, *Ninive*, the *Wise-men*, and others, who were the preludes and first frutes of the Gentiles unto God: and did after fully manifest the same in his unlimited commission to his Apostles; *God preach the Gospell unto every creature.*

And now alas, what were we that God should bring us hitherto? *Saint Paul* saith, that we were filled with all unrighteousnesse; that wee did neither understand God, nor seeke after him. All our faculties were full of sinne, and the fulnesse of all sinne was in us; we were ruled by no lawes but the course of the world, the Prince of the Aire, and the lusts of the flesh, without God in this world, and without any hope for the world to come. Here vessels of lust and poyson, and fitted to bee hereafter vessels of destruction and misery. We were no Nation, a foolish people, a people that sought not, nor inquired after God; and yet his owne people hath hee set by, and called us to the knowledge of his Love and mercy in Christ. And that, not as many other Gentiles are called, who heare of him indeed, and worship him, but have his Doctrine corrupted and overturned with heresie; and his worship defiled with superstition and idolatry; but hee hath for us purged his floore, and given unto us the Wheat without the chaffe; he hath let the light of his Glory to shine purely upon us onely in the face of *Jesus Christ*, without any humane supplements, or contributions. How should wee praise him for it, and as we have received Christ purely, so labour to walke worthily in him? How should we runne to him that called us, when we knew him not? How should we see forward, and call upon one another, that we may flie like *Doves* in companies unto the windowes

dowes of the Church? How earnestly should we contend for this truth, the custody whereof he hath honoured us withall? how should we renew our repentance, and remember our first workes; lest so excellent a privilege bee removed from us. There is no wrath that is *wrath to the uttermost*, but that which depriveth a people of the Gospell, and taketh away their Candlesticke from them.

Thirdly, it notes unto us the difference of the two Covenants, the *one out of Sinai*, and the *other out of Sion*. At first the Law proceeded out of Sinai, wherein though the end were mercifull, yet the manner was terrible, and therefore the effect nothing but bondage; but after it was sent out of Sion with the Spirit of Grace and adoption, observed with cheerefulnesse and liberty, as by those that know God will spare them, as a man spareth his childe that serveth him, for my bond-slave I looke to the perfection of the worke, but in my sonne to the affection and disposition of the heart.

Lastly, it notes unto us, that the seat of saving Truth, the custody of the promises, and Gospell of salvation, doth still belong unto Sion, to the Church of God. Out *a* of the Church there is no Gospell, and therefore out of the Church there is no salvation. The *b* Apostle faith of children which are borne out of the Church, *that they are unclean*: unto the Church (above all congregations of men) belongeth this excellent privilege to bee the Treasurer of the riches of Christ, and *(c)* *To hold forth the Word of life unto men*. In which sense the Apostle faith, *(d)* that it is *the pillar and the ground of Truth*; not that which giveth being to the Church, for the Law must not faile nor perish; nor that which giveth authoritie, imposeth a senie, canonizeth and maketh authenticall, is a judge or absolute determiner of the truth; for in that sense the *(e)* Church is held up by the Word, and not that by it, for *(f)* *The Church is built upon the foundation of the*

Heb. 12. 18, 22  
Gal. 4. 25, 26.

*a* Quomodo potest esse cum Christo, qui cum sponsa Christi, atq; in ejuſ Ecclesia non est?  
Cyp. 1. 2 ep. 8.  
Et 1. 4. epist. 2.  
ad Anton. Et lib. de unitat.  
Eccl. Aug. 10. 1 de vera Relig. cap. 5.  
*b* I Cor. 7. 14.  
*c* Phil. 2. 16.  
*d* I Tim. 3. 16.  
*e* ἡ γὰρ ἀλήθεια ἐστὶν ἡ ἀναστήσις καὶ ἡ ζωὴ καὶ ἡ εὐαγγελία. Chrysost. hom. 11 in Tim.  
*f* Ephes. 2. 20.

## VERSE 2.

g Rom. 3. 1.  
Rom. 9. 4.

h Revel. 1. 12.

i Reynol. Confe.  
with Hart. c. 8.  
divif. 6.  
k Eccles. 12. 11

l Cameron. de  
Eccles pag. 44.  
in Auguf. in  
Proam. lib. de  
Doctri. Chrift.  
n Dr. white in  
his Way to the  
Church, Sect.  
15.  
o *Figi enim fo-  
lebant leges,  
aut quandoque  
in as incidi, &  
in locis cele-  
berrimis, ut à  
quolibet lege-  
rentur, propo-  
ni. vid. Briffon.  
ac. formul. li. 2.  
p. 137. & li. 3.  
pag. 323.—*

*Prophets and Apostles*, namely upon that fundamentall doctrine which they have laid; But (g) the Church is the depositary of the Truth, that Orbe out of which this glorious Light shines forth, unto it appertaines the Covenants, and the giving of the Law, and the service of God, and the promises. Her office and her honour it is to be the (h) *Candlestick* which holdeth up the Word of truth, to set to her seale unto the evidence and excellency thereof. (i) by her ministry, Authority, consent and countenance to conciliate respect thereunto in the mindes of aliens, and to confirme it in the mindes of beleivers, (k) to fasten the nailes and points thereof, like masters of the assemblies under one principall Shepheard, which is Christ, in the hearts of men; not to dishonour it by their usurped authority above it (for by that meanes all controversies of religions, are turned not into contentions of doctrine, that that may be rested in, which doth appeare to have in it most intrinsecall majesty, spiritualnesse, and evidence; but into factions and emulations of men, that that sect may be rested in, who can with most impudence and ostentation arrogate an usurped authority to themselves) but by their willing submission thereunto to credit it in the affections of men, and to establish others in the love and obedience thereunto; for the Authority of the Church is not (l) *Autoritas jurisdictionis*, an authority of jurisdiction above the Scriptures: but onely *Autoritas muneris*, an authority of dispensation and of trust, to proclaime, exhibite, present the truth of God unto the people, (m) to point to the Starre, which is directed unto by the finger, but is seene by the evidence of its owne light. (n) To hold forth, as a (o) pillar that Law, and Proclamation of Christ, the Contents whereof we discover out of it selfe. In one word, that place sheweth the duty of the Church to preserve knowledge, and to shew forth the truth of sacred Scriptures out of themselves; but not any infallibilitie in it selfe, or authority over

over others, to binde their Consciences to assent unto such expositions of Scripture, as derive not their evidence from the harmony and analogie of the Scriptures themselves, but onely from *Ipsè dixit*, because the Church hath spoken it.

To conclude this point, we are to note for the cleere understanding of the Office of the Church concerning the Holy Scriptures: First, that some things therein are (*p*) *Hard to bee understood*, as Saint *Peter* speakes, either by reason of their allegoricall and figurative expressions, as the visions of *Ezekiel*, *Daniel*, *Zechary*, &c. Or by reason of the obscure and strange connexion of one part with another, or of the dependance thereof upon foraine learning, or the like; but then we must note that the knowledge of such things as these, are not of absolute necessity unto salvation, for though the perverting of hard places be damnable (as Saint *Peter* telleth us) yet that ignorance of them which groweth out of their owne obscurity, and not out of our neglect, is not damnable. Secondly, some things have evidence enough in the termes that expresse them, but yet are *Hard to bee believed*, by reason of the supernaturall quality of them. As when we say that Christ was the Sonne of a Virgin, or that he died and rose againe, there is no difficulty in the sense of these things, it is easily understood what he that affirmeth them doth meane by them. All the difficulty is to bring the minde to give assent unto them. Thirdly, some things though easie in their sense to bee understood, and it may be easily likewise in their nature to bee beleaved, are yet *Hard to be obeyed and practised*, as repentance and forsaking of sinne, &c. Now according unto these differences we may conceive of the Office and Power which the Church hath in matters of Holy Scripture.

p<sup>a</sup> Pet. 3.16.

First, for hard places in regard of the sense and meaning of the place, it is the duty of the Church to open

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a Necessesse est  
 eos qui Scrip-  
 turas edisse-  
 ndo perira-  
 elant, etiam si  
 recte atque  
 unius fidei su-  
 erint, varias  
 pare. e in mul-  
 torum locorum  
 obscuritate  
 sententias:  
 quamvis ne-  
 quaquam ipsa  
 varietas ab  
 ejusdem fidei  
 unitate discor-  
 det; sicut etiam  
 unus tractator  
 secundum ean-  
 dem fidem ali-  
 ter atq; aliter  
 eandem locum  
 potest exponere,  
 quia hoc  
 ejus obscuritas  
 patitur. Aug  
 Epist. 19.

b Theodo. & de  
 aurand. G. ec.  
 sicut lib. 8.  
 Cyprian. de  
 B. p. f. Christi.  
 Aug. Epist. 3. ad  
 Volus. & tom.  
 3. de doct. in.  
 Christi. l. 2. c. 9.

them to Gods people with modesty, and moderation; and (a) therein God alloweth the learned a *Christian liberty*, with submission of their opinions alwayes to the *spirits of the prophets*, so long as they do therein nothing contrary to the *Analogy of faith*, to the generall *peace, and unity of the Church*, to the *rules of charity, piety, loyalty, and sobriety*; to abound in their owne sense, and to declare, for the further edifying of the Church, what they conceive to be in such difficult places principally intended. And further than this no Church nor Person can go; for if unto any man or chaire there were annexed an *infallible spirit*, enabling him to give such a cleere and indubitate exposition of all Holy Scriptures, as should leave no invidience in the Text, nor hesitancy in the mindes of men; how comes it to passe that hitherto so many difficulties remaine, wherein even our Adversaries amongst themselves doe give severall conjectures and explications: and how can that man, to whom so excellent a gift of *infallibility* is bestowed, cleere himselfe of envie, and abuse of the grace of God, who maketh not use thereof to expound the Scriptures, and to compose those differences thereabouts, which doe so much perplexe the world?

Secondly, for those places which in their meaning are easie to be understood, but in their excellent and high nature *hard to be beleevd* (as all Articles of faith, and things of absolute necessity are in *their termes* (b) *perspicuous*, but in their Heavenly nature *unvident unto humane reason*) The office of the Church is not to binde mens Consciences to beleev these truths upon her Authority, for we have not Dominion over the faith of men, neither are we lords in Christs flocke; and how shall any scrupulous minde, which is desirous to boult things to the branne, be secure of the power which the Church in this case arrogates, or have any certainty that this societie of men must bee beleevd in their religion, who will  
 allow



## The Church the seat of saving truth.

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allow the same honour to no society of men but themselves? But in this case the office of the Church is, both to labour by all good meanes to evidence the credibility of the things which are to be beleev'd, to discover unto men those essentiall and intimate beauties of the Gospell, which to spirituall mindes and hearts raised to such a proportionable pitch of capacity, as are futeable to the excellency of their natures, are apt to evidence and notific themselves, and also to labour to take men off from dependance on their own reason or corrupted judgement, to worke in their heart an experience of the Spirit of grace and an obedience to those holy Truths which they already assent unto; with which preparations & perswasions, the heart being possessed, will in due time come to observe more cleerely, by that spirituall eye, the evidence of those things which were at first so difficult; so then the *Act of the Church is in matters of faith an act of introduction and guidance*, but that which begetteth the infalible and unquestionable assent of faith is that spirituall taste, relish, and experience of the heavenly sweetnesse of divine doctrine, which, by the Ministry of the Church accompanied with the speciall concurrence of Almighty God therewithall, is wrought in the heart; for it is onely the Spirit of God which writeth the Law in mens hearts, which searcheth the things of God, and which maketh us to know them.

Thirdly, for those places which are difficult, rather to be obeyed than to be understood: The worke of the Church is to enforce upon the conscience the necessitie of them, to perswade, rebuke, exhort, encourage with all authority.

Which should teach us all to love the Church of Christ, and to pray for the peace and prosperity of the walls of Sion, for the purity, spiritualnesse, power and countenance of the Word therein, which is able to hold up its own honour in the mindes of men, if it be but faithfully

Dr. Field of the Church, l. 4. c. 8.

*Singulis creditibus suis gustus est iudicii à spiritu, ut hominibus à natura suis* Iun. contr. Bellar. controvers. 1. lib. 3. cap. 3. sect. 13.

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published; we should therefore studie to maintaine, to credit, to promote the Gospell, to encourage truth, discountenance error, to stand in the gap against all the stratagems and advantages of the enemies thereof, and to hold the candlestick fast among us, to buy the truth, and sell it not, betray it not, forsake it not, temper it not, misguize it not. This is to be a pillar, and to put the shoulder under the Gospell of Christ. And surely though the Papists boast of the Word and Name of the Church (as none more apt to justifie and brag of their sobriety than those whom the wine hath overtaken) yet the plaine truth is, they have farre lesse of the nature thereof, than any other Churches, because farre lesse of the pure service and ministrations thereof, for in stead of holding forth the Word of life, they pull it down, denying unto the people of Christ the use of his Gospell, dimidiating the use of his Sacrament, breeding them up in an ignorant worship, to begge they know not what, in all points disgracing the Word of Truth, and robbing it of its certainty, sufficiency, perspicuity, authority, purity, energie in the minds of men. And this is certaine, the more any set themselves against the light and generall knowledge of the Word of truth, the lesse of the nature of the Church they have in them, what-ever ostentations they may make of the name thereof.

*c Ne quicquam proficit exquiritior quaeque crudelitas vestra, illecebra est magis scilicet, plures efficitur quoties metimur à vobis.*

*Semen est sanguis Christianorum—In de est quod sententias vestris gratias agimus, ut est amulatio divina rei & humane. Tert. Apolog. c. ult.*

The last thing observed in this second verse amongst the regalities of Christ, was *Imperium, his Rule and Governement* in his Church by his holy Word, maugre all the attempts and machinations of the enemies thereof against it: *Rule thou in the midst of thine enemies*, that is, *Thou shalt rule safely, securely, and stumbedly*, without danger, feare, or hazzard, from the enemies round about; their counsels shall be infatuated, their purposes shall vanish, their decrees shall not stand, their persecutions shall but sow the blood of Christ, and the ashes of Christians the thicker, they shall see it, and gnash

with

with their teeth and gnaw their tongues, and be horribly amazed at the emulation and triumph of a Christians sufferings over the malice and wrath of men.

The Kingdome of Christ is two-fold; His *Kingdome of Glory*, of which there shall be no end, when he shall rule over his enemies, and tread them under his feet: and his *Kingdome of Grace*, whereby he ruleth amongst his enemies, by the Scepter of his Word. And this is the Kingdome here spoken of; noting unto us, that Christ will have a Church and people gathered unto him by the preaching of his Gospell on the earth, maugre all the malice, power, or policy of all his enemies. Never was Satan so loose, never Heresie and darkenesse so thicke, never persecution so prevalent, never the taile of the Dragon so long, as to sweepe away all the Stars of Heaven, or to devour the remnant of the womans seed. The gates of hell, all the policie, power and machinations of the Kingdome of darkenesse, shall never roote out the Vine which the Father hath planted, nor prevaile against the Body of Christ. His Gospell must be preached till the worlds end, and till then he will be with it to give it successe. Though the Kings of the Earth stand up, and the Rulers gather together against the Lord and his Christ, yet they imagine but a vaine thing, and he that sitteth in heaven shall laugh them to scorne.

The grounds of the certainty and perpetuity of Christs Evangelicall Kingdome is not the nature of the Church in it selfe considered, either in the whole or parts; for *Adam* and *Eva* were a Church at first, a people that were under the Law of obedience, and worship of God, and yet they fell away from that excellent condition. And the Prophet tels us, that except the Lord had left a very small remnant, the Church had beene all as *Sodom*, and like to *Gomorrhah*. But the grounds hereof are; First, *The Decree*, ordination, and appointment of God, *Psal. 2. 7. Act. 10. 42. Heb. 3. 2.* and we know what

Eesai. 1. 9.

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ever men project, the counsell of the Lord must stand. Secondly, Gods *Gift unto Christ*, *Aske of me and I will give thee the Heathen for thine inheritance*, &c. *Psal. 2. 8. Thine they were, and thou gavest them me*, *Iohn, 17. 6. My Father which gave them me is greater than all, and none is able to plucke them out of my Fathers hand*, *Iob. 10. 29.* Thirdly, Gods *oath*, which is the *Seale of his irreversible decree and Covenant with Christ*. *Once have I sworne by my Holinesse, that I will not lie unto David; His seed shall endure for ever, and his Throne as the Sunne before me*, *Psal. 89. 35, 36.* Fourthly, Christs owne *Purchase and price* which he payed for it. The *Apostle* saith, *Christ died not in vaine, and the vertue of his blood lasteth to the end of the World; for as his blood was shed from the beginning of the world in regard of Gods Decree, so doth it continue to the end, in regard of its owne merit and efficacy; so long as he sitteth at the right hand of God, which must be till the time of the restitution of all things, the merit of his blood shall worke amongst men.* Fifthly, Christs owne *Power*; to keepe inviolable the propriety he hath gotten, *My sheep heare my voice, and I give unto them eternall life, and they shall never perishe, neither shall any man plucke them out of my hand*, *Iob. 10. 27, 28.* Sixthly, the *Fathers Command* unto his Son, *This is the Fathers Will, that of all which he hath given me, I should lose nothing*, &c. *Iob. 6. 39.* Seventhly, Christs *Love and Care*. The *Church* is his *Spouse*, under his *Coverture and protection*, and therefore as he hath *Power and Office*, so he hath *delight to preserve it still*. His *Love* is better able to helpe, than the *malice of the enemy* is to hurt. Eighthly, *Christs intercession*, which is not for the world, but for those whom God hath given him out of the world, and those he demandeth of his *Father* (who heareth him alwayes) in the vertue of that *Covenant* which betweene them was ratified, on Gods part by a *Promise and Oath*, and on Christs part by a

Act. 3 21.

Merit

Merit and Purchase. Now Christs Intercession shall last till his returning to judge the world, and therefore still he must have a Church, for whom to intercede. Lastly, Christs own *Promise*, to bee with the preaching of his Gospell; that is, to give it assistance and successe, for the gathering together and perfecting of the Saints unto the end of the world, *Matth. 28.20.*

Here then may be answered two great Questions: First, whether the Church may *desicere*, faile upon the earth or no? To which I answer, That the Church may be taken either *Mystically, Spiritually.* and *Universally.* And in that sense it can never faile, but there must be upon the earth a true Church of Christ, not onely *Certitudine eventus*, by the certainty of the event, which is on all sides agreed; but *Certitudine causa* too, by a certainty growing out of those irresistibile causes upon which the being of the mysticall body of Christ on the earth dependeth. Or it may be considered *Particularly*, in the severall parts and places of the world where the Gospell is planted; and *Hierarchically and politically*, denoting a company of men, professing the Faith of Christ, and reduced into a quiet, peaceable, composed and conspicuous government: and so we affirme that there is no Church in the world so safe, but that it may *Desicere*, faile, and be extinguished out of its place. The Church of the Jewes did, and after them any may. Else the Apostles argument even to the Romane Church it selfe (which was then a famous Church thorowout the world, and of that passage in the Apostle *Baronius* makes a long boast) were very weake, when a *majori ad minus* he thus argueth, *Be not high-minded but feare, for if God spared not the naturall Branches, take heed lest he also spare not thee.* Thus we finde the ten Tribes in their apostacy, till they became *Lo ammi* to bee no more a people; and their brethren after fall in their condition; *Wrath*, saith the Apostle, *is come to the uttermost upon them.* And he

Rom. I 8.

Baron. An. 58.

Sect. 47, 48,

49, 50.

Rom II. 21,

22.

Hos. I. 9.

I Thes. 2. 16.

telleth

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2 Theſ. 2. 3. 7.  
1 Tim. 4. 1.  
Cameron. de  
Eccleſ. p. 265.  
268.

\* Ex illis omnibus qui intrinſecè & in occulto intus ſunt conſtat ille Ho. tus conſuſus, ſons ſignatus, &c.

Aug. de Baptiſ. cont. Donat. li. 5. c. 27. Alii iſta ſunt in domo Dei ut ipſi etiam ſint eadem Domus Dei--- Alii iſta ut non pertineant ad compagem Domus, &c.  
De Bapt. l. 7. c. 51.

telleth us that the man of ſinne, the Sonne of perdition, ſhould be revealed by *Apoſtacy*, to note unto us that Antichriſt was to be generated out of the corruption or falling away of ſome eminent Church, and that, by a myſterious and inſenſible declination.

A ſecond queſtion which may be made is this, that ſince the Church doth not totally faile from off the earth, whether that which remaineth thereof be *always viſible*? To which we answer, That if we take the Church for the *Spirituall and Myſticall body of Chriſt*: \* Which is indeed the houſe of God, ſo it is *in a ſort ſtill inviſible*, becauſe the qualities and principles which conſtitute a man in the Body of Chriſt, as Faith, and the Spirit of Grace, are inviſible things. Seene indeed they may be by an eye of *Charity*, in their fruits, but not by an eye of *Certainety*, in their owne infallible being. Secondly, if we take the Church for a company of men *profefſing the true doctrine of Chriſt*, we answer that *take the men in themſelves* ſo truly profefſing, and impoſſible it is but their faith ſhould ſhew it ſelf in the fruits thereof, for the Kingdome of Chriſt is in the heart like leaven which will manifeſt it ſelfe in the whole lump, and ſo we can in all even the worſt ages of the Church, ſhew ſome who have witneſſed the truth againſt that deluge of ignorance, error and idolatry, which had invaded the world, like gray heires here and there mingled on a blacke head; as if you ſingle out fire from the aſhes, it will be ſeene by its own evidence, though it may be ſo raked up that it is not obſerved. But then if we ſpeake of theſe men *in aggregato*, as concurring to make up a diſtinct external Body, or Church, ſo we ſay that the Profefſors of the truth may be ſo few, and they perſecuted, traduced, ſuppreſſed, cried downe, driven into the wilderneſſe, without any apparant, ſeparated conſpicuouſneſſe, and government of its owne (as in the time of *Conſtantine* the Emperour the publike profefſors of the  
Divinity

Divinity of Christs Person, against the damnable heresie of the Arrians were used) as that in this sense we may justly deny the Church to have beene *alwayes visible*, that is, The few true Professors of Christ in power and Purity to have had a free, open, uncontroled, distinct ecclesiasticall body of their owne, notoriously and *in conspectu hominum* different from that tyrannicall and pompous hierarchie under which they suffered: for though Christ rule, yet it is *in the midst of his enemies*, and the enemies may be so many, and Christs subjects in whom he rules so few, that the corne may be invisible for the abundance of weeds amongst which it growes, though in it selfe very apt to be seene.

And this giveth a full answer to that Question, where *Our Church was* before the late Reformation began by *Luther*: for that Reformation did not *new-make* the Church, but *purge* it. And that it stood in need of purging, the Papists themselves were faine to confesse, and declare to the world in their Councell of Trent. Onely herein is the difference. The Councell pretended a Reformation *in point of Discipline and manners*, and wee made a Reformation *in points of Doctrine* too. When Christ purged the Temple of buyers and sellers, it was the same Temple after, which before. When a man separateth the wheat from the chaffe, it is the same corne which before. In these corrupter ages than the pure Professour of Christ, who denied not his faith did well where Satan had his seate. The members of Christ were amongst the Rulers of Antichrist. We are not another Church newly started up, but the same which before from the apostles times held the common and necessary grounds of Faith and Salvation, which grounds being in latter ages perverted and overturned by Antichristianisme, have beene by valiant Champions for the faith of CHRIST therefrom vindicated, who have onely proved the Lords Vine, and picked out the stones, and driven

*Vt sub Antichristi sacerdotibus Christi populus non excideret. Hilar.*

VERSE 2.

driven out the Bores out of his Vineyard, but have not made either one or other new.

Now this point that Christ ruleth in the midst of his enemies is ground of great confidence in his Church, in as much as shee subsisteth not upon any corruptible strength of her owne, but upon the Promise, Decree, Oath, Power and Love of God, things invincible by all the powers of darknesse. Let the enemies rage never so much, they cannot dis-throne Christ, nor extinguish his Gospell, for it is an *Everlasting Gospell*. It is but as the *comming forth of a shepherd against a Lion*, as the Prophet compareth it. For either Christ is unable to protect his People, and that is against Saint *Inde*, *He is able to keepe you from falling, and to present you faultlesse, &c.* Or else he is unwilling, and that is against Saint *Paul*, *This is the will of God, even your sanctification*; Or else both his Power and his Will are suspended upon expectation of humane concurrence, or nullified and disappointed by us, and that is against the influence of his Grace, which giveth us *both the will and the deed*, against the mercy of his gracious promise: *I will be mercifull to their unrighteousnesse, and their finnes and their iniquities will I remember no more. I will heale their back-slidings, I will save them freely*: against the immutability of his Covenant and holy Nature, *I am God and not Man, I change not, therefore the sonnes of Iacob are not destroyed.*

Now besides this generall observation, the words afford some particular notes which I will but briefly touch. As first, That Christ's Kingdome in this world is *Regnum Crucis*, a Kingdome beset with enemies, of all other the most hated and opposed. They that submit unto it, must resolve to bee herein conformable to their head; a Crosse was his Throne, and Thornes were his Crowne, and every one which will live godly must suffer persecution, and through many afflictions enter into his Masters Kingdome. *Quod erat Christus, erimus Christi-*

Revel. 14. 16.

Esaï. 31. 4.

Jude v. 24.

1 Thef. 4. 3.

Phil. 2. 13.

Heb. 8. 12.

Hos. 14. 4.

Hos. 11. 9.

Mal. 3. 6.

Esaï. 54. 9, 10.



*Christiani.* No marvell if the world hate the Church of Christ, for it hated him first. In his Word he is resisted, disobeyed, belied, and if it were possible, silenced and corrupted; in his Officers mocked and misused, in his subjects persecuted and reviled, in his Spirit thrust away and grieved; in his Worship neglected and polluted; in all his wayes slandered and blasphemed.

The reasons of which strange entertainment of the Kingdome of Christ are, first, because it is a *New Kingdome*, which enters into the world by way of challenge and dispossession of former lords, and therefore no wonder if it finde opposition. Secondly, it is an *invisible*, unconspicuous, unattended, desolate, and in appearance ignoble kingdome. It began in the forme of a servant, in the ignominie of a Crosse, none of the Princes of this world, none of the Learned of this world to countenance or helpe set it up, but amongst them all, esteemed as an offensive and foolish thing. Thirdly, it is an *Universall Kingdome*, *Nec parem putitur, nec superiores*, Christ will admit of no Consorts or Corrivals in his Governement. Body, and Soule, and Spirit, he will have wholly and thorowout unto himselfe. And this amongst others is given for the reason, why, when *Tiberius* proposed Christ unto the Romane Senate with the priviledge of his owne suffrage, to be worshipped, they rejected him, because he would be a God alone. If he would exempt some of the earthly members from his subjection, let lust have the eye, or folly the eare, or violence the hand, or covetousnesse the heart, or any other evill affection share with him, he would be the easier tolerated, but when he will bee absolute, and nothing must remaine in our hearts but as his vassall, to bee spoiled, subdued, condemned, and crucified by him, if the whole state of sinne must be ruined, and the body destroyed, no wonder if the world cannot away with him. Fourthly, which is the Summe of all, It is a *Heavenly Kingdome*,  
a Spi-

Iohn 7.48.

I Cor. I. 21,  
22.

I Cor. 6. 20.  
I Thess. 5. 23.  
*Laurent. de La.  
Bar in Te t.  
apol. cap. 5.*

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a Spirituall Kingdome, My Kingdome is not of this World, and therefore no marvell if the Divels of Hell, and the Lusts of the flesh doe set themselves against Him.

Note secondly, even there where Christs Throne and Kingdome is set up he hath enemies. *Sathan hath his seate even where Christ dwelleth* Men may say they are Jewes, and are not, but of the Synagogue of Satan, and men may say they are Christians, and are not, but of the kingdome of Satan too. A wenne in the body seemeth to belong unto the integrity of the whole, when indeed it is an enemy and theefe therein. Ivie about a tree seemeth to embrace it with much affection, when indeed it doth but kill and choake it. Men may take upon them the profession of Christians, and like a wenne be skinned over with the same out-side which the true members have, may pretend much submission, worship, and ceremony unto him, and yet (such is the hellish hypocrisie of the heart) the same men may haply inwardly swell and ranckle against the power of his Truth and Spirit.

\* *This people, saith the Lord, draw neere me with their mouth, and honour me with their lips, but have removed their heart farre from me, and their feare towards me is taught by the precepts of men.* (a) In the Apostles times there were false brethren, and false teachers, who crept in, to spie out and betray the liberty of the Church, and privily to bring in damnable heresies, and to speake lies in hypocrisie, that is, under the pretext of devotion, and carnall humility, to corrupt the Doctrine of Christ, and under a forme of Godlinesse to deny the Power thereof. Therefore (b) Antichrist is called a *Whore*, because he should seduce the Christian world with much expression of love, and creepe peaceably and by flatteries into the Kingdome of Christ: of these severall enemies of Christ, under the profession of his Name and Worship, some are Christians, but not in purity, as heretikes; some

not

Rev. 2. 13. 2. 9.

\* Esai. 29. 13.

a Gal. 2. 4.

2 Pet. 2. 1.

1 Tim. 4. 1. 2.

Col. 2. 23.

Occultæ obrep-

tiones, Aug. 10.

4. de fid. &amp; op.

cap. 5.

τῆς Χριστολογίας τὰς

ἰαυτῶν κενωθῆναι

καὶ ὑπὸ τοῦ ἀδικ-

σπύου τῶς ἀ-

πλευρῆς πρὸς

δοξαί, 1

1st. Pelut. l. 1

ep. 102.

Sub ipso Chri-

stiani nominis

titulo fallit [i-

namicus] in-

cautos, &amp;c.

Cyp. ac uni. eccl

Vstatiſſima

hæc Heretico-

rum fraus de

personarum re-

verentiâ &amp;

pretextu pic-

tatis sibi fidem

prestruere. vid.

Aug. To. 1. De

morib. Eccl. l. 1.

c. 1. &amp; epi 120.

c. 37. De pecca-

merit. &amp; Re-

miss. l. 2. ca. 16.

&amp; l. 3. c. 1. &amp; 3

b Revel. 17. 1.

not in unity, as Schifmatikes; some not in sincerity, as Hypocrites; some not so much as in externall conformity, as evill workers: The Heretike corrupteth Christ, the Schifmatike divideth him, the Hypocrite mocketh him, the prophane person dishonoureth him, and all deny him.

Let us then learne to looke unto our hearts, for we may (c) flatter Christ, when we doe not love him; we (d) may inquire and seeke early after him, and yet have no desire to finde him; we may come unto his Schoole as untoward children, not for love of his Doctrine, but for feare of his Rod; we may call him Husband, and yet be wedded to our own lusts; we may be baptised in his Name, so was (e) *Simon Magus*, we may preach him, so did the (f) false brethren; we may flock after him, so (g) did the multitude who followed him, not for his Words or miracles, but for the Leaves; we may bow unto him, (h) so did his Crucifiers; we may call upon his Name, (i) so did the Hypocrites that said, *Lord, Lord*, and yet did not enter into the Kingdome of Heaven; we may confesse and beleve him, (k) so do the very Divels in hell; we may give him our lips, our eyes, our tongues, our knees, our hands, and yet still our kingdome, our throne, our hearts may bee Sathans. And all this is to make him but a mocke-king as the Jewes did, when indeed we crucifie him.

Note thirdly, Christs Word and Spirit are stronger than all adverse opposition. This is his Glory, that his Kingdome commeth in unto him by way of *Conquest*, as Canaan unto Israel. Therefore at the very first erecting of his Kingdome, when, in all presumption, it might most easily have been crushed, he suffer'd his enemies to vent their utmost malice, and to glut themselves with the blood of his People, that so it might appeare, that though they did fight against him, they (l) could not prevaile against him, but that his Counsell should still stand and flourish, and should consume, and breake in pieces all

c Pf.78.36,37  
d *Nihil laborant nisi non invenire quod querunt, Aug. de Gen. con. Manic.1.2.c.2*

e Act.8.13.  
f Mar.7.22.  
Phil.1.16.  
g Iohn 6.26.  
h Mar.27.29.  
i Mar.7.21.

k Luke 8.28.  
Iam.2.19.

l Eesai.8.7,10.  
Dan.2.44.  
Dan.7.25,26.  
Zech.12.3,4.  
Eesai.31.8.

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all the kingdomes which set themselves against it: that they all should be affraid of the Ensigne of the Gospel, and should flee from it.

This jealousie of God for his Church may be seene, in frustrating the attempts, and pulling off the wheelles on which the projects which are cast against his Church do move, as he dealt with *Pharaoh*. He can dissolve the confederacies, snatter the counsels, cast a spirit of treacherie, unfaithfulnesse, and mutinous affections into the hearts of his enemies, as he did into the Midianites, and into the children of *Ammon*, *Moab* and *Edom*, when they gathered together against his people. He can infatuate their counsels, and make them the contrivers and artificers of their owne ruine, as we see in the consultation of *Rehoboam* with his young men, and of *Ieroboam* in his idolatrous policie, and of *Haman* in his gallows. He can defeat their expectations, and disannull their decrees, and make his own Counsell alone to stand.

But when all this is done, this is onely to rule in spight of his enemies. But besides this, his Kingdome fetcheth his enemies under, and in some sort ruleth *over their consciences*, and striketh them to the ground; maketh the Divels in hell, the stoutest of all sinners to tremble, breaketh the Rockes asunder, affrighteth, judgeth, sealeth, hardeneth, thresheth, revengeth the pride of men, and maketh them before-hand to taste the bitternesse of that damnation, which waketh over them, and commeth swiftly against them.

Let us take heed then of being Christs enemies, in opposing the power and progresse of his word, the evidence and purity of his Spirit in the lives of men. It is but to make a combination to pull the Sunne out of Heaven; or for a wave to contend with a rocke; for as the ruines of a house are broken on the things upon which they fall, so are the enemies of Christ, which gather together against his Church, and fall upon the rocke, at length ruined by their

Judg. 17. 22.

2 Chron.

22, 23.

Esai. 19. 9.

29. 14.

Mic. 4. 11, 12.

Esai. 37. 33, 34

Psal. 33. 10, 11

Jer. 23. 29.

2 Cor. 10. 6.

Luk. 20. 18.

their own malice. *Sampsons* foxes were themselves burnt amongst the corne which they fired. The land brought forth corne the next yeere againe (and it may be more plentifully by reason of that fire) but the foxes never came up any more. Even so can the Lord deale with those enemies which waste and depopulate his Church, make them the Authors of their owne utter confusion, and bring forth his Church with shouting, and with double graces.

Who then is the man that desireth tranquility of life, and security against all evil? Let him become a subject in this conquering Kingdome, and cast himselfe under the Banner and Protection of Christ, and he cannot miscarry. *He that walketh uprightly, walketh surely. The Name of the Lord is a strong Tower, the righteous fleeeth unto it and is safe. The Lord is a Sunne and a shield, a Fountaine of all good.* Grace and Glory will he give, and no good thing will he withhold from them that walke uprightly: and a protection against all evill; *I will not be afraid of ten thousand of men,* saith the Prophet *David, that compass me about.* When there is no light, nor issue, nor in nature possibility of escape, he can open a doore of deliverance, to relieve his Church. As a man in the kings high way is under the kings protection; so in Christs way we are under his protection. Let us then never repine at the miscarriages of the world, nor murmur against the wise proceedings of God in the severall dispensation towards his Church on Earth: when hee punisheth, he doth it in measure, lesse than our sinnes deserved; and when we search and try our wayes, and returne unto him, he knoweth how to worke his owne glory in our deliverance. Those stones which are appointed for a glorious building are first under the saw, and the hammer to be hewed and squared; and those Christians in whom the Lord will take most delight, he usually thereunto fitteth by trials and extremities. He that is  
V  
brought

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Hab. 3 16.

Mic. 5. 5.

Iohn 16. 33.

Mat. 10. 34.  
Eph. 2. 17.

Esai 32. 17.

brought to tremble in himselfe, may with most confidence expect to reioyce in God.

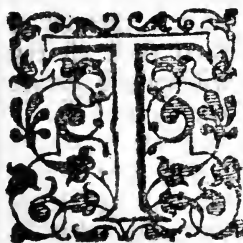
Note fourthly, this is the honour of Christs Kingdom; to be a peaceable, quiet, and secure Kingdom, not onely after the victory, but in the midst of enemies. *This man*, saith the Prophet of Christ, *shall be the peace. when the Assyrian, the enemy, is in the Land.* We have peace in him, when we have tribulation in the world. Christ saith of himselfe, *I came not to send peace, but a sword*; and yet the Apostle saith, *That he came, and preached peace to those which were as farre off, and to them which were neer.* How shall these things be reconcil'd? Surely as a man may say of a Rocke, Nothing more quiet, because it is never stirred, and yet nothing more unquiet, because it is ever assaulted: so we may say of the Church. Nothing more peaceable, because it is established upon a Rocke, and yet nothing more unpeaceable, because that Rocke is in the midst of Seas, Windes, Enemies, Persecutions. But yet still the Prophets conclusion is certaine; *The worke of righteousnesse is peace, and the effect of righteousnesse, quietnesse and assurance for ever.*

VERSE 3.



VERSE 3.

*Thy people shall be willing in the day of thy Power, in the Beauties of Holinesse from the womb of the morning: thou hast the dew of thy youth.*



He Prophet before shewed the Raigne of Christ over his enemies; he now speaketh of his Raigne over his people, and describeth what manner of subjects or souldiers Christ should have. I will not trouble you with variety of Expositions (occasioned by the many Metaphors, and different Translations) but give in a few words, those which I conceive to be most literall and pertinent to the place.

*Thy people* ] that is, those whom thou dost receive from thy Father, and by setting up the Standard and Ensigne of the Gospell, gather to thy selfe. *Shall be willing* ] the word is *willingnesses*, that is, a people of *great Willingnesse and Devotion*, or (as the Originall word is elsewhere used, *Psalme, 119. 108.*) shall be *Free-will offerings* unto thee. The Abstract being put

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Ephes. 4. 8.  
Ephes. 5. 8.

for the Concrete, and the plurall for the singular, notes how exceeding forward and free they should be; as the LORD to signifie, that his people were most rebellious, saith, that they were *Rebellion it selfe*, *Ezekiel 2. 8.* So then the meaning is, Thy people shall, with most ready and forward cheerefulnesse, devote, consecrate, and render up themselves to thy government as a reasonable sacrifice, shall be of a most liberall, free, noble, and unconstrained Spirit in thy service, they shall be *Voluntaries* in the Warres of thy Kingdome. *In the Day of thy Power, or Of thine Armies*] by these words we may understand two things, both of them ayming at the same generall Sense: First, so as that [*Armies*] shall be the same with [*Thy People*] before: In the Day when thou shalt assemble thy Souldiers together, when thou shalt set up thine Ensignes for them to seeke unto, that is, when thou shalt cause the Preaching of thy Gospell to found like a Trumpet, that men may prepare themselves in Armies to fight thy Battells, then shall all thy People with great devotion and willingnesse gather themselves together under thy Colours, and freely devote themselves to thy Military service. Secondly, so, as that by *Power* or *Armies*, may bee meant the *Meanes* whereby this free and willing Devotion in CHRIST'S People is wrought: that is, When thou shalt send forth the Rod of thy strength; When thou shalt command thy Apostles and Ministers to goe forth and fight against the kingdomes of Sinne and Sathan; When thou shalt in the dispensation of thine Ordinances reveale thy Power and Spirituall strength unto their Consciences, then shall they most willingly relinquish their former service, and wholly devote themselves unto thee, to fight under thy Banners, and to take thy part against all thine enemies.



*In the Beauties of Holinesse.*] This likewise wee may severally understand. Either, *In thy Holy Church*. Which may well so bee called with allusion to the Temple at Hierusalem, which is called *The Beauty of Holinesse*, *Psal.* 29. 2. and a *Holy and Beautifull house*, *Eesai.* 64. 11. and a *glorious high Throne*, *Ier.* 17. 12. And hither did the tribes resort *in troopes*, as it were *in armies*, to present their free will offerings, and celebrate the other services of the Lord. Or else we may not understand it *Causally*, thus; *In the Day of thy Power*, that is, when thou shalt reveale thy strength and Spirit, and in the *Beauties of Holinesse*, that is, when thou shalt reveale how exceeding beautifull, and full of lovelinesse thy Holy wayes and services are, then shall thy people bee perswaded with all free and willing devotion of heart, to undertake them. Or lastly, thus; as the Priests who offered sacrifices to the Lord, were cloathed with *Holy and Beautifull garments*; *Exod.* 28. 2. 40. or as those, who in admiration of some noble Prince, voluntarily follow the service of his warres, doe set themselves forth in the most compleat furniture and richest attire, as is fit to give notice of the noblenesse of their mindes: (for \* beautifull armor was wont to be esteemed the honour of an army.) So they who willingly devote themselves unto Christ, to bee Souldiers and Sacrifices unto him, are not onely armed with strength, but adorned with such inward graces, as make them *Beautifull as Tirza*, *comely as Ierusalem*, *faire as the Moone*, *cleare as the Sunne*, and *terrible as an army with banners*. All which three Explications meet in one generall, which is principally intended, that Holinesse hath all beauties in it, and is that onely which maketh a man lovely in the Eyes of Christ.

*Psal.* 84. 7.

\* *Judz.* 5. 30.  
*Curcius*, lib. 3.  
 & 5. *vid.* *Brisson de Reg.*  
*Persarum*, l. 3.  
 pag. 323. --- &  
*Tho. Dem. Ieri.*  
*ad Kofiz. Antiq. paralipom.*  
 lib. 10. cap. 1.  
*Cant* 6. 4. 10.

*From the wombe of the morning: thou hast the dew of thy youth.*] There is a middle point after those words, [*The wombe of the Morning*], which may seeme to disjoyn the clauses, and make those words referre wholly to

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the preceding. In which relation, there might be a double sense conceived in them. Either thus, *In the Beauities of Holinesse*, or in Holinesse very beautifull, more than the *Aurora*, or *wombe of the morning*, when shee is ready to bring forth the Sunne. And then it is a notable metaphor to expresse the Glorious beauty of Gods wayes. Or thus, Thy people shall bee a willing people from the very *wombe of the Morning*; that is, from the very first forming of Christ in them, and shining forth upon them; they shall rise out of their former nakednesse and security, and shall adorne themselves with the beautifull graces of Christs Spirit, as with clothing of wrought gold, and rayment of needle-worke, and shall with gladnesse and rejoycing, with much devotion and willingnesse of heart, bee brought unto the King; and present themselves before him as Voluntaries in his Service. But because the learned conceive that the middle point is onely a distinction for convenient reading, not a disjunction of the sense, I shall therefore rest in a more received exposition. Thy Children shall bee borne in great abundance unto thee, by the seed of thy Word, in the wombe of the Church, as sonne as the Morning, or Sunne of Righteousnesse shall shine forth upon it. As the Dew is borne out of the coole morning Aire as out of a wombe, distilling downe in innumerable drops upon the Earth; so thine Elect shall be borne unto thee, by the Preaching of thy Word, and first approach of thy Heavenly light, in innumerable armies. And this explication is very suitable to the Harmonie of Holy Scripture, which useth the same metaphors to the same purpose in other places. The *Remnant of Iacob*, saith the Prophet, *shall bee in the midst of many people as a Dew from the Lord*. And Christ is called the *Bright-morning-starre*, and the *Day-spring*, and the *Sunne of Righteousnesse*, and the time of the Gospell is called the *time of Day*, or the approach of Day. So that, *from the wombe of the morning*, is from the heavenly light

Psal. 45 13, 14  
15.

Mic. 5. 7.  
Revel. 22. 16.  
Luke 2. 78.  
Mal. 4. 2.  
Rom. 13. 12.  
1 John 2. 8.

light of the Gospell, which is the wing or beame whereby the Sunne of Righteousnesse revealeth himselfe, and breaketh out upon the world, as the rising Sunne, which rejoyceth like a Giant to runne his race; inall the succession, increase, and armies of the Church of God be continually supplied.

The words thus unfolded doe containe in them a lively Character of the Subjects in Christs Spirituall Kingdom Described first by their Relation to him, and his propriety to them, *Thy People*. Secondly, by their present condition, intimated in the word, *Willing*, or *Voluntaries*, and (if we take [*Thy People*] and [*Armies*] for Synonymous termes, The one notifying the Order and quality of the other) expressed in the Text; and that is, to bee *military men*. Thirdly, by their through and universall resignation, subjection, and devotednesse unto him. For when he conquereth by his Word, his conquest is wrought upon the wills and affections of men. *Victor-que volentes per populos dat jura. Thy people shall bee willing*. The ground of which willingnesse is further added, (for so chiefly I understand those words) *The Day of thy Power*. So that the willingnesse of Christs subjects is effected by the Power of his Grace and Spirit in the revelation of the Gospell. Fourthly, by their honourable attire, and military robes, in which they appeare before him, and attend upon him, *In Beauties of Holinesse*, or in the various and manifold graces of Christ, as in a garment of divers colours. Fifthly, and lastly, by their age, multitudes, and manner of their birth: They are the *Dew of the morning*, as many as the small drops of dew, and they are borne to him out of the *Wombs of the morning*, as Dew is generated, not on the earth, but in the aire, by a *Heavenly calling*, and by the shining of the morning-star, and day-spring upon their consciences. Yet all the *children of light*, saith the Apostle, and the *children of the day*; wee are not of the night nor of darknesse, 1. *Thess.* 5.5.

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I said before, that I approve not the mincing and crumbling of Holy Scriptures. Yet in these parts of them, which are written for models and summaries of Christian Doctrine, I suppose there may be weight in every word, as in a rich Jewell there is worth in every sparkle. Here then first wee may take notice of Christs Propriety to his people. [*Thy people*] All the Elect and Beleevers doe (a) belong unto Christ. They are *His people*. They are his *Ownne sheepe*. There is a mutuall and reciprocall propriety betweene him and them. *I am my beloveds, and my beloved is mine*. His desire is towards me. *His*, I say, not as hee is God onely, by a right of inseparable dominion as we are his creatures. For all things were (b) *created* by him and *for him*. And hee is *over all*, God blessed for ever. Nor his onely as he is the (c) first borne, and the heire of all things. In which respect hee is Lord of the Angels, and God hath set him *over all the workes of his hands*. But as he is the Mediator and head in his Church. In which respect the faithfull are his by a more peculiar propriety. (d) *Wee are thine, thou never barest rule over them, they were not called by thy name*. The Devils are his *Vassals*. The wicked of the world his *Prisoners*. The faithfull onely are his *Subjects and followers*. His Jewels, his Friends, his Brethren, his Sonnes, his Members, his Spouse. His, by all the relations of intimatenesse that can be named.

Now this Propriety Christ hath unto us upon severall grounds. First, by Constitution and Donation from his Father. God hath *made him Lord and Christ*. He hath *put all things* under his feete, and hath *given him to be Head* over all things to the Church. Aske of me and I *will give thee* the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Behold, I and the Children whom *thou hast given mee*. Thine they were, and *thou gavest them to me*. For as in regard of Gods Justice we were *bought by Christ in our redemption,*

a Matth. 1. 21.  
Joh. 10. 3.  
Cant. 2. 16. 7.  
1c.

b Col. 1. 16, 17.  
Rom. 9. 5.  
c Heb. 1. 2, 3.  
2. 7, 8.

d Esai. 63. 19.

Aet. 2. 36.  
Ephes. 1. 22.  
Psal. 2. 8.  
Esai. 8. 18.  
John 17. 6.

tion, so in regard of his love we were given unto Christ in our Election, that he might redeeme us.

Secondly, by a right of purchase, treaty, and covenant betweene Christ and his Father. For wee, having sold away our selves, and being now in the enemies possession, could not bee restored unto our primitive estate, without some interuening price to redeeme us. Therefore saith the Apostle, hee was made under the Law, *in iustification*, that hee might Buy out those that were under the Law. And againe, yee are Bought with a price. Hee was our surety, and stood in our stead, and was set forth to declare the righteousness of God. God dealt in grace with us, but in justice with him.

Thirdly, by a right of conquest and deliverance. He hath plucked us out of our enemies hands, hee hath dispossessed and spoyled those that ruled over us before, he hath delivered us from the power of Satan, and translated us into his owne Kingdome; wee are his free men, hee onely hath made us free from the Law of sinne and death, and hath rescued us as spoiles out of the hands of our enemies, and therefore we are become his seruants, and owe obedience unto him as our Patron and deliverer. As the Gibeonites when they were delivered from the sword of the children of Israel, were thereupon made hewers of wood, and drawers of water for Congregation; So we being rescued out of the hands of those tyrannous Lords which ruled over us, doe now owe service and subjection unto him that hath so mercifully delivered us. Being made free from sinne (saith the Apostle) yee become the Servants of Righteousnesse. And, we are delivered from the Law, that being dead wherein we were held, that wee should serue in newnesse of Spirit. And againe, Hee died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose againe.

Fourthly, by covenant and stipulation. I entred into covenant

Gal. 4. 5.  
1 Cor. 6. 20.  
Tit. 2. 14.  
Heb. 7. 22.  
Rom. 3. 25.

Luke 11. 32.  
Esaï. 26. 13,  
14, 15.  
*Ingratus Liber-*  
*ius qui Patrono*  
*non præstat ob-*  
*sequium.*  
Ioh. 9. 26, 27.

Rom. 6. 18. 7.  
6.

2 Cor. 5. 15.

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Ezek. 16. 8.  
 Rom 6. 3. 5.  
 Gal. 3. 27.  
 Act. 19. 5.  
 a Socrat. Hist.  
 lib. 7. cap. 17.  
 Laurent. de la  
 Bar in Tertull  
 l. b. de coron.  
 milit. cap. 1.  
 Amb. of. Rom 4  
 lib de vis qui  
 mysteriis in t-  
 antur, cap 7.  
 b Tertull de Co-  
 roni militi c. 3  
 & de spectacu-  
 lis, cap. 4. Am-  
 brof. To. 4 de  
 Sacram. l. b. 1.  
 c. 2. Bassi. sag.  
 Io. 2. Spir. San  
 Et. c. 11. vid.  
 Briffon. Com-  
 ment. in lib.  
 Dominico, &c.  
 pag. 137.  
 c I Pet. 3. 21.  
 d Eph. 2. 2.

covenant with thee, and thou becamest mine. Therefore in our Baptisme wee are said to be *Baptized into Christ*, and to *put on Christ*, and to be *Baptized into his Name*; that is, wholly to consecrate and devote our selves to him as the servants of his family. Therefore they which were Baptized in the ancient (a) Church, were wont to put on *white rayment*, as it were the Livery and Badge of Christ, a Testimony of that purity and Service which therein they vowed unto him. And therefore it is that we still retain the ancient forme of *vow, promise, or profession in Baptisme*, which (b) was to *renounce the Devill, and all his workes, the world, with the pompe, luxury, and pleasures thereof*. And this is done in a most solemne and deliberate manner by way of answer to the question, and demand of Christ. For which purpose Saint Peter calleth Baptisme (c) *αὐτοκίνητος ἀπαρχὴ ἱεροσύνης*. *The Answer*, or the Interrogative tryall of a good conscience towards God. Hee that conformeth himselfe to the fashions, and setteth his heart upon the favours, preferment, empty applause, and admiration of the World, that liveth (d) *κατὰ αἰῶνα*, according to the rules, and courses, and sinfull maximes of worldly men, in such indifferency, compliancy and connivence as may flatter others, and delude himselfe; hee that is freely and customarily over-rul'd by the temptations of Satan, that yeeldeth to looseness of heart, to vanity of thoughts, lust of eye, pride of life, luxury, intemperance, impurity of minde or body, or any other earthly and inordinate affection, is little better in the sight of God than a perjured, and a runnagate person, flinging off from that service unto which hee had bound himselfe by a solemne vow, and robbing Christ of that interest in him, which by a mutuall stipulation was agreed upon.

Lastly, by the vertue of our Communion with him, and participation of his grace and fulnesse. All that we are in regard of Spirit and life is from him, (e) *We are nothing*

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*of our selves. And we (f) can doe nothing of our selves. All that we are is from the grace of Christ. (g) By the grace of God I am what I am. And all that wee doe is from the grace of Christ, (h) I am able to do all things through Christ that strengthneth me. As when we doe evill, (i) it is not we our selves, but sinne that dwelleth in us: So when we doe good, it is (k) not we, but Christ that liveth in us. So that in all respects wee are not our owne, but his that died for us.*

f John 15 5.  
g 1 Cor. 15. 10.  
h Phil 4. 13.  
i Rom 7. 20.  
k Gal. 2. 20.

Now this being a point of so great consequence, needfull it is that we labour therein to try and secure our selves that we belong unto Christ. For which purpose we must note that a man may belong unto Christ two manner of wayes: First, by a meere *Externall professor*. So all in the visible Church that call themselves Christians, are his; and his Word and Oracles theirs. In which respect they have many priviledges, as the Apostle sheweth of the Jewes.) Yet notwithstanding such men continuing unreformed in their inner man, are nearer unto cursing than others, and subject unto a sorer condemnation, for despising Christ in his Word, and Spirit; with whom in their Baptisme they made so solemne a Covenant. For God will not suffer his Gospell to be cast away, but will cause it to prosper unto some end or other, either to save those that beleeve; or to cumulate the damnation of those that disobey it. He will be more carefull to cleanse his Garner, and purge his Floore, than of other empty and barren places. A weed in the garden is in more danger of rooting out, than in the open field. Such belong unto Christ, no otherwise than Ivy to the tree unto which it externally adheres. Secondly, a man may belong unto Christ by *Implantation into his body*: Which is done by *faith*. But here we are to note, that as some branches in a Tree have a more faint and unprofitable fellowship with the root than others, as having no further strength than to furnish themselves with leaves, but not

Esaï. 29. 13.

Esaï. 55 10, 11.

Luke 3. 17.

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James 2. 26.

1 Tim. 1. 5.

Joh. 15. 2.

not with fruit: so according unto severall vertues, or kindes of faith, may the degrees of men ingrafture into Christ be judged of. There is a dead, unoperative faith, which like *Adam* after his fall, hath the nakednesse thereof covered onely with leaves, with meere formall and hypocriticall conformities. And there is an unfained, lively and effectuall faith; which is availeable to those purposes, for which faith was appointed, namely to justify the person, to purifie the heart, to quench temptations, to carry a man with wisdom, and an unblameable conversation through this present world, to worke by love, to grow and make a man abound in the service of the Lord. And this distinction our Saviour giveth us, *That there are some branches in him which beare not fruit, and those he taketh away: And others which beare fruit, and those hee purgeth that they may bring forth more.* Those onely are the branches, which hee desires to owne.

And thus to belong unto Christ is that onely which maketh us *αἱρεῖσθαι* and *ἵνα κληθῶμεν*, *A purchased, a peculiar people unto him.* And there are severall wayes of evidencing it. I will onely name two or three, and most in the Text. First, wee must know that Christ is a *Morning-starre, a Sunne of Righteousnesse*, and so ever comes to the soule *with selfe-evidencing properties.* Unto him belongeth that royall prerogative, to write *Teste Meipso* in the hearts of men, to be himselfe the witnesse to his owne Acts, Purchases, and Covenants. Therefore his Spirit came in tongues of fire, and in a mighty winde, all which have severall wayes of manifesting themselves, and stand not in need of any borrowed or forraigne confirmations. If Christ then bee in the heart, he will discover himselfe. His Spirit is the Originall of Grace and strength, as concupiscence is of sinne. It is a seed in the heart; which will spring up and shew it selfe. And therefor, as lust doth take the first advantage of the faint



faist and imperfect stirrings of the reasonable soule in little infants, to evidence it selfe in pride, folly, stubbornesse, and other childish sinnes : So the Spirit of Grace in the heart cannot lie dead, but will worke, and move, and as a Spirit of burning by the light, heat, purging, comforting, inflaming, combating vertue which is in it, make the soule which was barren, and fetled on the lees, and unacquainted with any such motions before, stand amazed at its owne alteration, and say with *Rebekah*, *If it be so, why am I thus?* Externalls may be imitated by Art; but no man can paint the soule or the life, or the sense and motion of creature. Now Christ and his spirit are the internall formes, and active principles in a Christian man, *Christ liveth in us*, when Christ who is *our Life* shall appeare, &c. Therefore impossible it is that any hypocrite should counterfeite, and by consequence obscure those intimate and vitall workings of his Grace in the soule, whereby he evidenceth himselfe thereunto. It is true, a man that feareth the Lord may walke in darke- nesse, and be in such discomforts as he shall see no light; and yet even in that condition Christ doth not want properties to evidence himselfe in tendernesse of conscience, feare of sinne, striving of Spirit with God, close- nesse of heart and constant recourse to him in his Word, and the like; onely the soule is shut up and overclouded that it cannot discern him. The *Spirit* of Christ is a *Seale, a Witnesse*, an earnest, an handell, a *first Fruit* of that fulnesse which is promised hereafter. It is Christs own Spirit, and therefore fashioneth the hearts of those in whom it is unto his heavenly Image, to long for more comprehension of him, for more conformity unto him, for more intimacy and communion with him, for more grace, wisdome, and strength from him; it turneth the bent and course of the soule from that earthly and sensuall end unto which it wrought before, as a good branch having beene ingrafted into a wilde stocke con- verteth

Ephes. 1.4.  
1 John 4.3.

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verteth the sap of a Crab into pleasant fruit.

Againe, if a man be one of Christs people, then there hath a *day of power* passed over him, the sword of the Spirit hath entred into him, he hath been conquered by the rod of Christs strength, he hath felt *Iohns* axe laid to the root of his conscience, and hath been perswaded by the terrour of the Lord; for the comming of Christ is with shaking: the conscience hath felt a mighty operation in the Word, though to other men it hath passed over like emptie breath; for the Word *worketh effectually in those that beleeve*, and bringeth about the purposes for which it was sent. To those that are called it is *the power of God*, 1 Cor. 1. 22.

Ezek. 16. 9, 14

Againe, where Christ comes, he comes with *Beautie and Holinesse*, those who lay in their bloud and pollutions before bare and naked, are made exceeding beautifull and renowned for their beauty, *perfect through the comelinsesse which he puts upon them*. He comes unto the foule with beauty and pretious oile, and garments of praise, that is, with comfort, ioy, peace, healing, to present the Church a holy Church without spot or wrinkle to his Father.

Esa. 61. 3.

Lastly, where Christ commeth, he commeth with a *wombe of the morning*, with much light to acquaint the foule with his truth and promises; and with much fruitfulness, making the heart, which was barren before, to flow with rivers of living water, to bring forth fruit more and more, and to abound in the workes of the Lord. These are the particular evidences of our belonging to Christ in the Text, and by these we must examine our selves. Doe I finde in my soule the new name of the Lord Jesus written, that I am not onely in tittle, but in truth a Christian? Do I finde the secret nature and figure of Christ fashioned in me, swaying mine heart to the love and obedience of his holy wayes? Do I heare the voice, and feele the hand and iudicature of his blessed Spirit within me, leading me in a new course, ordering

Iohn 7. 38.  
15. 2.

Cant. 4. 2.

Esa. 32. 15.

Rom. 7. 4.

ring

ring mine inner man, sentencing and crucifying mine earthly members? Am I a serious and earnest enemy to my originall lusts, and closest corruptions? Do I feele the workings and kindlings of them in mine heart with much paine and mourning, with much humiliation for them, and deprecation against them? Is Christ my cent.r? Do I finde in my heart a willingnesse to be with him, as well here in his word, wayes, promises, directions, comforts, yea, in his reproaches and persecutions, as hereafter in his glory? Is it the greatest businesse of my life to make my selfe more like him, to walk as he also walked, to be as he was in this world, to purifie my selfe even as he is pure? Hath the terrour of his wrath perswaded me, and shaken my conscience out of its carnall security, and made me looke about for a refuge from the wrath to come, and esteeme more beautifull than the morning brightnesse the feet of those who bring glad tidings of deliverance and peace? Hath his Gospell an effectuall feminall vertue within me to new forme my nature and life dayly unto his Heavenly Image? Is it an ingrafted word which mingleth with my conscience, and hideth it selfe in my heart, actuating, determining, moderating, and over-ruling it to its own way? Am I cleansed from my filthinesse, carefull to keepe my selfe chaste, comely, beautifull, a fit Spouse for the fairest of ten thousand? Do I rejoyce in his light, walking as a childe of light, living as an heire of light, going on like the Sunne unto the perfect day, labouring to abound alwayes in the worke of the Lord? Then I may have good assurance that I belong unto Christ. And if so, that will be a feminary of much comfort to my soule.

For first, if we are Christs, then he *careth for us*, for propriety is the ground of care. *He that is an hireling, saith our Saviour, and not the shepheard, whose own the sheepe are not, seeth the Wolfe comming, and leaveth the sheepe, &c. Because he is an hireling, he careth not for the sheepe.*

Ioh. 10. 12, '3,  
14

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Ezek. 34. 11,  
15.

Heb. 3. 5, 6.

Ezek. 16. 8, 9.

Ezek. 15. 5.

Psal. 80. 15.

Eesai. 63. 8, 19.

Eesai. 16. 13.

Ezek. 16. 8, 9.  
Iohn 15. 2.

Tit. 2. 14.

Psal. 4. 3.

2 Tim. 2. 21.

*sheepe. But I am the good Shepherd, and know my sheepe, and am knowne of mine, because they are mine, therefore I am carefull of them.* He watcheth over us, he searcheth and seeketh us out in our straglings, and feedeth us. This is the principall argument we have to beleve, that God will looke upon us for good, notwithstanding our manifold provocations, because he is pleased to owne us, and to take us as his own peculiar People. Though the Church be full of ruines, yet because it is his owne house, he will reparaire it; though it be blacke aswell as comely, yet because it is his owne Spouse, he will pity and cherish it; though it bring forth wilde grapes, and be indeed meet for no worke, yet because it is his owne Vine, planted by his owne right hand, and made strong for himselfe, he will therefore be carefull to fence and prune it. This is the onely argument we have to prevaile with God in prayer, that in Christ we call him *Father*, we present our selves before him, as his *owne*, we make mention of no other Lord or Name over us, and therefore he cannot deny us the things which are good for us.

Secondly, if we are Christs, then he will certainly *purge us*, and make the members suteable to the Head. I sware unto thee, and entred into covenant with thee, saith the Lord, and *thou becamest mine*, and immediately it followes, *then washed I thee with water*, yea I thoroughly washed away thy blood from thee. Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit. He *purifieth to himselfe a peculiar people*: If we be his *peculiar people*, and set apart for himselfe (as the Prophet *David* speakes) he will undoubtedly *purifie us*; that we may be honourable vessels, sanctified and meet for the Masters use, and prepared unto every good worke. He will furnish us with all such supplies of the Spirit of Grace, as the condition of that place in his body requires, in the which he hath set us. Grace and Glory will he give, and no good thing will he withhold

hold from those who walk uprightly, our propriety to Christ giveth us right unto all good things: *All is yours, and you are Christs.*

Thirdly, if we are Christs, then he will *spare us*. This was the argument which the Priest was to use betweene the Porch and the Altar, *Spare thy people, O Lord*, and give not thine heritage to reproach. Then will the Lord be jealous for his Land, and *pity his people*. They *shall be mine*, saith the Lord, in the day that I make up my jewels; and I will *spare them*, as a man *spareth his own sonne* that serveth him. Of my servant, to whom I give wages for the merit of his work, not out of love or grace, I expect a service proportionable to the pay he receives: But in my childe I reward not the dignity of the work, but onely the willingnesse, the loving and obedient disposition of the heart; and therefore I passe over those failings and weaknesses which discover themselves for want of skill or strength, and not of love, praising the endeavours, and pardoning the miscarriages. Thus doth the Lord deale with his children.

Fourthly, if we be Christs he will *pray for us*, I pray not for the world, but *for them which thou hast given me, for they are thine; and all mine are thine, and thine are mine, &c.* so that we shall be sure to have helpe in all times of need, because we know that the Father heareth his Sonne alwayes; and those things which in much feare, weakness, and ignorance we ask for our selves, if it be according to Gods will, and by the dictate and mouth of the Spirit in our heart, Christ himselfe in his intercession demandeth for us the same things. *And this is the ground of that confidence which we have in him, that if we ask any thing according to his will he heareth us, and we have the petitions that we desire of him:* For as the world hateth us, because it hated him first; so the Father loveth and heareth us, because hee loveth and heareth him first.

Joel 2.17,18.

Exod. 32.12.

Numb. 14.13.

Esaï. 64.9.

Mal. 3.17.

Joh. 17.9,10.

Joh. 11.42.

1 Joh. 5.14.1

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John 10. 3, 4.

Pfal. 147. 19.  
John 8. 17.

Pfal. 119. 125.

Verf 64.

Jer. 30. 10, 11.

Ezra 9. 13.

*Qui trucidat  
non considerat  
quomadmodū  
laniat; qui cu-  
rat, considerat  
quomadmodū  
secat. Aug.*

Fifthly, if we be Christs, then he *will teach us*, and commune with us, and reveale himselfe unto us, and lead us with his voice. He *calletb his owne sheep by name, and leadeth them, and putteth them forth, and goeth before them.* Because Israel was his own people, therefore he shewed them his words. *The Law was theirs, and the Oracles theirs,* when he entreth into covenant with a people, that they become his, then he writeth his Law in their hearts, and teacheth them. This is the Prophet *Dauids* argument, *I am thy servant, give me understanding*: Because I am thine in a speciall relation, therefore acquaint me with thee in a speciall manner. *The earth is full of thy mercy,* there is much of thy goodnesse revealed to all the nations of the world, even to those that are not called by thy name: but as for me whom thou hast made thine own by a neerer relation, let me have experience of a greater mercy, *Teach me thy Statutes.*

Sixthly, if we be his, he will *chastise us in mercy,* and not in fury; though he leave us not altogether unpunished, yet he will punish us lesse than our iniquities deserve; he will not deale with us as with others: *Though I make a full end of all nations whuber I have driven thee, yet I will not make a full end of thee, but I will correct thee in measure.* I will correct thee to cure, but not to ruine thee.

The second thing considered in the words, was the *Present condition of the people of Christ*; which was to be *military men*, to joyne with the armies of Christ against all his enemies. As he was, so must we be in this world; no sooner was Christ consecrated by his solemne Baptisme unto the worke of a Mediatour, but presently he was assaulted by the Tempter: And no sooner doth any man give up his name to Christ, and breake loose from that hellish power under which he was held, but presently *Pharaoh* and his hoasts, Satan and his confederates

rates purſue him with deadly fury, and powre out floods of malice and rage againſt him. Hell and Death are *at truce with wicked men*, there is a *covenant* and agreement betwixt them, Satan *holdeth his poſſeſſion in peace*: but when a ſtronger then he commeth upon, and overcome him, there is from that time implacable venome and hoſtility againſt ſuch a ſoule; the malice, power, policy, ſtratagems, and machinations of Satan; the luſts and vanities, the pleaſures, honours, profits, perſecutions, frownes, flatteries, ſnares of the wicked world: the affections, deſires, inclinations, deceites of our owne fleſhly hearts, will ever ply the ſoule of a Chriſtian, and force it to perpetuall combates.

There is in Satan an everlaſting enmity againſt the Glory, Mercy, and Truth of God, againſt the power and myſtery of the Goſpell of Chriſt. This malice of his exerciſeth it ſelfe againſt all thoſe that have given themſelves to Chriſt, whoſe Kingdome hee mightily laboureth to demolish: by his *power* perſecuting it, by his *craftineſſe* and wily inſinuations undermining it; by his vaſt knowledge and *experience* in palliating, altering, mixing, proportioning, and meaſuring his temptations and ſpiritual wickedneſſe in ſuch manner, as that he may ſubvert the Church of Chriſt, either in the *purity* thereof, by corrupting the *Doctrine* of Chriſt with *hereſie*, and his *Worſhip* with *idolatry* and *ſuperſtition*: or in the *unity* thereof, by peſtering it with *ſchiſme* and diſtraction; or in the *liberty* thereof, by *bondage* of Conſcience, or in the *progreſſe* and enlargement thereof, endeavouring to blaſt and make fruitleſſe the miniſtery of the Goſpell. And this malice of Satan is wonderfully ſet on and encouraged both by the *corruption of our nature*, thoſe armies of luſts and affections which ſwarme within us, entertaining, joyning force, and co-operating with all his ſuggeſtions; diſhearning, reclaiming, and pulling backe the ſoule when it offers to make any oppoſition; and alſo by the

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*men, and materials of this evill world, By the examples, the threats, the interests, the power, the intimacie, the wit, the tongues, the hands, the exprobrations, the persecutions, the insinuations and seductions of wicked men. By the profits, the pleasures, the preferments, the acceptation, credit and applause of the world.*

By all which meanes Satan most importunately pursueth one of these *two ends*, either to *subvert* the godly by drawing them away from Christ to apostacie, formality, hypocrisie, spirituall pride, and the like, or else to *Discomfort* them with diffidence, doubts, sight of sinne, opposition of the times, vexation of spirit, and the like afflictions. And these oppositions of Satan meet with a Christian in every respect or consideration, under which he may be conceiv'd: consider him in his *spirituall estate*, in his *severall parts*, in his *temporall relations*, in his *Actions* or *employments*; and in all these Satan is busie to overturne the Kingdome of Christ in him. In his *spirituall estate*, if he be a *weake Christian*, he assaulteth him with perpetuall doubts and fears touching his election, conversion, adoption, perseverance, Christian liberty, strength against corruptions, companies, temptations, persecutions, &c. If he be a *strong Christian*, he laboureth to draw him unto selfe-confidence, spirituall pride, contempt of the weak, neglect of further proficiencie, and the like. There is no *naturall part* or facultie which is not aimed at likewise by the malice of Satan, for Christ when he comes, takes possession of the whole man, and therefore Satan sets himselfe against the whole man. Corporeall and *sensitive faculties*, tempted either to *sinfull representations*, letting in and transmitting the provisions of lust unto the heart, by gazing and glutting themselves on the objects of the world: or to *sinfull excursions*, finishing and letting out those lusts which have beene conceived in the heart. The *phantasio* tempted by Satanicall injections and immutations to be the forge of loose, vaine, unprofitable,



unprofitable, and uncleane thoughts. The *understanding* to earthly wisedome, vanity, infidelity, prejudices, misperswasions, fleshly reasonings, vaine speculations and curiosities, &c. The *will* to stiffenesse, resistance, dislike of Holy things, and pursuite of the world. The *conscience* to deadnesse, immobility, and a stupid benumbednesse, to slavish terrouts and evidences of Hell, to superstitious bondage, to carnall security, to desperate conclusions. The *affections* to independence, distraction, excesse, precipitancie, &c. In *temporall conditions*, there is no estate of health, wealth, peace, honour, estimation, or the contraries unto these: no relation of husband, father, magilstrate, subject, &c. unto which Satan hath not such sureable suggestions, as by the advantage of fleshly corruptions may take from them occasion to draw a man from God. Lastly, in regard of our *actions and employments*, whether they be *Divine*, such as respect God, as acts of Piety, in reading, hearing, meditating, and studying his Word, in calling upon his Name, and the like, or such as respect *our selves*, as acts of temperance and sobriety, personall examinations, and more particular acquaintance with our owne hearts; or such as respect *others*, as acts of righteousnesse, charity, and edification. Or whether they be actions *naturall*, such as are requisite to the preservation of our being, as sleepe and dyet: or actions *civill*, in our *callings* or *recreations*, in all these Satan laboureth either to *pervert* us in the performance of them, or to *drive* us from it. There is then no condition, faculty, relation, or action of a Christian man, the which is not alwayes under the eye and envy of a most raging, wise, and industrious enemy. And therefore, great reason there is, that Christians should bee *Military men*, well instructed in the whole Armour of God, that they may bee able to stand against the wiles of the Devill, and to quench all his fiery daits. It is our calling to wrestle against principalities and powers, and

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spirituall wickednesses in high places, to resist the Devill, to strive against sinne, to mortifie earthly members, to destroy the body of sinne, to deny our selves, to contradict the reasonings of the flesh, to checke and controule the stirrings of concupiscence, to resist and subdue the desires of our evill hearts, to withstand and answer the assaults of Sathan, to out-face the scornes, and despise the flatteries of the present World, in all things to endure hardnesse as the souldiers of Jesus Christ. Our cause is righteous, our Captaine is wise and puissant, our Service honourable, our Victory certaine, our Reward masse and eternall, so that in all respects great encouragements we have to be voluntaries in such war, the issue whereof is our enemies perdition, our Masters honour, and our owne Salvation.

The third thing observed was the through and *universal* Resignation and devotednesse of Christs People unto him. Thy people shall be *willing*, or a people of *great devotion* in the day of thy Power. From whence I shall gather two observations; First, They that belong unto Christ as his people are most throughly and *willingly* *subject* unto his *governement*, doe consecrate, resigne, and yeeld up their whole soules and bodies to serve in his warres against all his enemies. For the distinct understanding of which point, wee are to observe first, that *by nature* wee are *utterly unwilling* to bee subject unto Christ. The carnall minde is enmity against God, it is *not subject* to the Law of God, *neither indeed can bee*. For if Christ bee over us, the body of sinne must dye; it once crucified him, and hee will bee revenged upon it. By nature we are willingly subject unto no Law, but the Law of our members, nor to no will, but the will of the flesh; full of contumacy, rebellion, and stoutnesse of Spirit against the truth and beauty of the Word or wayes of God. The Love of corrupted nature is wholly *a* fet upon our owne wayes, as an *b* untamed Heifer;

Rom. 8. 7, 8, 10

Mal. 3. 17.

1 Sam. 15. 23.

a Eccles. 8. 11.

Prov. 14. 14

b Jer. 2. 24.

8, 6.

Hof. 4. 16.

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or a wilde Ass; men *c* wander, and *d* goe about, and *e* weary themselves in their full compasse and swinge of lust, and will not be turned. And therefore it is that they bid God *f* depart from them, and desire not the knowledge of his wayes, that they leave the pathes of uprightnesse, that having *g* crooked hearts of their owne, they labour likewise to pervert and *h* make crooked the Gospell of Christ, that they may from thence steale countenance to their sinnes, contrary to that holy affection of *i* David, *Make my way strait before me*, that they *k* snuffe and rage, and *l* pull away the shoulder, and *m* fall backward, and *n* thrust away God from them. And hence it is that men are so apt to cavill, and foolishly to charge the wayes of God; first, as *grievous wayes*; too full of austeritie, narrownesse and restraint. *o* *I knew that thou wert an austere man*; and this is an *p* *hard saying*, *who can beare it?* *q* *The land is not able to beare all his words.* *r* *There is a Lion in the way*, a certaine damage and unavoydable mischief will follow me if I keepe in it. Thus as *s* Israel when they heard of Giants and sonnes of *Anak*, had no heart to Canaan, but cryed, and whined, and rebelled, and mutined, and in their heart turned backe into Egypt, that is, had more will to their owne bondage, than to Gods Promise: so when a naturall man heares of walking in a narrow way with much exactnesse and circumspection, that come what baite of preferment; pleasure, profit, or advantage will, yet he must not turne to the right hand or to the left; nor commit the least evill for the greatest good: that as the people in the Wildernesse were to goe onely where the Cloud and Pillar of Gods presence led them, though he carried them through Giants, terrors, and temptations: so a Christian must resolve to follow the Lambe whithersoever he goeth; Hee then turneth backe to his iniquities, and refuseth to heare the words of the Lord. Secondly, as *unprofitable wayes*: *is for who will shew us any good*; is the onely lan-

*c* Jer. 2. 20.

*d* Jer. 11. 12.

*e* Esai. 57. 10.

*f* Job 21. 14.

*g* Deut. 32. 5.

*h* Gal. 1. 7.

*i* Pet. 3. 16.

*j* Psal. 5. 8.

*k* Mal. 1. 13.

*l* Nehem. 9. 29

*m* Act. 7. 51.

*n* Act. 7. 39.

*o* Matt. 25. 24.

*p* Joh. 6. 60.

*q* Amos 7. 10.

*r* Prov. 22. 13.

*s* Num. 13. 3. 1

14. 14.

Neh. 9. 16, 17.

*t* Jer. 11. 10.

*u* Psal. 4. 6.

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x Job 22.17.  
y Mal.3.14.15

z Mic.2.7.  
I Tim.4.8.  
I Sam.2.30.  
\* Ezek.18.25.  
a I Per.4.4.  
Efa.8.18.  
Zech.3.8.  
I Cor.1.21.

b Hof.4.4.  
c Jer.2.27.  
Hof.5.5, 6.  
2 King.17.25,  
26.  
d *Qui gehennas  
metuit, nō pec-  
care metuit, sed  
ardere: ille autē  
peccare metuit,  
qui peccatū p-  
sum sicut ge-  
nas odit. Aug.  
Ep. 144. In ipsa  
inim voluntate  
peccat, qui non  
voluntate sed ti-  
more nō peccat,  
Idem con. 2. Ep.  
Pelag. l. 1. ca. 9.  
P. lib. 2. ca. 9.  
Non sicut ser-  
uū et timeo et odi,  
ita et iā patrē  
vercor, quē ti-  
mō & amo Cl.  
Alex. Strom. l. 2.*

guage of carnall men: *x What can the Almighty doe for us, say the wicked in Job? y It is in vaine to serve God. What profit haue we that haue kept his Ordinances, &c?* If wee must take our consciences along in all the busineses of our life, there will be no living in the world; notwithstanding z the Lord saith, that his words doe good to those that walke uprightly, that godlinesse hath the Promises even of this life; that God will honour those that honour him. Thirdly, as \* *Vnequall and unreasonable wayes, as a strange, a mad, and a foolish strictnesse, rather the me-  
teor of a speculative braine, than a thing of any reall ex-  
istence, rather votum than veritas, a wish or figment, than a solid truth.* And from such prejudices as these men grow to wrestle with the Spirit of Christ, to withstand his motions, to quench his suggestions, and to dispute against him. b *This people are as they that strive with the Priest,* such a bitter and unreconcilable enmity there is betwene the two seeds.

Secondly, we may observe, that notwithstanding this naturall averfenesse, yet many by the *Power of the Word* are wrought violently and *compulsorily* to tender some *unwilling services* to Christ, by the spirit of bondage, by the feare of wrath, by the evidences of the curse due to sinne, and by the wakefulnesse of the conscience. c *They have turned their backe unto me, and not their face, saith the Lord; that notes the disposition of their will. But in the time of their trouble, they will say, Arise and save us,* that notes their compulsory and unnaturall devotion. *They shall goe with their flockes and their heards,* that is, with their pretended sacrifices, and externall ceremonies to seeke the Lord; but they shall not finde him; hee hath withdrawn himselfe. As when the Lord sent Lions amongst the Samaritanes, then they sent to enquire after the manner of his worship, fearing him, but yet still serving their owne gods. But this compulsory obedience doth not proceed from d *a feare of sinne, but a feare of hell*

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bell. And that plainly appears e in the readinesse of such men to apprehend all advantages for enlarging themselves, and in making pretences to finch away and steale from the Word of Grace, in consulting with carnall reason to silence the doubts, to untie the knots, and to breake the bonds of the Conscience asunder, and to turne into every diverticle which a corrupted heart can shape, in taking every occasion and pretext to put God off, and delay the payment of their service unto him. Thus Felix i when he was frighted with the discourse of Saint Paul, put it off with pretence of some further convenient season; and the g unwilling Jewes in the time of reedifying the temple at Jerusalem, *This people say the time is not come, the time that the Lords house should be built*; in slighting the warnings and distinguishing the words of Scripture out of their Spirituall and Genuine purity, and so b *Behyng the Lord, and saying, It is not hee. The Word of the Lord, saith the Prophet, is to them a reproach, they have no delight in it*, that is, they esteeme mee when I preach thy Words unto them rather as a slanderer than as a Prophet. Wouldest thou then know the nature of thy devotion? Abstract all conceits of danger, all workings of the spirit of bondage, the feare of wrath, the preoccupation of Hell, the estuations and sweatings of a troubled conscience, and if all these being secluded, thou canst still afford to dedicate thy selfe to Christ, and be greedily ambitious of his Image, that is an evident assurance of an upright heart.

Thirdly, wee may observe, that by the power of the Word there may yet be further wrought in naturall men a certaine *Vellesty*, a languide and incomplete will, & bounded with secret reservations, exceptions, and conditions of its owne, which maketh it upon every new occasion mutable and inconstant. When l the Hypocriticall Jewes came with such a solemne protestation unto the Prophet *Jeremie, The Lord bee a true and faithfull*

witnesse

e Aug. de Noi.  
& Grat. cap. 57  
cont. 2. ep. Pel.  
l 3. c. 4. & To. 4  
l. de Spi. & iii.  
cap. ult.

f Act. 24. 25.  
g Hag. 1. 2.  
h Jer. 5. 12, 13.  
6. 10.

i Nec si per hypothesin à Deo potestatem acceperit faciendū ea que sunt prohibita citra ullam penā: sed nec si per suam suam habuerit, fore, ut Deum lateant que gerit in animū unquam inducet ut aliquid agat præter rectā rationē. Clem. Alex. Strom. l. 4.

k *Via, Aqvi.*  
par. 3 qu. 21  
art. 4. c. Semi  
sauciam hæc  
arg. hæc versa  
& jactare  
voluntatē, &c.  
Aug. co. sess.  
. 8. c. 8.

l Jer. 42. 3, 5, 6.  
20. 43, 2.

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witnesse betweene us, if we doe not according to all things for the which the Lord thy God shall send thee unto us, &c. I suppose they then meant as they spake, and yet this appeares in the end to have beene but a *velleitie* and *incomplete resolution*, a zealous pang of that secret hypocrisie which in the end discover'd it selfe, and brake forth into manifest contradiction: when *m Hazael* answer'd the Prophet, *Is thy servant a dog that hee should doe thus, and thus?* hee then meant no otherwise then he spake, upon the first representation of those bloody facts, hee abhorred them as belluine and prodigious villanies; and yet this was but a *velleity* and *fit of good nature* for the time, which did easily weare out with the alteration of occasions. When *Judas* asked Christ, *n Master is it I that shall betray thee?* (though a man can conceive no hypocrisie too blacke to come out of the hell of *Judas* his heart) yet possible, and peradventure probable it may bee that hearing at that time and beleeving that wofull judgement pronounced by Christ against his betrayer, *It had beene good for that man if hee had never beene borne*; hee might then upon the pang and surprizall of so fearefull a doome secretly and suddenly relent, and resolve to forsake his purpose of Treason; which yet when that storme was over, and his covetous heart was tempted with a bribe, did fearefully returne and gather strength againe. When the people returned and inquired early, and remembred God their Maker, they were in good earnest for the time. and yet that was a *velleity* and *ungrounded devotion*, their heart was not *right towards him*, neither were they *stedfast in his Covenant*. When *a Saul* out of the force of naturall ingenuity, did upon the evidence of *Dauids* integrity, who slew him not when the Lord had delivered him into his hands, relent for the time, and weepe, and acknowledge his righteoufnesse above his owne, hee spake all this in earnest as hee thought; and yet wee finde that hee afterwards returned to pursue him againe, and

was

*m = King 8. 13**n Mat. 26. 5.**o 1 Sam. 24. 16. 19.*

was once more by the experience of *Dauids* innocencie reduced into the same acknowledgement. The people in one place would have made Christ a King, so much did they seeme to honour him, and yet at another time when their over-plyable and unresolved affections were wrought upon by the subtile Pharisees, they cryed against him, as against a slave, Crucifie him, Crucifie him. So may it be in the generall Services of God, men may have wishings and wouldings, and good liking of the truth, and some faint and floating resolutions to pursue it: which yet having no firme roote, nor proceeding from the whole bent of the heart, from a through mortification of sinne and evidence of Grace, but from such weak and wavering principles, as may bee perturbed by every new temptation, like letters written in sand, they vanish away like a morning dew, and leave the heart as hard and scorched as it was before. The young man (whom for his ingenuity and forwardnesse Christ loved) came in a sad and serious manner to learne of Christ the way to Heaven: and yet we finde there were secret reservations which he had not discerned in himselfe, upon discovery whereof by Christ hee was discouraged and did repent of his resolution, *Marke 10. 21, 22.* The Apostle speaketh of a *Repentance not to bee repented of,* *2 Cor. 7. 10.* which hath firme, solid, and permanent reasons to support it, therein secretly intimating that there is likewise a *Repentance,* which rising out of an incomplete will, and admitting certaine secret and undiscerned reservations, doth upon the appearance of them flag and fall away, and leave the unfaithfull heart to repent of its repentance. *S. James* tells us that a *double-minded man, is unstable in all his wayes,* *Iam. 1. 8.* never uniforme nor constant to any rules. Now this division of the mind stands thus: The heart on the one side is taken up with the *pleasures of sinne for the present*; and on the other with the *desires of salvation for the future*; and now according

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ording as the workings and representations of the one or other are at the time more fresh and predominant, in like manner is sinne for that time either cherished or suppressed. Many men at a good Sermon, when the matter is fresh and newly presented, while they are looking on their face in a Glasse; or in any extremity of sicknesse, when the provisions of lust doe not relish for the present, when they have none but thoughts of salvation to depend upon, are very resolute to make promises, vowes, and professions of better living; but when the pleasures of sin grow strong to present themselves again, they returne like a man recover'd of an ague with more stomacke and greedinesse to their lusts againe. As water which hath been stop'd for a while rusheth with the more violence, when its passages are opened. A double heart is like the boles of a Scale, according as more weight is put into one or other, so are they indifferently over-ru'd unto either motion, up or downe. When I see a vapour ascend out of the earth into the Aire, how should I not thinke that it will never leave rising till it get up to Heaven? and yet because the motion is not naturall, but caused either by expulsion from a heat within, or by attraction from a heat without, when the cause of that ascent is abated, and the matter gathers together into a thicker consistence, it growes heavy and falls downe againe. Even such is the affection of those faint and unresolv'd desires of men who like *Agrippa* are but *half-perswaded* to beleve in Christ.

But now lastly we must observe, that in the day of Christ's Power, when hee by his Word and Spirit worketh effectually in the hearts of men, they are then made *free-will offerings*, *Totally willing* to obey and serve him in all conditions. The heart of every one stirreth him up, and his Spirit maketh him willing for the worke and service of the Lord, *Exod. 35. 11.* They *yeeld themselves* unto the Lord, and their members are weapons of righteousness unto him, *2 Chron. 30. 8. Rom. 6. 19.* They



offer and present themselves to God as a living Sacrifice; and therefore they are called *προσφορα*, an oblation sanctified by the holy Ghost, Rom. 12. 1. Rom. 15. 16. Therefore they are said to come unto Christ, by the vertue of his Fathers teaching, Ioh. 6. 45. To runne unto him, Esai. 55. 5. To gather themselves together under him as a common head, and to flow or flock together with much mutuall encouragement unto the mountaine of the Lord, Hof. 1. 11. Esai. 2. 2, 3. To waite upon him in his Law, Esai. 42. 4. To enter into a sure Covenant, and to write and seale it, Nehem. 9. 38. In one word, To serve him with a perfect heart, and with a willing minde, 1 Chron. 28. 9. when the heart is perfect, undivided, and goeth all together, the minde will be willing to serve the Lord.

This willingness of Christs people sheweth it selfe in two things: First, in begetting most cordiall and constant Enmitie against all the enemies of Christ, never holding any league or intelligence with them, but being alwayes ready to answer the Lord as David did Saul, *Thy servant will goe and fight with this Philistime*. He that is a voluntary in Christs armies is not disheartned with the potencie, policie, malice, subtlety, or prevailing faction of any of his adversaries. He is contented to denie himselfe, to renounce the friendship of the world, to bid defiance to the allurements of Satan, to smile upon the face of danger, to hate father, and mother, and land, and life, to be cruell to himselfe, and regardlesse of others for his masters service. Through honour and dishonour, through evill report and good report, through a Sea and a wilder nesse, through the hottest services, and strongest oppositions will he follow the Lambe whithersoever he goeth: though he receive the word in much affliction, yet he will receive it with joy too. Secondly, in begetting most loving, constant, and deare affections to the mercie, grace, glory, and wayes of God, an universal conformity unto

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unto Christ our Head, who was contented to take upon him the forme of a servant, to have his eare bored, and his Will subjected unto the Will of his Father. *I delight to doe thy will O my God, yea, thy Law is within my heart. Psal. 40. 8.* And as he was, so are all his in this world, of the same minde, judgement, Spirit, conversation, and therefore of the same will too.

Now this deare and melting affection of the heart toward Christ and his wayes, whereby the soule longeth after him, and hasteth unto him, is wrought by severall principles: First, by the *Conviction of our naturall Estate*, and a through humiliation for the same. *Pride is ever the principle of disobedience.* They were the proud men who said unto *Jeremie, thou speakest falsely, the Lord hath not sent thee, Jer. 43. 2.* And they were the proud men who hardned their necks, and withdrew the shoulder, and *would not heare*, and refused to obey, *Nehem. 9. 16. 17. 29.* A man must be first brought to deny himselfe before he will be willing to follow Christ, and to lug a crosse after him. A man must be first *humble himselfe before he walke with God, Mich. 6. 8.* The poore onely receive the Gospell. The hungry onely finde sweetnesse in bitter things. Extremities will make any man not onely willing, but thankfull to take any course wherein he may recover himselfe and subsist againe. When the soule findes it selfe in darkenesse, and hath no light, and be- gins to consider whither darknesse leads it; that it is even now in the mouth of Hell, under the paw of the roaring Lion, under the guilt of sinne, the curse of the Law, and the hatred and wrath of God, it cannot chuse but most willingly pursue any probability, and with most enlarged affections meete any tender of deliv- erance. Suppose we that a Prince should cause some bloody malefactor to be brought forth, should set be- fore his eyes all the rackes and tortures which the wit of man can invent to punish prodigious offenders withall,

and

and should cause him to taste some of those extremities: and then in the midst of his howling and anguish, should not onely reach out a hand of mercie to deliver him, but should further promise him upon his submission to advance him like *Ioseph* from the iron which enters into his soule, unto publike honour and service in the state, would not the heart of such a man be melted into thankfulness, and with all submission resigne it selfe unto the mercy and service of so gracious a Prince? Now the Lord doth not onely deale thus with sinners; doth not onely cause them by the report of his Word, and by the experience of their own guilty hearts, to feele the weight, fruitlesnesse, and shame of sinne, and the first fruits of that eternall vengeance which is thereunto due: nor onely set forth Christ before them as a rocke of redemption, reaching out a hand to save, and offering great and pretious promises of an exceeding, eternall, abundant weight of glory: but besides all this doth inwardly touch the heart by the finger of his Spirit, framing it to a spirituall and divine conformity unto Christ. How can the soule of such a man in these present extremities of horror, which yet are but the pledges of infinite more which must ensue; and in the evidence of so wonderfull and sweet promises, the seales of the eternall favour and fellowship of God, choose but with much importunity of affection to lay hold on so great a hope which is set before it, and with all readinesse and ambition of so high a service, yeeld up it selfe into the hands of so gracious a Lord, to be by him ordered and over-ruled unto any obedience?

Secondly, this *Willingnesse* of Christs People is wrought by a *spirituall illumination of minde*. And therefore the *Conversion* of sinners is called a *Conviction*, because it is ever wrought in us *Secundum modum iudicii* as we are reasonable and intelligent creatures. I take it (under favour and submission to better judgements) for a firme

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firm truth ; that if the minde of a man were once thorowly and in a spirituall manner ( as it becommeth such objects as are altogether spirituall ) possessed of the adequate goodnesse and truth which is in grace and glory, the heart could not utterly reject them ; for humane liberty is not a brutish, but a reasonable thing, it consisteth not in contumacie or head-strongnesse, but in such a manner of working, as is apt to be regulated, varied, or suspended by the dictates of right reason. The onely cause why men are not willing to submit unto Christ, is because they are not thorowly and in a manner fiteable to the spirituall excellencie of the things ; illightned in their minde. The Apostle often maketh mention of *(a) fulfilling and making full prooffe of our ministerie, and of preaching the Gospel fully, namely, with the evidenc of the Spirit and of power, and with such a mansifestation of the truth as it doth commendit selfe unto the conscience of a man. The (b) Word of God, saith the Apostle, is not yea and nay, that is, a thing that may be admitted or denied at pleasure, but such a word as hath no in-evidenc in it selfe, nor leaveth any uncertainty or hesitancie in a minde fitted to receive it. And as we may thus distinguish of Preaching, that there is an imperfect and a full preaching : so may wee distinguish of understanding the things preached, in some it is full, and in others but superficiall ; for there is a Twofold illumination of the minde, the one Theoreticall and meerey Notionall consisting in knowledge ; the other Practicall, experimentall, and spiritmall ; consisting in the irradiation of the soule by the light of Gods countenance, in such an apprehension of the truth as maketh the heart to burne thereby, when we know things as we ought to know them, that is, when the manner and life of our knowledge is answerable to the nature and excellencie of the things knowne, when the eye is spirituallly opened to be leev, and seriously to conclude that the things spoken are of most pretious and everlasting consequence*

a Col.4.17.  
Act.14.26.  
2 Tim.4.5.  
Roma.15.19.

b 2 Cor.1.18.

Luke 24.32.  
1 Cor.8.2.

quence to the soule, as things that concerne our peace with God. This is the *Learning of Christ*, the *teaching of the Father*, the *knowing of things which passe knowledge*, the *setting to the scale of our owne hearts that God is true*, the evidence of spirituall things not to the braine, but to the conscience. In one word, this is that which the Apostle calleth, *A spirituall Demonstration*. And surely in this case, the heart is never over-ruled contrary to the full, spirituall, and infallible evidence of Divine truths, unto a practicall judgement. Therefore the Apostle saith that *Eve being deceived* was in the transgression, and there is frequent mention made of the *deceitfulnesse of sinne*, to note that sinne got into the world, by *error and seduction*. For certainly the will is *ῥησιμον λογικον*, a *Rationall Appetite*, and therefore (as I conceive) doth not stirre from such a good as is fully and spirituallly represented thereunto, as the most universall, adequate, and unquestionable object of the desires and capacities of a humane soule; for the freedome and willing consent of the heart is not lawlesse, or without rules to moderate it, but it is therefore said to be free, because whether out of a true judgement it moove one way, or out of a false, another; yet in both it mooveth *naturally, secundum modum sibi competentem*, in a manner futable to its owne condition.

I Tim. 2. 14.

If it be objected that the heart being unregenerate is utterly averse unto any good, and therefore is not likely to bee made willing by the illumination of the minde. To this I answer, that it is true, the will must not onely be *mooved*, but also *renewed and changed*, before it can yeeld to Christ. But withall, that God doth never so fully and spirituallly convince the judgement, in that manner, of which I have spoken, without a speciall worke of grace thereupon, opening the eye, and remooving all naturall ignorance, prejudice, hesitancie, inadvertency, misperswasion, or any other distemper of the minde

Oportet non tantum moveri, sed etiam novam fieri, Prosper.

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which might hinder the evidence of spirituall truth. By which meanes he also frameth and fashioneth the will to accept, embrace, and love those good things, of which the minde is thus prepossessed.

Thirdly, this *willingnesse* of Christ's people is wrought by the *Communion* and *aspiration* of the *Spirit of Grace*, which is a *free spirit*, a *spirit of love*, and a *spirit of liberty*, a spirit which is in every faculty of man, as the soul and principle of its Christianity or Heavenly being and working. And therefore it makes every facultie *secundum modum sibi proprium*, to worke unto spirituall ends and objects. As the soule in the eye causeth that to see, and in the eare to heare, and in the tongue to speake: so the spirit of Grace in the minde causeth it rightly to understand, and in the will causeth it freely to desire Heavenly things; and in every faculty causeth it to moove towards Christ in such a way and manner of working, as is fiteable to its nature.

Fourthly, this *willingnesse* of Christ's people ariseth from the *apprehension* of Gods *deare love*, *bowels of mercy*, and riches of most unsearchable grace, revealed in the face of Jesus Christ to every broken and penitent spirit. Love is naturally, when it is once apprehended, an Attractive of love. And therefore it is that the Apostle *faith worketh by love*, that is, By faith first the heart is perswaded and affected with GOD'S Love unto us in Christ. *I live by the faith of the Son of God, who loved me, and gave himselfe for me, Gal. 2.20. Eph. 3.17.18* Being thus perswaded of his love to us, the heart is framed to *love him againe*: for who can be perswaded of so great a benefit as the remission of sinnes, and not be most deeply inflamed with the love of him, by whom they are remitted? 1. *Ioh. 4. 19. Luk. 7. 47.* and lastly by this reciprocal love of the heart to Christ, *faith becommeth effectuall*, to worke obedience and conformity to his will. *Love is the fulfilling of the Law*, he that loves God would with

Psal. 51. 21.  
2 Tim. 1. 7.  
2 Cor. 3. 17.

with all joyfulness fulfill every jot of Gods Law if it were possible; *This is the love of God*, saith the Apostle, *that we keepe his Commandements, and his Commandements are not grievous.* True love overcomes all difficulties, is not apt to pretend occasions for neglecting any service of God, nor to conceive any prejudices against it, but puts an edge and alacrity upon the spirit of a man, he can no more be said to love Christ, who doth not willingly undergoe his yoke, than that woman to love her husband who is ever griev'd at his presence, and delighteth more in the society of strangers.

Fifthly, this *willingness* of Christs people ariseth from the *beauty and preciousness of those ample Promises*, which by the love of Christ are made unto us. It is said of *Moses* that he did *chuse* (and that is the greatest act of willingness) rather to suffer affliction with the people of God, than to enjoy the pleasures of sinne for a season: and the ground of this willingness, was, *he had a respect unto the recompence of the reward*, Heb. 11. 25. 26. so Christ endur'd the Crosse, and despised the shame, that is, the shame (which would much have stagger'd and disheartned an unresolv'd man) was no prejudice or discouragement unto him, to abate any of his most willing obedience, and the motive was, *for the joy that was set before him*, Heb. 12. 2. And Saint Paul professeth of himselfe that he *pressed forward*, he was not onely willing, but importunate and contentious to put forth all his spirits, and like riders in a race to rouse up himselfe in a holy fervour and emulation, and all this was *for the Price of the high calling of God in Christ Iesus*, which was, as it were, before his face in the Promises thereof, *Philippians* 3. 14. so the Apostle assureth us, That a Christians Hope to be like unto Christ hereafter, will cause him to purifie himselfe even as he is pure, 1. *Iob.* 3. 3. when a man shall sit downe and recount with *David*, what God hath done for him already, *Who am I,*

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O Lord God, and what is my house, that thou hast brought me hitherto? And what GOD hath further promised to doe for him more. Thou hast also spoken of thy servant's house for a great while to come. Of a childe of wrath, thou hast called me to an inheritance of the Saints in light; and into the fellowship of more glory than can be shadowed forth by all the lights of heaven, though every Star were turned into a Sunne; I say, when the soul shall thus recount the goodnesse of God, how can it but be wonderfully enlarged with thoughts of thankfulness, and grieved at the slow and narrow abilities of the other parts to answer the urgent and wide desires of a willing soule.

Sixthly, this *willingnesse* of Christs people ariseth from the experience of that *peace, comfort, life, liberty, triumph and security* which accompanieth the Spirit and the service of Christ. Nothing makes a man more fearefull of warres, than the dangers and hazards which are incident thereunto. But if a man can serve under such a Prince, whose employments are not onely honourable, but safe; if he, who is able and faithfull to make good his words, promise us that none either of the stratagems or forces of the enemy shall doe us hurt, but that they shall flie before us, while we resist them: who would not be a *Voluntary* in such services as are not liable to the casualties and vicissitudes which usually attend other warres, wherein he might fight with safety, and come off with honour? *David* had experience of Gods power in delivering him from the Lion and the Beare, and was well assured that that God who was carefull of sheepe, would be more pitifull to his people *Israel*; and that made him with much willingnesse ready to encounter *Goliath*, whose assurance was onely in himselfe and not in God. When a man shall consider what God might have done with him, he might have sent him from the wombe to Hell, depriv'd him of the means of grace, left him to the rebellion



rebellion and hardnesse of his evill heart, and to the rage of Satan, burnt his bones, and dried up his bowels with the view of that wrath which is due to sinne, and what he hath done with him ; he hath called him to the knowledge of his will, refreshed him with the light of his Countenance, heard his prayers, given an issue to his temptations, and a reviving out of bondage, fastned him as a naile in his holy place, given him his favour which is better than light, and spoken of his servant for a long time to come ; O how readily will the spirit of such a man conclude, Lord, according to thine owne heart hast thou done all this unto me, and I have found so much sweetnesse in thy service above all mine owne thoughts or expectations, that now, O Lord, my heart is prepared, my heart is prepared, I will sing and rejoyce in thy service.

Lastly, this *willingnesse* of Christs people ariseth from that excellent *beauty and attractive vertue* which is in holinesse. *Thy Law is pure, therefore thy servant loveth it.* And therefore we finde Christ and his Church doe kinde the coales of love, and stirre up those flames of mutuall dearnessse towards one another, do cherish those longing, languishing, and ravished affections, and suspirings of hearts, by the frequent contemplations of each others beautie. *Behold, thou art faire my love, behold, thou art faire, thou hast Doves eyes, Behold, thou art faire my beloved, yea pleasant, &c. Cant. 1.15, 16.* These are the principles of that great devotion and willingnesse which is in the people of Christ unto his service.

And hereby we may make triall of the truth of that profession, subjection, and obedience which we all pretend unto the Gospell of Christ. It is then onely found when it proceeds from a willing and devoted heart, from purpose, fervour and earnestnesse of spirit ; for as God in mercy accounts *the will for the deed* ; because where there is a willing minde there will certainly be all answerable

Act. II. 23.

Rom. 12. 11.

Gal. 4. 18.

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\* Qui perspicit apud se pariam fuisse virtutem, reddet pro utroque mercedē. Nunquid Cain cum Deo munus offerret j. m. per eum ratifratrē? & tam n. paritidummente conceptū Deus providus ante damnavit, ut illis cogitatio preva & perniciosa conceptio Deo providente prospēcta est: ita & in Dei servis, apud quos confessio cogitatur, & martyriū mē e concipitur, animus ad bonum delectus, Deo judice coronatur. Aliter martirio animum cessat, aliud animo d. fuisse martyrū -- rec enim sanguine estū que it Deus, sic ficē. Cypri. de meri. Neq; enim in

nable endeavours to execute that will, and to reduce it into act, so he esteemes the deed nothing without the \* will: Cain and Abel did both sacrifice, it was the heart which made the difference betweene them: let the outward conversation be what it will, yet if a man regard iniquitie in his heart, God will not heare him. *Gravius est diligere peccatum quam facere*: It is a worse token (saith Gregorie) of an evill man to love sinne, then to commit it, for that it may be committed out of temptation and infirmity, and so may be either in part the sin of another that tempteth us, or at least not the sinne of our whole selves but of those remainders of corruption which dwell within us. But *our love is all our own*, Satan can but offer a temptation, the heart it selfe must love it: and love is strong as death, it worketh by the strength of the whole man, and therefore ever *such as the will is* (which is the seat of love.) *such is the service too*. And the reason is: First, because the *will is the first moover*, and the master-wheele in spirituall workes, that which regulateth all the rest, and keepeth them right and constant; that which holdeth together all the faculties of the soule and body in the execution of Gods will. In which sense, amongst others I understand that of the Apostle, *That love is the bona of perfection*, because when love resideth in the heart, it will put together every facultie to do that work of God perfectly which it goes about. And therefore by a like expression it is called *The fulfilling of the Law*, because love aimes still at the highest, and at the best in that thing which it loves, it is ever an enemy to defects. He that loves learning will never stop, and say I have enough, in this likewise love is as death. And he that loves grace, will be still *Ambitious to abound* in the worke of the Lord, and to presse forward unto perfection, to make up that which is wanting to his faith, to

sacrificiis quae Abel & Cain primi obtulerunt munera eorum Deus, sed corda imuebatur, ut ille placeret in manere qui placebat in corde. Idem de Orat. Domini.

be sanctified thorowout, to bring forth more fruit, to walke in all pleasing, to be holy, and unblameable, and unproveable, without spot or wrinkle. It is an absurd thing in religion to dote upon mediocrities of grace; *in eo non potest esse nimium, quod esse maximum debet*; He that with all the exactnesse and vigour of his heart, can never gather together all grace, can surely never have too much. In false religions no man so much magnified as he that is strictest: that Papist which is most cruell to his flesh, most assiduous at his beads, most canonically in his houres, most macerated with superstitious penance, most frequently prostrated before his idols, is of all other most admired for the greatest Saint. O why should not an holy strictnesse be as much honoured as a superstitious? why should not exactnesse, puritie, and a contending unto perfection, be as much pursued in a true as in a false religion? Why should not every man strive to be filled with grace, since he can never have enough till he have it all, till he is brim-full? He that truly loves wealth, would be the richest; and he that loves honour, would be the highest of any other: certainly Grace is in it selfe more lovely than any of these things. Why then should not every man strive to be most unlike the evill world, and to be more excellent than his neighbour, to be holy as God is holy, to be as Christ himselfe was in this world, to grow up in unitie of faith, and in the knowledge of him, unto a perfect man? Certainly, if a man once set his will and his heart upon Grace, he will never rest in mediocrities; he will labour to abound more and more, he will never thinke himselfe to have apprehended, but forgetting the things which are behinde, he will reach forth to those things which are before him, for all the desires of the heart are strong, and will over-rule any other naturall desire. The griefe of *Dauids* heart made him forget to eate his bread. The desire of *Christ's* heart to convert the Samaritan woman, made him carelesse of

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his owne hunger. It is my meat to doe the will of him that sent me, and to finish his worke. A true heart will goe on to finish the worke which it hath begunne. *The wicked sleep not*, saith *Salomon*, *except they have done mischiefe*; And the enemies of *Saint Paul* provided to stop the clamours and demands of an empty stomacke with a solemne vow that they would neither eate nor drinke till they had slaine *Paul*. Lust never gives over till it finish sinne, and therefore the Love of Christ should never give over till it finish Grace.

Judg. 5 2, 9.

Secondly, because *God is more honored in the obedience of the will* than of the outward man. Humane restraints may rule this, but nothing but Grace can rule the other; for herein we acknowledge God to be the searcher of hearts, the discerner of secret thoughts, the Judge and Lord over our consciences. *Whatsoever ye doe* (saith the Apostle) *doe it heartily as to the Lord, and not to men*. Noting unto us that a man doth never respect the Lord in any service which cometh not willingly, and from the inner man. Now he worketh in vaine, and loseth all that he hath wrought, who doth not worke for him who is master of the businesse he goes about, and who onely doth reward it. Therefore saith the Apostle, *Doe it heartily as to the Lord, knowing that of the Lord you shall receive the Reward of the Inheritance, for you serve the Lord Christ*. He onely is the pay-master of such kinde of worke, and therefore doe it onely as to him, so that he may approve and reward it.

Before I leave this point touching the willingnesse of Christ's people, here is a great case, and of frequent occurrence to be resolved, Whether those who are truly of Christ's people may not have feares, torments, uncomfortablenesse, wearinesse, unwillingnesse in the wayes of God? *Saint Iohn* in generall states the case, *There is no feare in love, but perfect love casteth out feare: Because feare hath torment, 1 Ioh. 4. 18.* so that it seemes where  
there

there is torment, and wearinesse, there is no love: for the clearing of this case, I shall set downe some few positions.

First, in generall, where there is true obedience there is ever a *willing and a free spirit*, in this degree at the least, a most deepe desire of the heart, and serious endeavour of the spirit of a man to walke in all well-pleasing towards God: a longing for such fulnesse of Grace, and enlargement of soule as may make a man fit to runne the way of Gods Commandements.

Secondly, where there is this *will*, yet there may upon other reasons be such a *fear* as hath paine and torment in it, and that in two respects: First, there may be a *fear* of Gods wrath, the soule of a righteous man may be surpriz'd with some glimpses and apprehensions of his most heaue displeasure, he may conceive himselfe set up as Gods *marke* so shoot at, *Iob. 7. 20.* that the *poysoned arrowes and terrors of the wrath of God doe stick fast upon him*, *Iob 6. 4.* that *his transgressions are sealed up and reserved against him*, *Iob 14. 17.* The hot displeasure of the Lord may even *vex his bones*, and make his soule sore within him, *Psal. 6. 1. 2, 3.* He may conceive himselfe *forgotten and cast out by God*, surpris'd with fearefulness, trembling, and the horrour of death, *Psal. 13 1. Psal. 55. 4, 5.* Christ may withdraw himselfe and be gone, in regard of any comfortable and sensible fruition of his fellowship, and in that case the soule may faile and seeke him but not finde him, and call upon him but receive no answer, *Cant. 5. 6.* A man may feare the Lord, and yet be in darkenesse, and have no light, *Eesai. 50. 10.* Secondly, there may be a great *fear* even of performing *spirituall duties*. A broken and dejected man may tremble in Gods service, and upon a deepe apprehension of his owne unworthinesse, and erroneous applying of that sad expostulation of God with wicked men, *What hast thou to doe to take my Covenant in thy mouth?*

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mouth? *Psal. 50. 16.* And, what hath my beloved to do in mine house, seeing she hath wrought lewdnesse with many? *Ier. 11. 15.* he may be startled, and not dare adventure upon such holy and sacred things without much reluctancie, and shame of spirit. *O my God, saith Ezra, I am ashamed and blush to lift up my face to thee my God: for our iniquities are increased over our heads. Ezra 9. 6.* Thus it is said of the poore woman who upon the touch of Christs garment had bene healed of her bloody issue, That *she came fearing and trembling, and fell downe before Christ, and told him the truth, Mark 5. 33.* But yet great difference there is betweene this feare of the Saints, and of the wicked. The feare of the wicked ariseth out of the evidences of the guilt of sinne, but the feare of the Saints from a tender apprehension of the Majesty of God, and his most pure eyes which cannot endure to behold uncleannesse (which made *Moses* himselfe to tremble, *Act. 7. 32.*) and out of a deepe sense of their own unworthinesse to meddle with holy things. And such a feare as this may bring much uncomfortablenesse and distraction of spirit; but, never at all any dislike or hatred of God, or any stomacke-full disobedience against him. For as the feare of the soule deterres, so the necessity of the precept drives him to an endeavour of obedience and wel-pleasing. Slavish feare forceth a man to do the duty some way or other, without any eye or respect unto the manner of doing it. But this other which is indeed a filiall, but yet withall an uncomfortable feare, rather disswades from the dutie it selfe, the heart being so vile; and unfit to performe so precious a dutie in so holy a manner as becomes it.

Thirdly, as the Saints may have feare and uncomfortablenesse (which are contrary to a free spirit) so they may have a wearinesse and some kinde of unwillingnesse in Gods service. Their spirits like the hands of *Moses* in the mount may faint and hang downe, may be damp'd  
with

with carnall affections, or tired with the difficulty of the worke, or pluck'd back by the importunity of temptations, so that though they beginne in the spirit, yet they may be bewitched and transported from a through-obedience to the truth, *Gal. 3. 1, 3.* A deadnesse, heaviness, insensibility, unactiveness, confutednesse of heart, unpreparednesse of affections, insinuation of worldly lusts and earthly cares may disfract the hearts, and abate the cheerfulness of the best of us. And hence come those frequent exhortations to stirre up our selves, to prepare our hearts to seeke the Lord, to whet the Law upon our children, to exhort one another, lest the deceitfulness of sinne harden us, to be strong in the Grace of Christ, not to faint or be weary of well-doing, and the like. All which, and sundry like intimate a sluggishnesse of disposition, and naturall bearing backe of the will from Gods service.

Fourthly, the *Proportion* of this discomfort and weariness ariseth from these grounds: First from the *strength of these corruptions* which remaine within us: for ever so much fleshlinesse as the heart retaines; so much bias a man hath to turne him from God and his waies, so much clog and encumbrance in holy duties. And this remainder of flesh is in the will as well as in any other faculty to indispose it unto spirituall actions, as it is in our *members* that we cannot do the things we would, *Gal. 5. 17.* so in proportion it is in *our wills*, that we cannot with all our strength *desire* the things which we should, and therefore *David* praiseth God for this especiall Grace, Who am I, and what is my people, that we should be able *so offer so willingly after this sort?* for all things come of thee, and of thine own have we given thee, *1 Chro. 29. 14.*

Secondly, from the dulnesse or sleepinesse of Grace in the heart, which without daily reviving, husbanding, and handling will be apt to contract a rust, and to be over-

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over-growne with that bitter roote of corruption within. As a bowle will not moove without many rubs and stops in a place overgrown with grasse, so the will cannot move with readinesse towards God, when the Graces which should actuate it are growne dull and heavie. A rustie key will not easily open the locke unto which it was first fitted; nor a neglected Grace easily open or enlarge the heart.

Thirdly, from the violent importunity and *immodesty of some strong temptation*, and unexpellible suggestions, which frequently presenting themselves to the spirit doe there beget jealousies to disquiet the peace of the heart: for Satans first end is *to rob us of Grace*, for which purpose he heartneth our lusts against us: but his second is *to rob us of Comfort*, and to tossé us up and downe betweene our owne feares and suspicions: for unwearied and violent contradictions are apt to beget wearinesse in the best. Consider him that endured such contradiction of sinners against himselfe, saith the Apostle, *lest ye be wearied and faint in your mindes, Heb. 12.3.*

Fourthly, from the *present weight of some heavie fresh sinne*, which will utterly indispose the heart unto any good. As we see how long security did surprize *David* after his murther and adulterie. Thus as *Jonah* after his flight from God, fell asleepe in the ship: so stupiditie and unaptnesse to worke is ever the childe of any notable and revolting sinne. When the conscience lieth bleeding under any fresh sinne it hath first a hard taske to goe through in a more bitter renewing the teares of repentance. And hard workes have for the most part some feares and reluctancies in the performing of them. Secondly, it hath not such boldnesse and assurance to be welcome to God. It comes with shame, horror, blushing and want of peace, and so cannot but finde the greater conflict in it selfe. Thirdly, sinne diswonts a man from God, carries him to thickets and bushes. The soule loves



not to be deprehended by God in the company of Satan or any sinnefull lust. That childe cannot but feele some struglings of shame and unwillingnesse to come unto his father, who is sure when he comes to be upbraided with the companions which he more delights in.

Fifthly, from the *proportions of the desertions of the spirit*: for the Spirit of God bloweth where and how he listeth; and it is he that worketh our wils unto obedience. If he be grieved and made retire, (for he is of a delicate and jealous disposition) if he turne his winde from our sailes, alas, how slow and sluggish will our motion bee? How poore our progresse? Upon these and severall other the like grounds, may the best of us bee possessed with feares, discomforts, and unwillingnesse in Gods service. But yet

Fiftly, none of all this takes off the *will à Toto*, though it doe *à Tanto*, but that the faithfull in their greatest heavinesse and unfitnesse of spirit, have yet a stronger byas towards God, than any wicked man when he is at best: for it is true of them in their lowest condition, that they *Desire* to feare Gods name. *Nehem.* 1. 11. That the *desire* of their soule is towards the remembrance of him *Esay* 26. 8. that they are seriously displeased with the distempers and uncomfortableness of their spirit, *Psal.* 42. 5. that they long to be enlarged, that they may run the way of Gods Commandements, *Psal.* 119. 32. That they *set their affection* unto God and his service, *1 Chron.* 29. 3. That they *prepare their hearts* to seeke the Lord God, *2 Chron.* 30. 19. That they *strive, groane, wrestle*, and are unquiet in their dumpes and dulnesse, earnestly contending for ioy and freedome of Spirit, *Psal.* 51. 8, 11, 12. In one word, that they dare not omit those duties, which yet they have no readinesse and disposednesse of heart to performe; but when they cannot doe them in *alacrity*, yet they doe them in *obedience*, and serve the Lord when he hideth his face from them. *I said, I am cast*

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cast out of thy sight, yet I will look againe towards thy holy Temple, Ionah 2. 4. He that feareth the Lord will obey his voice, though he walke in darkenesse, and have no light, Esay. 50. 10. So then the faithfull have still thus much ground of comfort, that God hath their wils alwayes devoted and resign'd unto him, though thus much likewise they have to humble them too, the dayly experience of a backe-sliding and tired spirit in his service; and should therefore be exhorted to stirre up the spirit of grace in themselves, to keepe fresh and frequent their communion with Christ. The more acquaintance and experience the heart hath of him, the more abundantly it will delight in him, and make haste unto him, that it may with Saint Paul apprehend him in fruition, by whom it is already apprehended, and carried up unto heavenly places in assurance and representation. As long as we are here, there will be something lacking to our faith, some mixture of unbelief and distrust with it, 1 Thess. 3. 10. Mark 9. 24. corruptions, temptations, afflictions, trials, will be apt to beget some feares, discomforts, wearinesse, and indisposednesse towards Gods service. The sense whereof should make us long after our home, with the Apostle grone, and wait for the adoption, even the redemption of our bodies, for the manifestation of the sons of God, (for though we are now sonnes, yet it doth not appeare what we shall be, 1 Ioh. 3. 2.) should make us pray for the accomplishment of his promises, for the hastening of his Kingdome, where we shall be changed into an universall spiritualnesse, or purity of nature, where those reliques of corruption, those struglings of the law of the members against the law of the minde shall be ended, those languishings, decays, ebbes and blemishes of grace shall be removed, where all deficiencies of grace shall be made up, and that measure and first fruits of the Spirit which we here receive, shall be crowned with fulnesse, and everlasting perfection. Here we

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are likewise the stones and other materials of *Salomons* Temple, but in the act of fitting and preparation, no marvell if we be here crooked, knotty, uneven, and therefore subject to the hammer, under blowes and buffets. But when we shall be carried to the heavenly building which is above, and there laid in, there shall be nothing but smoothnesse and glory upon us, no noise of hammers, or axes, no dispensation of Word or Sacraments, no application of censures and severity; but every man shall be filled with the fulnesse of God, Faith turned into sight, Hope turned into fruition, and Love everlastingly ravished with the presence of God, with the face of Jesus Christ, with the fulnesse of the Holy Spirit, and with the communion and society of all the Saints. And so much for the first observation out of the third particular, concerning the *willingnesse of Christs people.*

There was further therein observed the *Principle* of this *Willingnesse*, [*In the day of thy power, or, of thine armies*] that is, when thou shalt send abroad Apostles, and Prophets, and Evangelists, and Doctours, and Teachers for evidencing of the Word and Spirit unto the consciences of men. Whence we may secondly observe, that the [*Heart of Christs people is made willing to obey him by an act of Power,*] or by the strength of the Word and Spirit. It is not barely *enticed*, but it is *conquered* by the Gospel of Christ, 2 *Cor.* 10. 4, 5, And yet this is not a *compulsory conquest* (which is utterly contrary to the nature of a reasonable will, which would cease to be it selfe, if it could be compell'd) but it is an *effectuall conquest*. The will (as all other faculties) is dead naturally, in trespasses and sins: And a dead man is not raised to life againe by any *enticements*, nor yet compell'd unto a condition of such exact complacency, and suteableness to nature by any act of *violence*. So then a man is made *willingly subject* unto Christ, neither by *meere morall persuasions*, nor by any *violent impulsions*; but by a  
*power,*

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power, in it selfe *supernaturall, spirituall, or Divine*, and in its manner of working *sweetly tempered to the disposition of the will*, which is never by grace destroyed, but perfected. Therefore the Apostle saith, that it is *God who worketh in us to will and to doe*, *Phil. 2. 13.* first, he frameth our will according to his owne (as *David* was said to be a man *after Gods own heart*) and secondly, by that will, and the imperate acts thereof, thus sanctified and still assisted by the spirit of grace, he setteth the other powers of nature on worke in further obedience unto his Will. And therefore the Prophet *David* praised God that had enabled him and his people *to offer willingly* unto the service of Gods house, and prayeth him that he would ever keepe that willing disposition in the imaginations and thoughts of the hearts of his people, *1 Chron. 29, 14, 18.* Therefore, the Apostle saith, that *Our faith standeth not in the wisdom of men, but in the power of God*, *1 Cor. 4.5.* Therefore likewise it is called *The faith of the operation of God who raised Christ from the dead*, *Col. 2. 12.*

For the more distinct opening and evidencing this point, how Christs people are made *Willing by his power*, I will onely lay together some brieve positions, which I conceive to be thereunto pertinent, and proceed to that which is more plaine and profitable. First, let us consider the *nature of the will*, which is, to be a *Free agent or moover*, to have *ex se*, and within it selfe an *indifferencie* and *undeterminatenesse* unto severall things; so that when it moves or not moves, when it moves one way or other, in none of these it suffers violence, but workes according to the condition of its owne nature.

Secondly, we may note that this indifferency is two-fold, either habitually, belonging to the constitution of the will, which is nothing else, but an originall aptitude, or intrinsecall non-repugnancy in the will, to moove unto contrary extremes, to worke, or to suspend its own working;

working; or else actual, which is in the exercise of the former, as objects present themselves, & this is twofold, either a freedom to good, or evil, or a freedom to wil, or not to wil.

Thirdly, notwithstanding the will be in this manner free, yet it may have his freedom in both regards so determined, as that in such or such a condition, it cannot do what it should, or forbear what it should, or cannot do what it should not, nor forbear what it should not. Man fallen without the Grace of God, is free onely unto evill, and Christ in the time of his obedience was free wholly unto good. Man free to evill, but yet so, as that he onely doth it voluntarily, he cannot voluntarily leave it undone. Christ free onely to good, yet so, as that he doth it most freely, but could not freely omit the doing of it.

Fourthly, the will worketh not in this condition of things unto moral objects without some other concurrent principles which sway and determine it severall wayes; so that the will is *principiū quod*, the faculty which moves, and the other *principium quo*, the quality or vertue by which it moves. And these qualities are in naturall men the *flesh* or the originall concupiscence of our nature, which maketh the motions of the will to be *σὺν τῷ σάρκα*, the will of the flesh; and in the regenerate, the *Grace and Spirit of Christ*, so farre forth as they are regenerate.

Fifthly, as the will is ever carried either by the flesh or the spirit to its objects, so neither to the one or the other, without the preceding conduct and direction of the practicall judgement, whether by grace illightned to judge aright, or by corrupt affections bribed and blinded to misguid the will; for the will being a rationally appetite, never moveth but *per modū iudicij*, upon apprehension of some goodnes and convenience in the thing whereunto it moves.

Sixthly, the judgement is never throughly illightned to understand Spirituall things in that immediate and ample beauty and goodnesse which is in them, but onely by the Spirit of Christ, which maketh a man to have the

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selfe-saine minde, judgement, opinion, and apprehension of Heavenly things which he had; so that Christ and a Christian do *in seipſis*, think the same thing, as the Apostle speaks, *Phil. 2.5*. By the which Spirit of grace, working first upon the judgement to rectifie that, and to convince it of the evidence and necessity of that most universall and adequate good which it presenteth, the whole nature is proportionably renew'd, and Christ formed aswell in the will and affections, as in the understanding. As the body in the wombe is not shaped by peecemeale, one part after another, but altogether by proportionable degrees and progresses of perfection. So that at the same time when the Spirit of grace by an act of Heavenly illumination is present with the judgement of reason to evidence, not the truth onely, but the excellency of the knowledge of Christ thereunto, it is likewise present by an act of Heavenly persuasion, and most intimate allurement unto the will and affections, sweetly accommodating its working unto the exigence and condition of the faculties, that they likewise may with such liberty and complacency as becomes both their owne nature, and the quality of obedience required, apply themselves to the desire and prosecution of those excellent things which are with so spirituall an evidence set forth unto them in the ministry of the Word. As by the same soule the eye seeth, and the eare heareth, and the hand worketh: so when Christ by his Spirit is formed in us, (for the Spirit of Christ is the *Actus primus*, or soule of a Christian man, that which animateth him unto an heavenly being and working) every power of the soule and body is in some proportionable measure enabled to worke *suo modo*, in such manner as is convenient and proper to the quality of its nature, to the right apprehension and voluntary prosecution of spirituall things. The same Spirit which by the word of Grace doth fully convince the judgement, and let the light of the know-

Rom. 8. 9, 10.

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I Cor. 6. 17.

ledge of the glory of God shine upon the mind; doth by the same word of grace proportionably excite, and assist the will to affect it, that as the understanding is elevated to the spirituall perception, so the will likewise is enabled to the spirituall love of Heavenly things.

By all which we may observe that this working of the Spirit of grace, whereby we become voluntaries in Christs Service, and whereby he worketh in us both to will and to do those things which of our selves we were not obedient unto, neither indeed could be, is both a sweet and powerfull work; as in the raising of a man from the dead (to which in the Scriptures the renewing of a sinner is frequently compared) there is a work of great power, which yet being admirably suteable to the integrity of the creature, must needs bring an exact complacency and delight with it. We may frequently in holy Scriptures observe, that of the same effect severall things may be affirmed by reason of its connexion unto severall causes, and of the severall casualties or manners of concurrence with which those severall causes have contributed any influence unto it. As the obedience of Christ was of all other the most free and voluntarie service of his Father; if we consider it with respect unto his most Holy, and therefore most undistracted, and unhindered will: (for if it were not voluntary, it were no obedience) and yet notwithstanding it was most certain and infalible, if we consider it with respect to the sanctitie of his nature, to the unmeasurableness of his unction; to the plenitude of his uneducible and unerring Spirit, to the mystery of his hypostaticall union, and the communication of properties betweene his natures, whereby what-ever action was done by him, might justly be called the action of God, in which regard it was impossible for him to sinne. In like manner, the passive obedience of Christ was most free and voluntary, as it respected his owne will, for he troubled himselfe, he humbled

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\* For if *Assuerus* the husband of *Esther*, were the same, who was father to *Darius* the Median, *Dan. 9. 1.* (as *Melchior Canus* l. 11. c. 7. §. 308. thinketh (then it is plain that the utter desolation of the Jewswold have prevented their restitution under *Cyrus*, who was grādchild to that *Assuerus*. And if, as others, we take him to have been *Cambyses*, the son of *Cyrus* or *Darius Hytaspis* (as *ar. lib. 2. & Tirinus* in *Ester. c. 1.*) or *Xerxes* son to *Darius* (as *Ge. nebrard. l. 2. p. 331. Iun: in Ex. 4. 6. Ester. 1. 1. Helvicus Scal. Eméd. ep. l. 6*) or *Artaxerxes Longimanus*. (as *Bellarmin. l. 1. de verbo Dei. c. 7. Et de scriptoribus verb. Mardochæus, p. 32.*) or *Artaxerxes Mnemon*. (as *Tornielus An. mun. 3651. sect. 1.* Then we must note, that though the restoring of the Captivity, began in *Cyrus Esa. 44. 28.* yet it was not accomplished on the sudden. Since above 100. yeeres after, *Artaxer. Longim.* published an Edict. *Exr. 7. 12.* like that of *Cyrus, Exr. 1. 3.* to give liberty for building the City, and for every one of the Jewes that were willing to returne into their own countrey againe.

bled and emptied himselfe, he laid downe his ownelife, he became obedient unto death, even the death of the Crosse; and yet, thus it was written, and thus it behoved or was necessary for Christ to suffer, if we respect the predetermine counsell and purpose of God, who had so ordained, *Act. 4. 28.* God would not suffer a bone of Christs to be broken, and yet he did not disable the fouldiers from doing it, for they had still as much strength and liberty to have broken his, as the others who were crucified with him, but that which in regard of the truth and prediction of holy Scriptures was most certainly to be fulfilled, in regard of the second causes by whom it was fulfilled was most free and voluntary. We finde what a chaine of meere casualties and contingencies (if we looke onely upon second causes) did concurre, in the offence of *Vashti*, in the promotion of *Esther*, in the treason of the two Chamberlaines, in the wakefulnesse of the King, in the opening of the Chronicles, in the acceptance of *Esthers* request, and in the favour of the King unto her, and all this ordered by the immutable and efficacious providence of God (which moderates and guides causes and effects of all sorts to his owne fore-appointed ends) for the deliverance of his people from that intended slaughter determined against them, the execution whereof, would in part have voided that great promise of their returning out of captivity after seventie yeeres: with relation unto which promise their deliverance at this time was in regard of Gods Truth and purpose necessary; though in regard of second causes brought about by a cumulation of contingencies. In like manner, when the hearts of men do voluntarily dedicate



and submit themselves to the Kingdome of Christ, if we looke upon it with relation unto the spirit of Grace, which is the *principium quo*, the formall vertue whereby it is wrought; so it is an effect of power; and as it were, an act of conquest; and yet looke upon it with relation unto the heart it selfe, which is *Principium quod*, the materiall efficient cause thereof, and so it is a most free, sweet, connaturall action, exactly temper'd to the exigencie of the second cause, and proceeding there-from with most exact delight, answerably to the measure of the Grace of illumination, or spirituall evidence in the minde, whereby our naturall blindenesse, prejudices, and mispersuasions may be remov'd: and to the measure of the Grace of excitation, assistance, and co-operation in the heart, whereby the naturall frowardnesse and reluctancy thereof may be subdued.

In one word, there are but three things requisite to make up a free and voluntarie action. First, it must be *cum iudicio rationis*, with a preceding judgement. Secondly, it must be *cum indifferentia*, there must be an internall indeterminatenesse and equall disposition of it selfe unto severall extremes. Thirdly, it must be *cum dominio actus*, the will must have the power of her owne worke. And all these three doe sweetly consist with the point of the Text, That the heart is made willing to obey Christ by an act of power:

For first, this power we speake of is onely the power of the Word and Spirit, both which doe alwayes worke in the ordinary course of Gods proceeding by them with men, *secundum iudicium*, by a way of judgement and conviction, by a way of teaching and demonstration, which is suteable to rationall facultie.

Secondly, which way soever the will is by the Spirit of Grace directed and perswaded to move, it still retaines an habituall or internall habitude unto the extremes, so that if it should have moved towards them, that motion

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would have beene as naturall and futeable to its condition, as this which it followeth; for the determination of the act is no extinguishment of the libertie thereunto.

Thirdly, when the Spirit by the power of the word of Grace doth worke the will in us, yet still the will hath the dominion of its own act, that is, it is not servilely, or compulsorily thereunto overswayed, but worketh, *ex motu proprio*, by a selfe-motion, unto which it is quickened and actuated by the sweetnesse of divine Grace, as the seed of that action, according to that excellent knowne speech of Saint *Augustine*, *Certum est nos velle cum volumus, sed Deus facit ut velimus*. Thus we see how the subjection of Christ's people unto his kingdome is a voluntary act in regard of mans will, and an act of power in regard of Gods Spirit inwardly illighting the minde with the spirituall evidence, not onely of the truth, but the excellency and superlative goodnesse of the Gospell of Christ; and inwardly touching the heart, and framing it to a lovely conformity and obedience thereunto.

The ground of this point why there is an act of power required to conquer the wils of sinners unto Christ, is that notable enmity, stoutnesse, reluctancie, rebellion, wearinesse, averfenesse; in one word, fleshlinesse which possesseth the wils of men by nature: such forwardnesse unto evil, so much frowardnesse against good, such a spring and byas from private ends, and worldly objects, such feares without, such fightings within, such allurements on the right hand, such frownes and affrightments on the left; such depths of Satan, such hellish and unsearchable plots of principalities and powers, to keepe fast and faithfull to themselves this chiefe mistris of the soule of man; such flie and soaking, such furious and fiery temptations, to flatter or to fright it away from Christ; such strong prejudices, such deepe reasonings, such high imaginations, such scornfull and meane conceits of the purity and power of the wayes of Christ, such  
deceit-

deceitfulnesse of heart; such mis-perfwasions and presumptions of our present peace, or at least of the easinesse of our future reformation, such strong surmises of carnall hopes which will be prevented, or worldly dangers incurred, or private ends disappointed; such lusts to be denied, such members to be hewed off, such friends to be forsaken, such passions to be subdued, such certaine persecutions from the world, such endlessse solicitations of Satan, such irreconcilable contentions with the flesh, in the midst of all these pull-backes, how can we thinke the will should escape and breake thorow, if God did not send his spirit, as once the Angell unto *Lot*, *Gen. 19. 16.* to lay hands upon it while it lingers and hankers after its wonted course, to use a mercifull conquest over it, and, as the Scriptures expresse it, \* to lead it, to draw it, to take it by the arme, to carry it in his bosome, to beare it as an Eagle her young ones on her wings, nay, by the terrours of the Lord, and the power of his Word and wrath, to pull and snatch it as a brand out of the fire? Certainly, there is so much extreme perversnesse, so much hellishnesse, and devilish antipathy to God and his service in the heart by nature, that if it were left to its own stubbornnesse to kicke, and rebell, and fall backe and harden it selfe, and were not set upon by the Grace of Christ, no man living would turne unto him, or make use of his blood; by the same reason that any one man perisheth, every man would too, because in all there is as fundamentall and originall enmitie to the wayes of Grace, as there is in any,

The consideration whereof may justly humble us in our reflexion upon our selves, whom neither the Promises of heaven can allure, nor the blood and passions of Christ perswade, nor the flames of hell affright from our finnes, till the Lord by the sweet and gracious power of his holy Spirit subdue and conquer the soule unto himselfe. If a man should rise from the dead, and truly

\* Rom. 8. 14.  
Joh. 6. 44.  
Hos. 11. 3.  
Esaï. 40. 11.  
Deut. 1. 31.  
Deut. 32. 11.  
Jude verse 23.

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a Gen. 49. 6.  
 Jer. 6. 17.  
 Jer. 44. 16.  
 Luke 19. 27.  
 Ephel. 2. 3.  
 b 1 Sam. 15. 23  
 c Malac. 3. 13.  
 d Rom. 9. 19.  
 10. 21.  
 e Ezek. 2. 3, 4.  
 f Hof. 5. 2.  
 2 Cor. 10. 15.  
 g Jer. 7. 27.  
 Jer. 8. 5, 6.  
 Jer. 18. 18.  
 h Jer. 19. 15.  
 Zech. 7. 11.  
 i Jer. 6. 10.  
 Rom. 3. 11.  
 2 Theff. 3. 2.  
 Esai. 1. 3.

relate unto the conscience the wofull and everlasting horrors of hell, if a mans naturall capacity were made as wide to apprehend the wrath, fury, and vengeance of a provoked God, the foulness, guilt, and venome of a soule, fuller of sinnes than the heavens of starres, as the most intelligent divels of hell doe conceive them; If an Archangell or *Seraphim* should be sent from heaven to reveale unto the soule of a naturall man the infinite glory of Gods presence, the full pleasures of his right hand, the admirable beauty of his wayes, the intimate conformity and resemblance betweene his divine nature in himselfe, and Image of his holynesse in the Creature, the unsearchable and bottomlesse love of Christ in his Incarnation and sufferings, the endlessse incomprehensible vertue and preciousnesse of his blood and prayers; yet so desperately evill is the heart of man, that if after all this, God should not afford the blessed operation and concurrence of his owne gracious Spirit, the revelation of his own arme and power upon the soule, to set on those instrumentall causes, it would be invincible by any evidence, which all the cries and flames of hell, which all the armies and hosts of heaven were able to beget. There is no might or power able to snatch a man out of the hands of his sinne, but only Gods Spirit. Notable are the expressions which the holy Ghost every where useth, to set forth this wretched condition of the heart by nature: (a) wilfulness and self-willednesse, *We will not hearken, we will not have this man to raigne over us*; *ἠδύκατοι*, many wils in one. (b) Rebellion and stubbornnesse, (c) stoutnesse of heart, (d) contestation with God, & gain-saying his Word; (e) Impudence, stiffnesse, and hard-heartednesse, (f) mischievous profoundnesse, and deep reasonings against the Law of God; (g) pertinacie, resolvednesse, and abiding in mischief; they hold fast deceit; obstinacie and (h) selfe-obduration, *They have hardened their necks that they might not heare*; (i) Impotencie, immoveablenesse, and undocilenesse, their heart is un-

circumcised; they cannot heare, there is none that understandeth or seeketh after God: (k) scorne and slighting of the messages of the Lord, where is his Word? *Where is the promise of his comming?* (l) Incredulity, and belying the Lord in his Word, saying it is not he: *Who hath beleevd our report, and to whom is the arme of the Lord revealed?* (m) Wretling, resisting, and fighting with the Word, rejecting the counsell of God, vexing and striving with his holy Spirit, *Ye have alwayes resisted the holy Ghost.* (n) Rage and fiercenesse of disordered affections, despising of goodness, trayterous, heady, and high-minded thoughts. (o) Brutishnesse of immoderate lust, the untamed madnesse of an enraged beast without any restraint of reason, or moderation. In one word, a (p) hell, and gulfe of unfearchable mischief, which is never satisfied. It is impossible that any reasonable man, duly considering all these difficulties, should conceive such an heart as this to be overcome with meere morall perswasions, or by any thing lesse than the mighty power of Gods own Grace. To him therefore we should willingly acknowledge all our conversion and salvation. So extremely impotent are we, O Lord, unto any good, so utterly unprofitable, and unmeet for our Masters use, and yet so strongly hurried by the impulsion of our owne lust towards hell, that no *precipice*, nor danger, no hope nor reward, no man or Angell is able to stop us without thine owne immediate power, and therefore *Not unto us, O Lord, not unto us, but unto thy name* onely be attributed the glory of our conversion.

Againe, by this consideration we should be provoked to stirre up and call together all our strength in the Lords service, to recover our mis-spent time, to use the more contention and violence for the Kingdome of Heaven, when we consider how abundant we have beene in the workes of sinne, in the pursuing of vast desires which had neither end nor hope in them. O how  
happie

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k Jer. 17. 15.  
2 Chro. 30. 10.  
2 Pet. 3. 4.  
1 Esai. 53. 1.  
Jer. 5. 12.  
m Gen. 6. 3.  
Luke 7. 30.  
Esai. 63. 10.  
Act. 7. 51.  
n 2 Tim. 3.  
2, 3, 4.  
Rom. 1. 19, 31.  
o Jer. 2. 24. 8. 6  
Hof. 8. 6.  
p Jer. 17. 9.  
Habac. 2. 5.

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happie a thing would it be, if men could serve God with the same proportion of vigour and willingnesse of mind, as they served Satan and themselves before? I was never tired in that way, I went on indefatigably towards hell, like a swift Dromedary, or an untamed heifer, I pursued those evill desires which had vanity for their object, and misery for their end, no fruit but shame, and no wages but death. But in the service of Christ I have a price before me, an abiding City, an enduring substance, an immarcescible crowne to fix the highest of my thoughts upon: I have the Promises of Christ to strengthen me, his Angels to guard, his Spirit to lead, his Word to illighten me. In one word, I have a Soule to save, and a God to honour. And why should not I apply my power, to serve him, who did reach forth his owne power to convert me? A long way I have to go, and I must doe it in a spanne of time; so many temptations to overcome, so many corruptions to shake off, so many promises to beleeve, so many precepts to obey, so many mysteries to study, so many workes to finish, and so little time for all: my weakenesses on one side, my businesse on another, my enemies and my sinnes round about me take away so much, that I have scarce any left to give to God. And yet, alas, if I could serve God on earth, as he is served in heaven, if I had the strength of Angels, and glorified Saints, to doe his will, it would come infinitely short of that good will of God in my redemption, or of his power in my conversion. If God should have said to all the Angels in heaven, there is such a poore wretch posting with full strength towards hell, goe stand in his way and drive him back againe, all those glorious armies would have beene too few to blocke up the passages betweene sin and hell; without the concurrence of Gods owne Spirit and power, they could have returned none other answer but this, we have done all we can to perswade and turne him, but he will not be turned.

If

If then the Lord did put to his own power to save me, great reason there is that I should set my weake and impotent faculties to honour him, especially since he hath been pleased both to mingle with his service great joy, liberty, and tranquillity here, and also to set before it a full, a sure, and a great reward, for my further animation and encouragement thereunto.

The fourth thing observed in this Verse was the attire wherein Christs people should attend upon his service, *In the Beauties of Holinesse*] These words referre to those before, and that either to the word [*People*] or to the word [*willing.*] If to [*People*] then they are a further description of Christs Subjects or Souldiers, they shall be all like servants in Princes Courts, beautifully arraied, like the Priests of the Law that had garments of beauty and glory, and so *Schindler* expounds it, *In societate Sacerdotum.* If to the word [*willing*] then it notes the ground and inducement of their great devotion and subjection unto Christs Kingdome, that as the people came up in troopes to the Lords house, which was the Beauty of his Holinesse, or as men doe flocke together to the sight of some honourable and stately solemnity: so Christs people should by the beauty of his banners be allured to gather unto him, and fyie in multitudes as Doves unto their windowes. Which way ever we understand the words, we may from them observe, First, *That Holinesse is a glorious and a beautifull thing.* The holy oile with which all the vessels of the Sanctuary were to be consecrated, was a type of that Spirit which sanctifieth us and maketh us Kings and Priests unto God, and it was to be compounded of the purest and most delicate ingredients which the art of the Apothecary could put together. Therefore our Saviour still calleth his Spouse the *fairest of women*, to note, that no other beautie in the world is to be compared with Holinesse. Therefore our Faith, and Holinesse is called a *Wedding Garment*, at which

Exod.30.23.

Cant.4.12.

Mat.22.12.

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a Rom. 13, 14.  
Col. 3, 12.

b Pf. 45, 13, 14.  
Esai 61, 10.  
Jer. 2, 32.  
Ezek. 16, 8, 14.

c Cant. 5, 10, 16  
d Hag. 2, 7.  
e Pfal. 84, 1.  
87, 3.  
Rev. 21, 18, 23

f 2 Cor. 7, 1.  
g Zech. 3, 3, 4.  
Esai. 1, 5, 6.  
h Joh. 15, 3.  
17, 17.

which solemnity men use above all other to adorne themselves with their costliest and most beautifull attire. Therefore we are said to (a) *Put on the Lord Iesus*, and to *Put on bowels of mercie*, and *humbleness of minde*, and *meekenesse*, &c. and therefore likewise the Church is compared to a (b) *Bride* decked in her choicest ornaments and jewels, broidered worke, silke, fine linnen, bracelets, chaines, jewels, crownes, gold, silver, perfect comeliness, garments of salvation, and of praise, robes of righteoufnesse, &c. And Christ the husband of this Spouse, the (c) *chiefest and most amiable of ten thousand*, even altogether lovely, The (d) *Desire of all Nations*, and the allure-ment of all hearts that can look upon him. And (e) *Jerusalem* the palace of this glorious couple described by the most pretious and desireable things which can bee thought on. Jasper the wall, gold the pavement, pearle the gates, pretious stones the foundation, and the Lord the light thereof. Of our selves by reason of sinne we are full of (f) *filthinesse and deformity in flesh and spirit*, (g) *clothed with filthy garments, and overspread from the head to the foot with blaines and putrefactions*. It is only the holy Word of God which (h) *maketh us clean from our filthinesse and from all our pollutions*. *By the washing of water through the word of Christ sanctifieth us, that he may present unto himselfe* ἁγιάζει ἐκκαθαίρει *a glorious Church without spot or wrinkle, that it might be holy and without blemish*, Ephes. 5, 7. And therefore the Apostle Saint Peter exhorteth Christian women to adorne the *inner man of the heart* with the ornament of a meeke and quiet spirit which is in the sight of God (whose pure eye they ought rather to please than the wanton eye of man) of great price, 1 Per. 3, 3, 4. And the truth hereof may be proved even from the practice of hypocrites themselves: for no man will counterfeit villanies, and make a shew of the vices, which indeed he hath not, except he be desperately thereunto swayed by an humor

of



of pleasing his wicked companions. And therefore Saint *Austin* complaineth of it as of a prodigious corruption of his nature, that he did sometimes bely himselfe to his wicked associates, and boasted of the wickednesse which he durst not practise. No woman will paint her selfe with dung, or spread inke upon her face. It must be beautifull in it selfe which any man will ordinarily counterfeit: so that Holinesse hath the prerogative of an enemies suffrage, which is one of the strongest evidences, to testifie the beauty and excellency thereof.

This point will more distinctly appeare if we consider either the *Author, Nature, Properties, or Operations* of this Holinesse. First, the *Author* is God himselfe by his Spirit. *The very God of Peace sanctifie you wholly*, saith the Apostle, and *the God of Peace make you perfect in every good worke to doe his Will*. Therefore the Spirit is called a Spirit of Holinesse, by the power whereof Christ rising from the dead was declared to be the Son of God, to note the answerableness betweene raising from the dead, or giving life where there was none before; and the sanctification of a sinner. Therefore the Apostle calleth it the renewing of the Holy Ghost, and the forming of Christ in us, the quickening, and creating us to good workes. By all which we may note, that what Beauty the Creation brought upon that empty and unshaped Chaos when it was distributed into this orderly frame which we now admire; or what beauty the reunion of a living soule unto a dead and gaitly body doth restore unto us; the same beauty doth Holinesse bring unto the soule of a man which was filthy before. But yet further we must note that God did not make man as other ordinary Creatures, for some low and inferiour use, (and yet *Salomon* saith, that they were made *all beautifull* in their time) but there was a pause, a consultation, a more than common wisdom, power, and mercy revealed in the workmanship of man: for God made man for his

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1. Theſ. 5. 23.  
Heb. 13. 20. 21.  
Rom. 1. 4.

Tit. 3. 5.  
Gal. 4. 19.  
Ephel. 2. 5, 10.

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Pfal. 4 3.  
Efaï. 43. 21.a 1 Tim. 3. 15.  
b 2 Cor. 6. 16.  
c Jer. 3. 17.  
d Efaï. 60. 13.

e 1 Cor. 3. 9.

f Cant. 7. 5.

owne more peculiar delight, company and communion, one whom he would enter into a more intimate league and covenant withall. *The Lord hath set apart the man that is godly for himselfe. This people have I formed for my selfe, they shall shew forth my praise*, I will magnifie the beauty of my glorious vertues in those whom I have sanctified for my selfe. Thus we finde what perfect comelinesse the Lord bestowed upon his people, when he entered into Covenant with them, and made them his *owne*, one which was alwayes to leane on his bosome, and to stand in his owne presence, *Ezek. 16. 8, 14.* The Church is the Lords (a) *own House*, (a) (b) *Temple* in the which he will dwell and walk; it is his (c) *Throne*, in which he sitteth as our Prince and Law-giver. And in this regard it must needs be extraordinary beautifull; for *the (d) Lord will beautifie the place of his Sanctuary*, and will make the place of his feete glorious. Now then, if by Holinesse we are made (e) *Gods building*, and that not as the rest of the world is, for his Creatures to inhabite, but as a Temple for himselfe to dwell in, as a (f) *Gallery* for him to walke and refresh himselfe in, certainly Holinesse which is the Ornament and ingraving of this Temple must needs be a glorious thing, for there is much glory and wisdom in all Gods workes.

Secondly, if we consider the *Nature* of Holinesse, it must needs be very *Beautifull*. In generall, it consists in a *Relation of conformity*, as all Goodnesse, save that of God doth: for no Creature is so absolute as to have its being from it selfe, and therefore its Goodnesse cannot consist in any thing which hath its originall in it selfe. It is the Rule and end which denominateth the Goodnesse of any created thing; that therefore which ought not to worke for its owne end, ought not to worke by its owne Rule, for he who is Lord of an end, must needs be Lord of the meanes and directions which lead unto that end. And this is indeed the ground of all sinne, when men  
make

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make themselves, their owne will, wit, reason or resolutions, to be the spring and fountaine of all their actions. Therefore sinne is called our *own wayes*, and the lusts of our owne hearts, and our owne counsell, because it is absolutely from our selves, and hath no constituted rule to moderate or direct it. Impossible it is for any Creature, as it comes out of Gods hands, to be without a Law, or to be an originall law unto it selfe: for as he who hath none over him cannot possibly be subject unto any Law, in as much as a Law is but the declaration of a Superiours will what he requires to be done, and what he threatneth on default thereof to inflict: so he that is under the wisdom and ends of another, must needs likewise be subject to the Lawes which his will prescribes for advancing and compassing his own ends, who if he be in his own nature and ends most holy, must needs be holy in the Lawes which he enacts. By all which we may observe, that Holinesse consisteth in conformity, so that according to the excellency of the patterne whereunto it referres, so is the measure of its beauty to be conjectured. And the patterne of our Holinesse is God himselfe, *Be you holy, as your Father which is in Heaven is holy.* Other Creatures have some prints and paths of God in them, and so are all beautifull in their time: but Man had the Image of God created in him, his will was set up in our heart as a Law of nature, most pure, right, holy, good, wise and perfect, and that Law did beare the same relation to mans life, as his soule doth unto his members, to animate, forme, and organize every motion of the heart, every word of the mouth, every action of the soule and body according unto the will of God. When after this, man threw away his Image, and God was pleased in mercy againe to renew Holinesse in him, he did it againe by another patterne, or rather the same exhibited in another manner. He made him there conformable to the image of his Son, the heavenly *Adam* who

Rom. 8. 29.  
1 Cor 15 49.

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who is himselfe the image of the invisible God, the expresse Character of his Fathers brightnesse, a Sunne of Righteousnesse, a morning Star, the Light of the world, the Fairest of ten thousand. So that compare Holinesse with the first Originall draught thereof in Paradise, the nature of *Auam* as it came new out of Gods fashioning, or that, with the Law of God written in his heart, or that, with the Holinesse of God; of which it was a ray shining into the soule, or that Image of God with it selfe in Christ the second *Adam*, and every way Holinesse in its nature consists in a Conformity and Commensuration to the most beautifull things.

Thirdly, if we consider some of the chiefe *Properties* of Holinesse, we shall finde it in that regard likewise very Beautifull. First, *Rectitude* and *Uprightnesse*, sincerity and simplicity of heart, *God made man upright, but they have found out (a) many inventions*, that is, have sought up and downe through many turnings and by-ways to satisfie crooked affections. It was (b) *David's* Prayer, *Make thy way strait before my face*, and it is the Apostles instruction, (c) *Make strait paths for your feet, lest that which is lame be turned out of the way*. True Holinesse is a plaine, and an even thing, without falsehood, guile, perversenesse of Spirit, deceitfulnesse of heart, or starting aside. It hath one end, one rule, one way, one heart, whereas hypocrites are in the Scripture called (d) *Double minded men*, because they pretend to God, and follow the world. And (e) *crooked men*, like that (f) swelling of a wall, whose parts are not perpendicular, nor leuell to their foundation. Now rectitude, sincerity, and singleness of heart is ever both in the eyes of God and man a beautifull thing.

Secondly, *Harmony* and *Uniformity*, within it selfe. The Philosopher saith of a *Just man* that he is like a *Dye*, which is every way even and like it selfe, turne it how you will, it falls upon an equall bottoine. And so Holinesse

(a) Eccle. 7. 29  
Ier 31. 22.

(b) Psal. 5. 8.

(c) Heb. 11. 13

(d) Iam. 1. 8.

(e) Deut. 32. 5

(f) Esai. 30.  
12. 13.

linesse keeps the heart like its selfe in all conditions as a Watch, though all together it may bee tossed up and downe with the agitation of him that carrieth it about him; yet that motion doth no way perturbe the frame, or disorder the workings of the spring and wheels within: so though the man may bee many wayes tempted, and disquieted, yet the frame of his heart, the order of his affections, the government of the spirit within him is not thereby stopped, but holdeth on in the same tenor. Wee know in the body, if any part doe exceed the due proportion, it destroyes the beauty and acceptablenesse of the rest. Symmetry and fitnessse of the parts unto one another, is that which commends a body. Now Holinesse consisteth in this proportion; there is in it an *exactnesse* of Obedience, an equall respect unto all Gods Commandements, an hatred of every false way, an universall worke upon the whole Spirit, soule, and body, a supply made unto every joynt, a measure dispenced unto every part, not a grace due unto Christian integrity, which is not in some proportion fashioned in a man. Christ hath no *Monsters* begotten by his Spirituall seed: for Monsters are ever caused either by an excesse, or by a defect of seed; in the one case nature being overcharged, is forc'd to labour that which remaines, and will not be laid aside, into some superfluous members; and in the other for want of materials to leave her worke unfinished, and destitute of some necessary parts. But now first wee are to note that a man can have no superfluity of Grace, we can never have too much of that, the fulnesse whereof wee should labour to get, and for the other danger, wee know Christ hath a Residue of spirit to supply any defect, and to make up whatsoever is a way for the fashioning of Christ in us. So then Holinesse fashioneth the whole man. Hee that leaves any one faculty of his soule neglected, or any one part of the Service or Law of God disobeyed, (I

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spake of a totall, and constant neglect) is undoubtedly an Hypocrite, and disobeyes all; *James 2. 10, 11.* As *David* with a little stone slew *Goliath*, because his forehead was open; so can our enemy easily deal with us, if hee observe any faculty naked and neglected. The actual and totall breach of any one Commandement, (*Totall*, I meane, when the whole heart doth it, though haply it execute not all the obliquity which the compasse of the sinne admits) is an implicate, habituall, interpretative, and conditionall breach of all; His soule stands alike dis-affected to the holinesse of every Commandement, and hee would undoubtedly adventure upon the breach of this, in such exigences and conditions as misguided him in the other, should thereunto as strongly induce him. Hee that hath done *any one* of these abominations, hath done *all these abominations* in Gods account: *Ezek. 18. 10, 13.* There being then in a Christian man a suteable life, and vigour of holinesse in every part, and a mutuall conspiring of them all in the same wayes and ends; there must needs likewise be therein an excellent beauty.

Thirdly, *growth* and further *Progressse* in these proportions: for it is not onely uprightnesse and Symmetry of parts, which causeth perfect beauty and comelinesse, but stature likewise. Now Holinesse is a thriving and growing thing. The Spirit is seed, and the Word is raine, and the Father is an Husband-man, and therefore the Life of Christ is an *abounding Life*, *Iohn 10. 10.* The rivers of the Spirit of Grace spring up unto Eternity, *Iohn 7. 36.* As Christ hath no Monsters, so neither hath hee any *Dwarfes* in his mysticall Body: but all his grow up unto the pitch of perfection, which it becommeth them to have in him, even unto the measure of the stature of the fulnesse of Christ, *Ephes. 4. 12, 13.* The meaning of the Apostle is, that Christ is not alwayes an Infant in us, as when he is first formed, but that hee doth *Grandescere in Sanctis*, as *Musculus* well expresseth it, that he groweth up

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up still unto the stature of a man : for wherefoever there is faith and holinesse, there is ever ingenerated an appetite for augmentation. Faith is of a growing, and Charity of an *abounding nature*, 2 *Theff.* 1. 3. By the Word of truth, as by incorruptible seed wee were begotten, and by the same Word, as by the sap and milke are wee nourished, and grow up thereby. This affection Holinesse ever works, as it did in the Disciples, *Lord, increase our faith*; and in *David*, *Strengthen, O God, that which thou hast wrought for us.*

Jam. 1. 18. 21.  
1 Pet. 1. 23.  
2. 2.  
Luk. 17. 5.  
Pfal. 68. 28.

Fourthly, besides the Rectitude, Harmony, and Maturity which is in Holinesse, there is another property, which maketh the Beauty thereof surpasse all other Beauty, and that is *Indeficiencie*. The measure of Christ must bee the Rule of our growth, but Christ never was overtaken by old age, or times of declining; He never saw corruption: so wee must proceed from strength to strength, like the Sunne to the perfect day, but there is no sinking or setting of Holinesse in the heart. They that are planted in Gods House, doe still bring forth fruit in their *Old age*, and are even then fat and flourishing. As our outward man decayeth, so our inward man groweth day by day. Our holinesse is a branch of the life of Christ in us, which doth never of it selfe runne into death, and therefore is not *apta nata* of it selfe to decay: for that is nothing but an earnest, inchoation, and assurance of death. *That which waxeth old, saith the Apostle, is ready so vanish away, Heb. 8. 13.*

Pfal. 92. 14.

Fourthly, and lastly, if wee consider the *Operations* of Holinesse, that likewise will evidence the Beauty thereof, for it hath none but gracious and honourable effects. It filleth the Soule with Joy, Comfort, and Peace: All Joy, Unspeakable and Glorious Joy, Peace, quietnesse, assurance, songs, and everlasting Joy. It maketh the Blinde see, the Deafe heare, the Lame leape, the Dumbe sing, the Wildernesse and parched ground to be-

Rom. 15. 13.  
1 Pet. 1. 8.  
Esai. 32. 17.  
Esai. 35. 5. 10.

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Eſai. 25. 6.  
Cant. 2. 4, 5.  
Pſal. 45. 15.  
Cant. 1. 4.  
Cant. 7. 5.  
John 14. 21. 23.  
Heb. 12. 14.  
Pſal. 45. 11.  
Cant. 4. 9.

come ſprings of water. It entertaineth the ſoule with feaſts of fatted things, and of refined wines, and carrieth it into the Banqueting-houſe unto apples and ſiagons. It giveth the ſoule a deare communion with God in Chriſt, a ſight of him, an acceſſe unto him, a boldneſſe in his preſence, an admiſſion into moſt holy delights, and intimate conferences with him in his bed-chamber, and in his galleries of love. In one word, it gathers the admiration of men, it ſecures the protection of Angels, and which is argument of more beauty than all the creatures in the World have beſides, it attracteth the eye and heart, the longings and raviſhments, the tender compaſſions and everlaſting delights of the Lord Jeſus.

I have inſiſted on thoſe properties of Holineſſe, which denote *inward beauty*, becauſe all the graces of the Spirit doe beautifie inherently. But the word properly ſignifying *Decus* or *Ornatum*, outward adoring by a metaphor of rich apparrell, expreſſing the internall excellencie of the ſoule, notes unto us two things more.

Fiſt, that the people of Chriſt are not onely ſanctified within, but have intereſt in that unſpotted holineſſe of Chriſt, wherewith they are cloathed as with an ornament. So the Priests (*a*) of God are ſaid to be *clothed with righteouſneſſe*, and we are ſaid to (*b*) *put on Chriſt*: And the righteouſneſſe of Chriſt is frequently compared to (*c*) *long white robes*, fit to (*d*) cover our ſinnes, to hide our nakedneſſe, and to protect our perſons from the wrath of God: ſo that to the eye of his juſtice wee appeare, as it were parts of Chriſt; as when *Jacob* wore *Eſau's* garment, hee was as *Eſau* to his father, and in that relation obtained the bleſſing. God carrieth himſelfe towards us in Chriſt, as if we our ſelves had fulfilled *all righteouſneſſe*, as if there were no ground of conteſtation with us, or exception againſt us. And this is indeed the *beautie of holineſſe*: The modell, prototype, and original of *all beauty*.

a Pſal 132. 9.  
b Gal 3. 27.  
c Revel. 3. 18.  
4. 4.  
6. 11.  
7. 9.  
d Pſal. 32. 1.

Secondly,



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Secondly, from the metaphoricall allusion (as it is usually understood) it notes unto us likewise, that all the people of Christ are *Priests unto God*, to (e) offer up sacrifices acceptable unto him by Jesus Christ. They have all the priviledges, and the duties of Priests. To approach unto God, (f) wee have liberty to enter into the holiest by the bloud of Jesus; to consult and have communion with him, to bee his *Remembrancer*; for as his Spirit is his Remembrancer unto us, (g) he shall bring all things to your remembrance, whatsoever I have said unto you; so is he (h) our Remembrancer unto God, to put him in minde of his mercy and promises, to make mention of him, and to give him no rest. To know and propagate his truth; this (i) was the Office of the Priest, to bee the Keeper of Knowledge, and to teach it unto others: and this Knowledge in the Gospell doth (k) overflow the earth, and make every (l) man, in a spirituall sense, a Priest, an Instructor, an Edifier of his Brother. To offer to him such Sacrifices as he now delighteth in: the (m) Sacrifices of thanksgiving, the (n) Sacrifices of a broken and contrite spirit, the (o) Sacrifices of praise, confession, good works, and mutuall communicating unto one another: in one word, the (p) sacrificing of a mans whole selfe, to be consecrated as a kinde of first fruit unto God, being sanctified by the Holy Ghost. There is no man actually belonging unto the Kingdome of Christ, who hath not all these holy affections wrought in him, and maketh conscience of them, as of his calling, and the duties of his life.

Wee see then that *Holinesse* is the badge of Christs Subjects; they are called (q) *The people of his Holinesse*: (r) Israel was *Holinesse unto the Lord*, and the *first fruits* of his increase consecrated unto him and his service, as a kinde of first fruits. The livery of Christs servants is a parcell of the same holy Spirit, with which his owne humane nature was clothed. (s) All the vessels and ministrall

e 1 Pet. 2. 5.  
Eesai. 56. 7.  
Revel. 1. 6.

f Heb. 10. 19.

g John 14. 26.

h Eesai. 43. 26.  
Eesai. 62. 6, 7.

i Mal. 2. 7.

k Eesai. 11. 9.  
l Col. 3. 16.  
Heb. 3. 13.

Jude verse 20.  
m Psal. 107. 22.  
n Psal. 51. 17.

o Heb. 13. 15; 16  
Phil. 4. 18.

p Rom. 12. 1.  
Rom. 15. 16.  
Eesai. 66. 20.  
James 1. 18.

q Eesai. 63. 18.

r Jer. 2. 3.  
James 1. 18.

s Exod. 40. 9.

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† Psal. 93. 5.

u 2 Cor. 6. 16.

x Rom. 6. 13.

y Eph. 1. 13.

z 1 Cor. 2. 12.

a Tit. 2. 14.

b Heb. 12. 14.

c Ezek. 9. 4.

d Malac. 2. 3.

Jer. 11. 15.

Psal. 50. 16, 17.

Esaï. 1. 11. 14.

riall instruments of the Tabernacle, were annointed with the holy Oyle; and the (r) house of the Lord was an house of Holinesse, to signifie that every Christian should bee by the Spirit of God sanctified, because he is (u) a Temple; and every member, because it is (x) a vessell and instrument for the Masters use. *The Spirit of Holinesse* is that which *distinguisheth*, and as it were, *marketh* the sheepe of Christ from the wicked of the world: yee are (y) *sealed* with the *Holy Spirit of promise*: (z) ye have not received the spirit of the world, but the Spirit which is of God. Holinesse (a) *seueth us apart* for Gods Service, for his (b) *Presence* and fruition; (c) *protecteth* and *priviledgeth* us from the wrath to come, in the day when hee shall separate betweene the pretious and the vile, and make up his jewels: without this no man can either serue, or see, or escape God; either doe his will, enjoy his favour, or decline his fury. All our *services* without this are but (d) *Dung*, and who would thanke that man for his service, who with wonderfull officiousnesse should bring nothing but heapes of Dung into his house? If a man could powre out of his veines rivers of blood, and offer up every day as many prayers as thoughts unto God, if his eyes were melted into teares, and his knees hardned into horne with devotion; yet all this, if it bee not the fruit of Holinesse, but of will-worship, or superstition, or opinion of merit and righteousnesse, is but as Dung in Gods sight. *Wherefore liest thou upon thy face, there is an accursed thing in the Campe?* What-ever sinne thy Conscience tels thee lyeth next thy heart, and warmes it, so that thou art unwilling to part from it, take heed of bringing it into Gods presence, or provoking him with thy services, for he will throw them backe like dung into thy face. *What hast my beloved to doe in mine house, seeing thou hast wrought lewdnesse with many? What hast thou to doe to take my Covenant in thy mouth, seeing thou hatest instruction? Who hast required this at your hands*

to tread in my Courts? Bring no more vaine oblations, incense is an abomination unto me, &c. Till a man put away the evill of his doings, and cleanse himselfe; all his worship of God is but mocking of him, and prophaning his Ordinances. In vaine did the Marriners pray while *Jonah* was in the ship; in vaine did *Ioshua* intercede while the accursed thing was in the Campe. A man shall lose all which he hath wrought in Gods worship, and have neither thanks nor reward for it, so long as he harboureth any uncleane affection in his heart, and will not yeeld to part from it. Any sinne which wasteth the conscience (as every great and presumptuous sinne doth in whomsoever it is) unqualifieth that person for the Kingdome of Heaven. Grace maketh a beleever *sure* of salvation, but it doth not make him wretchlesse, or secure in living; though there be not an extinguishment, yet there is a suspension of his right upon any blaeké and notorious fall, that man must not dare to lay claime to Heaven, that hath dared in a presumptuous manner to provoke the Lord. Our Holinesse is not the *cause* of our salvation, but yet it is the *way* thereunto; hee which by any wasting and presumptuous sinne putteth himselfe out of that way, must by repentance turne into it againe, before he can hope to finde out Heaven; for *without Holinesse no man shall see the Lord*. Hee that is an hundred miles from his owne house, notwithstanding his propriety thereunto, shall yet never actually enter therein; till hee have travelled over the right way which leads unto it. There is an *Order, a primo ad ultimum*, in the salvation of men; many intermediate passages betweene their vocation and their Glory: Justification, Repentance, Sanctification, as a scale or ladder betwixt Earth and Heaven. He that falls from his holinesse and purity of conscience, though he be not quite downe the ladder, and hath the whole worke to begin againe, as much as ever, yet doubtlesse he shall never get to the top, till he recover the step from which he fell.

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And if in this case it bee true, that the righteous shall scarcely be saved; O then where shall that man appeare whom God at the last shall finde without this garment and seale upon him? When there was a tempest, he who slept and least thought of it, was throwne into the Sea; and when the day of wrath shall come; those that have neglected their estate most, shall doubtlesse bee in the greatest danger. And therefore we should labour to goe to Gods Throne with our garments and our marke upon us; for all other indowments, our learning, our honours, our parts, our preferments, our earthly hopes and dependencies will not follow us, but wee shall live to see either them or the comforts of them depart. *Achitophel* had wisdom like an Oracle of God, but hee liv'd to see it bid him quite farewell, for he died like a very foole or childe, who when hee may not have his owne will, will bee reveng'd upon himselfe. *Haman* had more honour than the ambition of a subject usually aspires unto; and yet he lived to see it bid him farewell, and died the basest death which himselfe could devise for his most hated and despised enemy. *Iehorakim*, a King lived to see his Crowne take its leave, and was buried with the buriall of an Ass, and drag'd like carrion out of the gates of the Citie. There will bee nothing at last left for any man to cast his trust upon but God, or Angels, or our fellowes; and if then God be against us, though all which remains were on our side, alas, what is an handfull of stubble to a world full of fire? but yet there will not be that advantage, but the combate must be single betweene God and a sinner. The good Angels rejoyce to doe Gods will, and the wicked will rejoyce to doe man any mischief; these will be onely ready to accuse, and those to gather the wicked together unto the wrath of him that sitteth on the Throne. O what would a man give then for that Holinesse which hee now despiseth? what Covenants would such a man bee content to subscribe unto, if God would

would then shew him mercy when the Court of mercy is shut up? wouldst thou returne to the earth, and live there a thousand yeares under contempt and persecution for my service? O yes, not under thy service onely, but under the rockes and mountaines of the earth, so I may be hid from the face of the Lambe. Wilt thou bee content to goe to Hell and serve me there a thousand yeares in the midst of Hellish torments, and the reviling of damned creatures? O yes, even in Hell infinitely better would it bee to bee thy servant than thine enemy. Wilt thou revenge every oath with a yeare of prayers, every bribe or corruption with a treasury of almes, every vanity with an age of precisenesse? Yes Lord, the severest of thy commands to escape but the smallest of thy Judgements. O let us be wise for our selves, there shall be no such easie conditions then proposed, when it will bee impossible to observe them; and there are now farre easier proposed, when we are invited to observe them.

Lastly, from hence wee learne that none will be *Willing* to come unto Christ, till they see *Beauty* in his Service, which with a carnall eye they cannot doe, for naturally the heart is possessed with much prejudice against it, that the way of religion in that exactnesse which the Word requires, is but the phantasme of more sublimated speculations, a meere notionall and airy thing, which hath no beeing at all, but in the wishes of a few men, who fancie unto themselves the shape of a Church, as *Zenophon* did of a Prince, or *Plato* of a Commonwealth. And therefore, though with their tongues they doe not, yet in their hearts men are apt to lay aside that rigour and exactnesse which the Scripture requires; namely, to pull out our right eyes, to cut off our right hands, to hate father and mother, and wife, and lands, and our owne life; to deny our selves, to crosse our owne desires, to mortifie our earthly members, to follow the Lambe through evill report and good report, through afflictions

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afflictions, and persecutions, and manifold temptations whithersoever hee goeth; to warre with principalities and powers, and spirituall wickednesses, to acquaint our selves with the whole Counsell of God, and the like: and in stead thereof to resolve upon certaine more tolerable maximes of their owne, to goe to Heaven by, certaine mediocrities betweene piety and prophanenesse, wherein men hope to hold God fast enough, and yet not to lose either the world, or their sinfull lusts. This is a certaine and confessed truth, that the spirit which is in us by nature, is contrary to the Spirit of purity and power which is in the Word: and therefore the universall and willing submission of the heart unto this, must needs finde both many antipathies within, and many discouragements and contempts without. Christ was set up for a *signe of contradiction* to be spoken against, and that *in the houses of Israel and of Iuda*, and as it was then, so it is now, even *in Abrahams family*, in the household and visible Church of Christ, *They that are of the flesh persecute those that are after the spirit*; Christ had never greater enemies than those which professed his Name. This is one of the forest engines Satan hath against his Kingdome, to make it appeare in the eyes of men, as a despicable, contemptuous, and unbeautiful thing. And therefore no man comes under Christs government, till that prejudice by manifest evidence of the Spirit be removed. And for this reason the wayes of Christ are set forth as *beautiful, even under crosses and afflictions*. *I am blacke with persecution, with the beating of the Sunne upon me; but yet I am comely*; O yee daughters of Jerusalem. When the watch-men smote the Church, and wounded her, and tooke away her veile, yet still shee acknowledged Christ, for whose sake shee suffered these persecutions, to be *white and ruddy, the fairest of tenne thousand*: and the same opinion hath Christ of his Church, though shee be afflicted and tossed with tempest, yet he esteemeth of her as

Esaï. 8. 14. 18.

Zech. 3. 8.

Luke 2. 34.

*Quantus in  
Christiano po-  
pulo honor  
Christi, ubi re-  
ligio ignobilem  
facit?*

*---per hoc om-  
nes quodam  
modo mali esse  
coguntur, ne vi-  
les habeantur.  
Salvian.*

Cant. 1. 5. 8.

Cant. 5. 7. 10.

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Eſai. 54. 11, 12.  
Cant. 4. 1. 7.

of a beautifull ſtructure. *How faire and how pleaſant art thou. O love, for delights?* And this is that we ſhould all endeavour, to ſhew forth in a ſhining and unblameable converſation, the *Beauty of the Goſpell*, that the enemy may have no occaſion from any indiscretions, affectations, unneceſſary reſervedneſſe, and diſformities, ungrounded ſcrupuloſities, over-worldly affections, or any other miſcarriages of thoſe who profeſſe not the name onely, but the power of religion, to blaſpheme or ſing off from a way, againſt which they have ſuch prejudices offered them for all that which the faithfull have common with the world, ſhall yet be ſure to be charg'd upon their profeſſion by wicked men, who have not either reaſon or charity enough to diſtinguiſh betweene Gods rule, and mans error. *Submit your ſelves*, ſaith the Apoſtle, *to every ordinance of man for the Lords ſake, &c.* For *ſo is the will of God, that with well doing you may put to ſilence the ignorance of fooliſh men*: for this is certaine, the ignorance of fooliſh men will not ſo much lay the blowes upon your perſons, as upon that truth and religion which you profeſſe, when you needleſſely withſtand any ſuch Ordinances as you might without ſinne obey.

The laſt thing obſerved in this verſe, was the *Multitudes* of Chriffs ſubjects, and the *manner* of their birth; *From the wombe of the morning, thou haſt the dew of thy youth.* Thy children are borne in as great abundance unto thee, as the dew which falleth from the morning wombe.

From whence we may note; Firſt, that Chriſt in the day of his Power, in the morning of his Church, had *multitudes of children* borne unto him. This promiſe the Lord made to *Abraham*, and it is not to bee limited to his children after the fleſh, but to his children of promiſe, that his ſeed ſhould bee as the *ſtarrs*, and as the *Duſt* for multitude. And the Prophet applies that Promiſe to

Iſrael

Gen. 22. 7.  
Gen. 28. 14.

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Num. 23. 10.

Hof. 1. 10.

Esai. 11. 9.

Revel. 7. 9.

A&amp;. 14. 16.

A&amp;. 17. 30.

John 14. 12.

Israel by promise, when those after the flesh should bee dissipated and become no people, yet saith the Prophet, the number of the children of Israel shall bee as the *sand* of the sea, which cannot be measured nor numbred, &c. meaning the Israel of God amongst the Gentiles. Thus the faithfull are said to stocke like *Doves* unto their windowes, and to swell into a *sea* of great waters, *an hundred and foure and forty thousand*, with an innumerable company more, all sealed and standing before the Lambe.

Now this was *in die copiarum*, in the time when Christ first sent abroad his armies, and the rod of his strength into the world. Before this God suffered men to walke in their owne wayes; yea, while he was on the earth, hee forbade his Disciples to enter into the Cities of the Samaritans, or the Gentiles. And hee promised them that they should doe greater workes than hee himselfe had done, because he went unto his Father: for when he ascended up on high, he then led captivitie captive, that ignorance and thraldome under which the world was held, he triumphed over, and gave gifts of his Spirit unto men of all sorts in abundance; Visions to the young, Dreames to the aged, and his gracious Spirit unto all. Wee never read of so many converted by Chrills personal preaching (which was indeed but the beginning of his preaching, for it is the Lord which speaketh from heaven still) as by the ministry of his Apostles; hee thereby providing to magnifie the excellencie of his spirituall presence, against all the carnall superstitions of those men, who seeke for an invisible corporall presence of Christ on the earth, charmed downe out of Heaven under the lying shapes of separated accidents. And who cannot be content with that *All-sufficient Remembrancer*, which himselfe hath promised to his Church, *Ioh. 14. 26.* except they may have others, and those such as the holy Scriptures every where disgraceth, as teachers of lyes and vanity,



nity, the Crucifixes and Images of their owne erecting; therein infinitely derogating from that All-sufficient provision which the Lord in his Word and Sacraments (the onely living and full Images of Christ crucified, Gal. 3. 1.) hath proposed unto men as alone able to make them wise unto salvation, being opened and represented unto the Consciences of Men, not by humane inventions, but by those Holy ordinances and offices which himselfe hath appointed in his Church, the preaching of his Word, and administration of his Sacraments. And surely they, who by *Moses* and the Prophets, by that Ministry which Christ after his ascension did establish in his Church, doe not repent, would bee no wjt the nearer, no more than *Indus* or the Pharisees were, if they should see or heare Christ in the flesh. Therefore it is observed after Christs ascension, that the Word of God grew mightily and prevailed; and that there were men daily added unto the Church. That the Savour of the Gospell was made manifest in every place. That the Children of the desolate were more than of the married wife. Therefore the Believers after Christs ascension are called *πληθος ἡσ ἠσ ἠσ*. The multitude of them that belseed, and multitudes of men and women were added to the Lord. Tenne to one of that there was before: Tenne men shall take hold out of all languages of the Nations, of the skirt of him that is a Jew, saying, Wee will goe with you; that is, shall take the Kingdome of Heaven by violence, as *Saul* laid hold on the skirt of *Samuels* Mantle, that hee might not goe from him.

The reason hereof is to magnifie the exaltation and spirittual Presence and Power of Christ in the Church. While hee was upon the earth he confin'd his ordinary residence and personall preaching unto one people; because his bodily presence was narrow, and could not be communicated to the whole world. For he took our nature with those conditions and limitations which belong thereunto.

Acts 19. 20.  
Acts 3. 47.  
2 Cor. 2. 14.  
Esaï. 54. 1.  
Acts 4. 32.  
Acts 5. 14.  
Zech. 8. 20. 23.  
Matth. 11. 12.  
1 Sam. 15. 27.

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unto. But his Spirit and Power is over the whole Church, by them he walketh in the midst of the Candlestickes. Christs bodily presence and preaching the Jewes withstood, and crucified the Lord of Glory. But now to shew the greatnesse of his Power by the Gospell, he goes himselfe away, and leaves but a few poore and persecuted men behinde him, assisted with the vertue of his Spirit, and by them wrought workes which all the world could not withstand. Hee could have published the Gospell as hee did the Law by the ministry of Angels; he could have annointed his Apostles with regall oyle, and made them not Preachers onely, but Princes, and Defenders of his faith in the world. But hee rather chose to have them to the end of the world poore and despised men, whom the world (without any shew of just reason which can be by them alleaged) should over-looke, and account of as low and meane conditioned men, that his Spirit might in their Ministry bee the more Glorified.

1 Cor. 1. 27, 28.

*God hath chosen the foolish things of the world to confound the wise, and weake things of the world to confound things that are mighty, and base things of the world, and things which are despised hath God chosen; yea, and things that are not, to bring to nought things that are; that no flesh should glory in his presence.* But that his owne Spirit might have

1 Cor. 2. 3, 4, 5.

all the honour: therefore *I was with you in weaknesse, saith the Apostle, and in feare, and in much trembling, &c. That your faith should not stand in the wisdom of men, but in the Power of God.* And againe, *Wee have this treasure in*

2 Cor. 4. 7.  
Zech. 4. 6.

*earthen vessels, that the excellencie of the power may bee of God, and not of us; not by might, nor by power, but by my Spirit, saith the Lord.* Thus we finde that when the Church was most persecuted, it did then most grow; and in the worst times it brought forth the greatest fruit, to note the power of Christs Kingdome above all the attempts

1 Cor. 16. 9.

*of men. A great doore, and effectfull is opened unto me, saith the Apostle; and there are many adversaries; intimating*

ting

ting that the Gospell of Christ had great successe when it was most resisted. All persecutors (as S. Cyprian observes) are like *Herod*, they take their times, and seeke to slay Christ, and overthrow his Kingdome in its Infancie, and therefore at that time doth hee most of all magnifie the power and protection of his Spirit over the same. Never were there so many men converted as in those Infant-times of the Church, when the Dragon stood before the woman, ready to devoure her Childe, as soone as it should bee borne. The great Potentates of the World, which did persecute the Name of Christ, were themselves at last thereunto subjected. *Non à repugnantibus, sed à morientibus Christianis*, not by fighting, but by dying Christians. As a Tree shaken sheds the more fruit, and a Perfume burnt diffuseth the sweetest Savor; so persecuted Christianity doth the more flourish by the power of that Holy Spirit, whose foolishnesse is wiser, and whose weakenesse is stronger than all the oppositions and contradictions of men.

But if there bee such multitudes belonging unto Christs Kingdome, is not *universality* and a *visible pompe* a true note to discern the Church of Christ by? To this I answer, that a true characteristickall note or difference ought to bee convertible with that of which it is made a note, and onely suteable thereunto; for that which is common unto many, can bee no evident note of this or that particular. Now *universality* is common to Antichristian, Idolatrous, and malignant Churches. The *Arrian* heresie invaded the World, and by the Imperiall countenance spread it selfe into all Churches. The Whore was to sit upon *many waters*, which were *peoples, and multitudes, and nations, and tongues*; the *Kings of the earth* were to bee *made drunke with the wine of her fornications*, and *all nations to drinke thereof*. Therefore touching these multitudes in the Church, we are thus to state the point: Consider the *Church in it selfe*, and so it is a very *vast bo-*

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*Infantiã Christi studiosè persequuntur, & antequam formetur Christus in nobis, in ipsa conversationis initio ut extinguatur Spiritus, & suffocetur vita justitia, penitus elaborant.* Cyprian. Serm. de Stella & Magis. Aug. Epist. 42.

πῶς ἵσταν οἱ πολλοὶ τὴν ἐκκλησίαν ὀπίσθους; Χαριαν. Orat. 25.

Revel. 17. 15.  
18. 3.

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*Brierwood of Religion.*

*Manifesta se  
cum Dei virtus  
contra odia hu-  
mana porrex-  
it: cum tanto  
magis Christus  
predicaretur,  
quanto magis  
predicari ve-  
hiberetur.  
Hilar. contra.  
Auxent.*

dy, but yet consider it *comparatively* with the other more prevailing and malignant part of the World, and so it is but a *little flocke*; as many graines and measures of corne may lie hid under a great heap of chaffe. Secondly, the Church now is *many, comparatively* with the old Church of the Jewes, *more are the Children of the desolate than of the married wife, Esai. 54.1.* But not comparatively with the adversaries of the Church in generall. Wee see of thirty parts of the World, nineteene are either Idolatrous or Mahumetan, and the other eleven serving Christ in so different a manner, as if there were many Christs, or many Gospels, or many wayes to the same end. Thirdly, though Christ alwayes have a *numerous off-spring*, yet in severall Ages there is observable a different purity and conspicuoufnesse according to the different administrati- ons and breathings of the Spirit upon his Garden. In some ages the Doctrine more uncorrupt, the profession and acceptation more universall than in others. In the Apostles times there were *many borne* unto Christ, by reason of the more abundant measure of Spirit, which was shed abroad upon them, *Tir. 3. 6.* In the times of the Primitive persecutions there were many likewise borne, because God would glorifie the foundations of his Church, and the Power of his Spirit above the pride of men. In the first countenancing of it by Imperiall Lawes and fa- vours, it was very generall and conspicuous, because pro- fessed by the obedience, and introduc'd by the power of of those great Emperours, whom the World followed. But after that long peace and great dignities had corrup- ted the mindes of the chiefe in the Church, and made them looke more after the pompe than the purity there- of, the mystery of iniquity, like a weed, grew apace, and over-spread the Corne; first abusing, and after that sub- jecting the power of Princes, and bewitching the Kings of the earth with its fornication.

Hence likewise we may learne to acknowledge Gods  
mercy

mercy in the worst times; in those Ages wherein the Church was most oppressed, yet many have yielded themselves unto Christ. *The woman was with Child, and was delivered even when the Dragon did persecute her, Revel. 12. 1. 4.* And even then God found out in the Wildernesse a place of refuge, defence, and feeding for his Church. As in those cruell times of *Arriansme*, when heresie had invaded the World; and in those blinde and miserable Ages, wherein Satan was loosed, God still stirred up some notable instruments, by whom hee did defend his truth, and amongst whom hee did preserve his Church, though they were driven into solitary places, and forced to avoid the assemblies of Hereticall and Antichristian Teachers.

Wee learne likewise not to censure persons, places, or times; God hath seven thousand in Israel, when *Elias* thought none but himselfe had beene left; all are not alike venturous or confident of their strength. *Nicodemus* came to Christ *by night*, and yet even then Christ did not reject him. Therefore we must not presently censure our neighbours as cold or dead, if they discover not immediately the same measure of courage and publike stoutnesse in the profession of Christ with our selves; some men are by nature more retir'd, silent, unfociable, unactive men: some by the engagement of their places, persons, and callings, wherein they are of more publike and necessary use in the Church, are put upon more abundant caution and circumspection in the moderate carriage of themselves than other men. *Paul* was of himselfe very zealous and earnest in that great confusion, when *Gaius* and *Aristarchus* were haled into the Theater, to have gone in unto the people in that their out-rage and distemper: but the wisdome of the Disciples, and some of his chiefe friends is herein commended, that they sent unto him, desiring him that hee would not adventure into the Theater, and that they suffered him not, *Acts 19. 30, 31.* It is a  
B b grave

*Hicronymus  
Contr. Lucife-  
rianos. Vincen-  
tius Ly incass  
in commento-  
rio.*

## VERSE 3.

Greg. Nazian.  
Orat. 20.

grave observation which *Gregory Nazianzen* makes of that great champion, and universall agent for composing the differences and distractions of the Church. *S. Basil*, that *pro temporis ratione & Hæreticorum principatu*, by reason of the prevalency of adversaries, and condition of the times, hee did in the controversies concerning the Deity of the Holy Ghost, abstaine from some words which others of an inferiour ranke did with liberty and boldnesse use; and that this hee did in much wisdome, and upon necessary reasons; because it was not fit for so eminent a Person, and one who had such generall influence by the quality of his place and greatnesse of his parts in the welfare of his Church, by the envy of words or phrasés to exasperate a countenanced enemy, and to draw upon himselfe, and in him upon the Church of God, any inevitable and unnecessary danger. And surely if the wisdome and moderation of that Holy man were with the same pious affection generally observed, that men, when they doe earnestly contend for the Truth once delivered, (which is the duty of every Christian) did not in heate of argument load the Truth they maintaine, with such hard and severe, though it may bee true expressions, as beget more obstinacy in the Adversary, and it may bee suspition in the weake or unresolved looker on; differences amongst men might bee more soberly composed, and the Truth with more assurance entertained.

Againe, wee have from hence an encouragement to goe on in the wayes of Christ, because wee goe in great and in good Company: many wee have to suffer with us, many wee have to comfort and to encourage us. As the people of Israel when they went solemnly up to meet the Lord in *Sion*, went on *from troope to troope*, the further they went, the more company they were mixed withall, going to the same purpose: So when the Saints goe towards Heaven, to meet the Lord there, they doe

not

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Heb. 12. 22, 23.  
1 Kings. 19. 14

not onely goe unto an *innumerable company of Angels, and iust men*, but they meet with *troopes in their way*, to encourage one another. All the discouragement that *Elias* had, was, that he was alone; but we have no such plea for our unwillingnesse to professe the Truth, and Power of Religion now. Wee are not like a Lambe in a wide place, without comfort or company; but wee are sure to have an excellent guard and convoy unto Christs Kingdome. And this use the Apostle makes of the multitudes of Beleevers, that we should by so great a *Cloud of witnesses*, be the more encouraged in our patient running of that race which is set before us, *Heb. 12. 1.*

Lastly, It should teach us *to love the multitudes*, the assemblies, and the *Communion of the Saints*, to speake often to one another, to encourage and strengthen one another, not to forsake the assembling of our selves together, as the manner of some is; to concurre in mutuall desires, to conspire in the same holy thoughts and affections; to be of one heart, of one soule, of one judgement, to walke by one and the same rule, to besiege Heaven with armies of united Prayers; to bee mutually serviceable to the City of God, and to one another as fellow members. Therefore hath the Lord given unto men *severall gifts*, and to no one man all, that thereby we might be enabled, and induced to worke *together* unto one end, and by *Love* to unite our severall graces for the edification of the Body of Christ, *Ephes. 4. 11. 13.*

Now for the manner of producing or procuring these multitudes, it is set forth unto us in two Metaphors. *A wombe, and Dew of the morning*. Now the birth of Dew is first *generatio caelestis*, That which is exhald is an Earthly vapor, but the Heavenly operation changeth it into *Dew*; no art of man is able to doe it. It is also *undiscerned and secret*, when it is fallen you may see it, but how is it made you cannot see. Lastly, it is a *sudden Birth*; in a night, or morning, it is both begotten,

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conceived, and brought forth. Here then wee have foure notes.

First, that all Christs subjects are withall his *Children*. They are *borne unto him*. *Christianity* is a *Birth*, except a man bee borne againe, hee cannot see the Kingdome of God. There is a *Father*. Christ our Father by Generation; *Behold, I and the Children whom thou hast given me*; as we are his Brethren by adoption. *He is not ashamed to call us Brethren*. There is a *Mother*, Jerufalem which is above, is the *Mother of us all*. And there are *subordinate instruments*, both of one and other, the Holy *apostles, Evangelists, Doctors, and Pastors*, who therefore are sometimes called *Fathers begetting us*, in Christ *Iesus I have begotten you through the Gospell*; and sometimes *Mothers bearing, and bringing forth*; *of whom I travell in birth againe, untill Christ be formed in you*. There is a *Holy seed*, out of which these Children of Christ are formed; namely the *Word of God*, which liveth and abideth for ever. For the heart of a man new borne unto Christ, commeth from the Word as a paper from the Presse, or as a garment from a Perfume, transformed into that quality of Spiritualnesse and Holinesse, which is in the Word. There is a *Vitæ virtus*, or *formative Vertue*, which is the energy and concurrence of the Spirit of Grace with the Word, for the Truth is not obeyed but by the Spirit, except a man be borne of Water and the Spirit; Water as the seed, and the Spirit as the formative vertue, quickning and actuating that seed, he cannot enter into the Kingdome of God. There are *Throwes and paines*, both in the Mother and the Childe; much trouble and care in the Ministry of the Word, *ut patris adire*, with whom I travell in paine againe. I ceased not to warne every one night and day *with teares*. As a woman with Childe, by reason of the feare and danger of miscarriages, doth abridge her selfe of many liberties, in meates, physicke, violent exercise, and the like; so those who travell in birth

with

John 3. 3.  
Esaï. 8. 18.  
Heb 2. 12, 13.  
Gal. 4. 26.  
Esaï. 51. 18.  
I Cor. 4. 15.  
Philem. v. 10.  
Gal. 4. 19.  
I Pet. 1. 23.

I Pet. 1. 22.  
John 3. 5.

Gal. 4. 19.  
Act. 20. 31.



# All Christs Subjects are his Children.

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with the Children of Christ are put to deny themselves many things, and to suffer many things for the successe of their service. *I will ease no flesh while the world standeth, rather than make my Brother to offend. I am appointed a Preacher, and an Apostle, a Teacher of the Gentiles; for the which cause I also suffer these things. I endure all things for the Elects sake, that they may obtaine the salvation which is in Christ Iesu.* And there is paine in the Childe too; a sinner doth not leave the warmth and pleasure of his former condition without paine; Christ comes not without shaking unto the soule. There is a *New being or nature*; a corruption of our old man, and a formation of the new. *Old things are done away, behold all things are become new*; the same holy nature, the same minde, judgement, will, affections, motions, desires, dispositions, are by the Spirit wrought in us, which were in him. Hee that hath this hope *purifieth himselfe, even as he is pure; as he is, so are we in this world*; Patient as he is patient, *Heb. 12. 2.* Holy as he is holy, *1 Pet. 1. 15.* Humble as he is humble, *John 13. 14.* Compassionate as hee is compassionate, *Col. 3. 13.* Loving as hee is loving, *Ephes. 5. 2.* in all things labouring to shew Christ fashioned in our nature, and in our affections. There is a *new conversation* answerable to our new nature; that as God is good in himselfe, and doth good in his workes, *Psal. 119. 68.* so we both are as Christ was, *1 John 4. 17.* and walke as he walketh, *1 John 2. 6.* There is *new foode, and appetites thereunto suitable.* A desire of the sincere, immediate, untamped, uncorrupted milke of the Word, as it comes with all the spirits and life in it, that we may grow thereby. *New Priviledges and Relations*; the Sonnes of God, the Brethren of Christ, the Citizens of Heaven, the Household of the Saints, *New Communion and Society*; the Fellowship of the Father and the Sonne by the Spirit; Fellowship with the holy Angels; we have their Love, their Ministry, their Protection; fellowship with

1 Cor. 8. 13.  
2 Tim. 1. 11, 12.  
2 Tim. 2. 10.

Tit. 3. 5.  
2 Cor. 5. 17.  
Eph. 4. 22, 23.  
Rom. 12. 2.  
1 John 3. 3.  
4. 17.

1 Pet. 2. 1.

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the *Spirit of just men made perfect*, by the feeds and beginnings of the same perfection, by the participation of the same Spirit of Holinesse, by expectance of the same glory and finall redemption.

Ephes. 5. 8.  
Rom. 13. 12.

In the meane time then we should *walke as Children of the Light*, or as it is here, as *Children of the morning*. The day is given us to worke in, and therefore in the morning, as soone as wee have our Day before us, we should endeavour *to walke honestly*. Night-workes are commonly workes of uncleannesse, violence, dishonour, and therefore want a cover of darkenesse to hide them. Theeves use to come in *the night*, 1 *Theff* 5. 2. The eye of the Adulterer waiteth *for the twilight*, saying, no eye shall see me, and disguiseth himselfe, *Iob* 24 15. In the *twilight*, in the *evening*, in the *blacke and darke night*, he goeth to the house of the strange woman, *Proverbs* 7. 9. The Oppressour diggeth through houses *in the darke*. For, *the morning is to them as the shadow of Death*, *Iob* 24 16, 17. They that are drunken are *drunken in the night*, 1 *Theff* 5. 7. Sinnes are of the nature of some fullen weeds, which will grow no where but in the side of Wels, and of darke places. But workes of Christianity are neither uncleane, nor dishonourable; they are beautifull and royall workes, they are exemplary, and therefore publike workes; they are themselves light (*let your light shine before men*) and therefore they ought to be done *in the light*.

Mark. 10. 15.  
Phil. 2. 15.  
1 Cor 14. 20.  
1 Pet. 2. 2, 3.

If wee bee Children wee should expresse the affections of Children. *The Innocencie, Humilitie, and Dove-like simplicities of little Children; as the Sonnes of God blamelesse, pure, and without rebuke. Children in malice, though men in understanding. The Appetite of little Children, As new borne Babes, desire the sincere milke of the Word, that yee may grow thereby.* In all impatiencie the breast will pacifie a little Infant, in all other delights the breast will entice it, and draw it away: even so should the

Word and worship of God, worke upon us in all our distempers, and in all our deviations; Christ was hungry and faint with fasting; it was about the sixth houre, and hee had sent his Disciples to buy meat; and yet having an occasion to doe his Father service, hee forgot his food, and refused to eate, *Iob. 4. 6. 8. 34. The Love of Children: Hee that is begotten, loveth him that did beget him. 1 Iob. 5. 1. with a Love of thankfulnessse. Wee love him because Hee loved us, 1 Iohn 4. 19. I love the Lord, because hee hath heard my voyce, and my supplication, Psal. 116. 1. With a love of obedience; faith worketh by love, Gal. 5. 6. Love is the fulfilling of the Law, Rom. 13. 10. If a man love me hee will keepe my Words, Ioh. 14. 23. with a love of reverence, and awfull feare. A Sonne honoureth his Father, Mal. 1. 6. If you call on the Father, &c. Passe the time of your sojourning here in feare, 1 Pet. I. 17. The faith of Children. For whom should the Childre rely on for maintenance and supportance, but the Father: Take no thought, saying, what shall we eat, or what shall wee drinke, or wherewith shall wee be cloathed: For your Heavenly Father knoweth that you have need of all these things? Matth. 6. 31, 32. The hope, assurance, and expectation of Children; For as Children depend on their Parents for present supply, so for portions and provisions for the future; Fathers lay up for their Children, and so doth God for his. There is an inheritance reserved for us; 1 Pet. 1. 4. Lastly, the Prayers and requests of Children. Because yee are Sonnes, God hath sent forth the Spirit of his Sonne into your hearts; crying, *Abba Father, Gal. 4. 6.**

Note 2. The Birth of a Christian is a divine and heavenly worke. God is both Father and Mother of the Dew: by his power and wisdom, a Father; by his providence and indulgence, a Mother, *Progenitor, genetrisque*; therefore he is call'd in *Clem. Alex. Mesripater*, to note that those casualties which are in the second agents divided;

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are eminently and perfectly in him united, as all things are to bee resolved into a first Unity. *Hath the Raine a Father, or who hath begotten the droppes of Dew?* saith *Iob*. Out of whose wombe came the Ice? and the hoary Frost of Heaven who hath gendred it? None but God is the parent of the Dew; *It doth not stay for,* nor expect any humane concurrence, or causality, *Mich. 5. 7. Esay 55. 10.* such is the call and conversion of a man to Christ. *A Heavenly calling, Heb. 3. 1. The operation of God in us, Colof. 2. 12.* A birth not of blood, nor of the will of the flesh, nor of the will of man, *but of God; Iohn 1. 13. 1 Iohn 3. 9.* Paul may plant, and Apollo may water, but it is God that must blesse both; nay, it is God who by them, as his instruments, doth both: *Of his owne will begat hee us, Iames 1. 18.* The Ministers are a Savor of Christ, *2 Cor. 2. 15.* It is not the garment, but the perfume in it which diffuseth a sweet scent: It is not the Labour of the Minister, but Christ whom hee preacheth, that worketh upon the soule. *I laboured more abundantly than they all; yet not I, but the grace of God which was with me, 1 Cor. 15. 10.*

It is not good therefore to have the faith of God in respect of persons; the seed of this Spirituall generation cannot otherwise bee given us, then in earthen vessels, by men of like passions and infirmities with others. I therefore when pure and good seed is here and there sowed, to attribute any thing to persons, is to derogate from God; where gifts are fewer, parts meaner, probabilities lesse, God may, and often doth give an increase above hope, as to *Daniels Pulse*, that the excellencie of the Power may bee of him, and not of man. Though it be a lame or a leprous hand which soweth the seed, yet the successe is no way altered: good seed depends not in its growth on the hand that sowes it, but on the Earth that covers, and on the Heavens that cherish it: So the Word borroweth not its efficacy from any humane

mane vertue, but from the heart which ponders, and the Spirit which sanctifies it.

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When then thou comest unto the Word, come with affections futable unto it. All earth will not beare all seed; some Wheate, and some but Pulse; there is first required a *finesse*, before there will be a *fruitfulness*. Christ had many things to teach which his Disciples at the time could not carry away, because the Comforter was not then sent, who was to lead them into all truth; they who by use have their senses exercised, are fit for strong meate. The truth of the Gospell is an Heavenly truth, and therefore it requires a Heavenly disposition of heart to prosper it. It is *wisdom* to those that are perfect, though to others foolishnesse and offence. The onely reason why the Word of truth doth not thrive, is, because the heart is not fitted nor prepared unto it. The seed of it selfe is equall unto all grounds, but it prospers onely in the honest and good heart; the raine in it selfe alike unto all, but of no vertue to the rockes, as to other ground, by reason of their inward hardnesse, and incapacity. The Pharisees had covetous hearts, and they mocked Christ: the Philosophers had proud hearts, and they scorned *Paul*. The Jewes had carnall hearts, and they were offended at the Gospell: the people in the Wildernesse had unbeleiving hearts, and the Word preached did not profit them. But now a Heavenly heart comes with the affections of a Scholler to be taught by God; with the affections of a Servant, to be commanded by God; with the affections of a Sonne, to be educated by God; with the affections of a sinner, to be cur'd by God. It considers that it is the *Lord from Heaven, who speaks* in the Ministry of the Word to him who is but dust and ashes; and therefore hee puts his hand on his mouth, dares not reply against God, nor wrestle with the evidence of his Holy Spirit, but falleth upon his face, and giveth Glory unto God; beleeves when God promiseth, trembles when God

John 16. 12, 13.  
Heb. 5. 14.

1 Cor. 2. 6.

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God threatneth, obeyes when God commandeth, learns when God teacheth, bringeth alwayes meekeneſſe and humility of Spirit, ready to open unto the Word that it may incorporate.

Laſtly, from hence wee muſt learne to looke unto God in all his Ordinances, to expect his Arme and Spirit to be therein revealed, to call on, and depend on him for the bleſſing of it. If a man could when hee enters into Gods Houſe, but powre out his heart in theſe two things; A *Promise* and a *Prayer*. Lord, I am now entring into thy Preſence, to heare thee ſpeake from Heaven unto mee, to receive the Raine and Spirituall Dew, which never returneth in vaine, but ripeneth a Harveſt, either of Corne or Weeds, of Grace or Judgement. My heart is prepared, O Lord, my heart is prepared, to learne and to love any of thy Words. Thy Law is my Counſellour, I will bee ruled by it; It is my Phyſitian, I will bee Patient under it; It is my Schoolemaſter, I will bee obedient unto it. But who am I that I ſhould promiſe any ſervice unto thee? and who is the Miniſter that hee ſhould doe any good unto mee, without thy Grace and Heavenly call? Bee thou therefore pleaſed to reveale thine owne Spirit unto mee, and to worke in mee that which thou requireſt of mee; I ſay, if a man could come with ſuch ſweet preparations of heart unto the Word, and could thus open his ſoule when this Spirituall *Manna* falls downe from Heaven, hee ſhould finde the truth of that which the Apoſtle ſpeaketh, *Yee are not ſtrained in us*, or in our Miniſtery; we come unto you with abundanee of Grace, but yee are ſtrained onely in your owne bowels, in the hardneſſe, unbeliefe, incapacity, and negligence of your owne hearts, which receiveth that in drops, which falſeth downe in ſhowres.

Note 3. As it is a Divine, ſo it is a *ſecret and undiſcerned Birth*. As the winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence

Deut. 32. 2.  
Amos 7. 16.  
Eſai. 55. 10.

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it commeth, nor whither it goeth: *S<sup>o</sup>*, saith our Saviour, *is every one that is borne of God, Joh. 3. 8* The voluntary breathings and accesses of the Spirit of God unto the soule, whereby he (a) commeth mightily, and as it were cloatheth a man with power and courage, are of a very secret nature, and notwithstanding the power thereof bee so great, yet there is nothing in apparence but (b) a voyce, (of all other, one of the most empty and vanishing things.) As Dew falls in small and insensible drops, and as a Childe is borne by slow and undiscerned progresses, (as the Prophet *David* saith, (c) *Fearfully and wonderfully am I made*) Such is the birth of a Christian unto Christ, by a secret, hidden, and inward call, *Vocatione Alia*, as Saint *Austen* calleth it, by a deepe and intimate energy of the Spirit of Grace is Christ formed, and the soule organized unto a spirituall beeing. A man heares a voyce, but it is (d) behinde him, he seeth no man; hee feeles a blow in that voyce, which others take no notice of, though externally they heare it too. Therefore it is observable, that the men which were with *Paul* at his miraculous conversion, are in one place said to *heare a voyce, Acts 9. 7.* and in another place, *not to have heard the voyce* of him that spake unto *Paul*, *Acts 22. 9.* They heard onely a voyce, and so were but astonished; but *Paul* heard it distinctly as the voyce of Christ, and so was converted.

a *Judg. 14. 6.*  
*Judg. 6. 34.*

b *Matth. 10. 20.*  
*2 Pet. 1. 21.*

c *Psal. 139. 14.*  
*Job 10. 10, 11.*

d *Esaï. 30. 21.*  
*Act. 9. 8.*

*Glass. Philolog.*  
*Sacr. lib. 2. pag.*  
*232.*

Note 4. As it is a Divine and secret, so it is likewise a *sudden Birth*. In naturall generations, the more vast the creature, the more slow the production; an Elephant ten yeares in the wombe. In humane actions *magnarum rerum tarda molimina*, great workes move like great engines, slowly and by leisure to their maturity: but in Spirituall generations, Children are borne unto Christ like Dew, which is exhaled, conceived, formed, produced, and all in one night. *Paul*, to day a Wolfe, to morrow a Sheepe; to day a Persecutor, to morrow a Disciple; and  
not

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2 Kings 7.1, 2.  
Tarnou. Exerc.  
Biblic. Edit. 2.  
pag. 84, 85.

not long after an Apostle of Christ. The Noble man of *Samaritan* could see no possibility of turning a famine into a plenty within one night: neither can the heart of a man, who rightly understands the closeness, and intimate radication of sinne and guilt in the soule, conceive it possible to remove either in a sudden change; yet such is the birth of men unto Christ, *Before shee travelled shee brought forth: before her paine came, shee was delivered of a Man-childe.* The Earth bringeth forth in one day, and a Nation is borne at once; It is spoken of Jerusalem the Mother of us all, *Esai. 66. 7, 8.*

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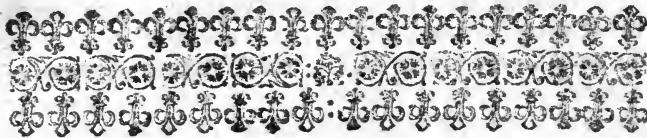
VERSE 4.

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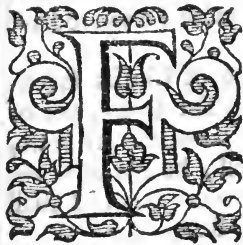
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VERSE 4.

The Lord hath sworne, and will not repent,  
thou art a Priest for ever after the Order  
of Melchisedeck.



From the Regall Office of Christ, and the Administration thereof by the Scepter of his Word and Spirit, to the conquering of a willing people unto himselfe; the Prophet now passeth to his Sacerdotall Office; the vigor and merit whereof is by the two former applied unto the Church.

\* Therefore we may observe, that though the Tribes were interdicted confusion with one another in their marriages, *Numb. 36. 7.* Yet the Regall and Leviticall Tribes might interchange, and mingle bloods; to intimate (as I conceive) that the *Messiah*, with relation unto whose Lineage that confusion was avoyded, was to be both a King and a Priest. Thus we

\* Po erant Le-  
vite ex Regia  
familia ducere,  
quippe que eti-  
am seculari  
Privilegio hinc  
est exēpta. &c.  
Tarnou. Exerc.  
Biblic. pag. 21.  
Edit. 2. Com-  
municabat in-  
ter se Regia  
tribus, ac Sa-  
cerdotalis;  
propterea quod  
Christus Domi-  
nus secundum  
humanitatem,  
Rex futurus

erat, & Sacerdos. Theodoret. in Num. Quest. 52. αἱ δὲ δύο φύλας συνήπιοντο μοίαι τοῦ αἵματος, ἢ τῆ βασιλικῆ τῆ ἱερατικῆ, ἢ ἢ ἱερατικῆ τῆ βασιλικῆ, &c. Epiphani. contr. Anididicmarionitas Heres. 78. ἵνα μὴ ἴδω μὴ μισθώσθαι φύλων ἢ ἱερῶν φύλων, Damascen. de Orthod. fide. l. 4. c. 15. But notwithstanding these Autorities, upon more deliberate consideration of this matter, I conceive my selfe to have beene herein mistaken; and am rather persuaded that Marriages were lawfull betwene severall Tribes, save onely in the Case when Daughters did inherit, to avoid confusion of Possessions amongst the Tribes. Judg. 21. 1. Augustin. Quasi. in Judic. quasi. 47. Ioseph. antiq. lib. 4. cap. 7. Philo Iudeus de Monarchia. lib. 2. Lucas Burgenfis in Matth. 1. 16.

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finde *Lehoida*, the Priest married *lehojhabeath* the daughter of King *leboram*, 2 Chron. 22. 11. And *Aaron* of the Tribe of *Levi*, tooke *Elisbeba* the Daughter of *Amminadab*, who was of the Tribe of *Juda*, *Exod.* 6. 23. *Num.* 1. 7. In which respect I suppose *Mary*, and *Elizabeth* the Wife of *Zachary* the Priest, are called Cousins, *Luk.* 1. 36. In the Law indeed these two Offices were distinct. Our Lord, saith the Apostle, sprang out of the Tribe of *Juda*, of which Tribe *Moses* spake nothing concerning Priesthood, *Heb.* 7. 14. And therefore when King *Uzziah* incroached on the Priests Office, hee was smitten with a Leprosie, 2 Chron. 26. 18. 21. But amongst the Gentiles (a) amongst whom *Melchisedeck* is thought to have been a Priest (b) was usuall for the same Person to have bene both King and Priest.

The words containe the Doctrine of Christs Priesthood. The Quality of it, *Eternall*. The Order, not of *Aaron*, but of *Melchisedeck*. The foundation of both, Gods immutable Decree and Counsell; he cannot repent of it, because he hath confirmed it by an Oath. I shall handle the words in the Order as they lie.

*The Lord hath sworne.*] Here two things are to be enquired: First, how God is said to sweare? Secondly, why hee sweares in this particular case of Christs Priesthood? The former of these the Apostle resolves in one word, *ἱερουργοῦ ὄρκου*, *Heb.* 6. 17. Hee interposed in or by an Oath, namely himselfe, for that is to be supplied out of the thirteenth verse; where it is said, that he sware by himselfe. So elsewhere it is said, that he sware by the excellency of *Jacob*, that is, by himselfe, *Amos* 8. 7. 6. 8. *By my selfe have I sworne*, saith the Lord, that in blessing I will blesse thee, *Gen.* 22. 16. The meaning is, that God should deny himselfe, (which he cannot doe, 2 *Tim.* 2. 13) and should cease to be God, if the Word which hee hath sworne should not come to passe. So that usuall forme, as *I live*, is to be understood, let me not be esteemed a living God,

a Sacerdos Ecclesie habentis præputium.

Hieron. Tom. 3. l. b. quest. Heb. in Genes. Verisimilis est illum esse ex illis Gentibus que Palestinam incolabant. Theodoret. Quest. 63. in Genes. b Vid. Casaub. in Sueton. August. c. 31. Rex Annus, Rex idē hominum Phœbique Sacerdos. Virg. in Ænead. lib. 3.

God, if my word come not to passe; so elsewhere the Lord interposeth his Holinesse, *I have sworne by my Holinesse that I will not lye unto David, Psal. 89. 35.* As impossible for him to breake his Word as to be unholy.

For the second question, why God sweares in this particular? I answer: First, and principally, to shew *τὴν βεβαιότητα*, *ἀπὸ ἀμετάσταντος*, The immutable and irreverfible certainty of what hee speaks, *Heb. 6. 17. I have sworne by my selfe*, the word is gone out of my mouth, and it shall not returne, &c. *Eesai. 45. 23.* Thus wee finde God confirming the unmoveableness of his Covenant by an Oath, *Eesai. 54. 9, 10. Psal. 89. 34, 35.* When the Lord doth only say a thing, (though his Word be as certaine in it selfe as his Oath, for it is as impossible for him to lye as to forswear himselfe) yet there is an implicite kinde of reservation for the altering, revoking, or reversing that Word by some subsequent Declaration. As in the Covenant and Priesthood of *Aaron*, though God made it for a perpetuall Ordinance, yet there was after a change of it, for the weakenesse and unprofitableness thereof. So when the Lord sent *Ionah* to preach destruction unto *Ninive* within forty dayes; though the Denuntiacion came not to passe, yet was it not any false message, because it was made reverfible upon an *implicite condition*, which condition the Lord is pleased sometimes in mercy to conceale, that men may be the sooner frighted out of their security, upon the apprehension of so approaching a danger. *At what time, saith the Lord, I shall speake concerning a Nation, and concerning a Kingdome, to plucke up, and to pull downe, and to destroy: If that Nation against whom I have pronounced turne from their evill, I will repent of the evill that I thought to doe unto them, Ier. 18. 7, 8.* But when the Lord sweares any absolute Act, or promise of his owne (for the Revocation whereof there can no other ground *de novo* arise, than was extant at the time of making it, and yet was no barre nor hinderance

τὸ ὅραμα ὃ πολλὰ  
χρὲς ἢ τῶν ἀμετά-  
στῆτων ἀπὸ ἑαυτοῦ  
ἀπαρχατοῦ δι-  
βεβαιῶσιν αὐτοῦ.  
Ζεὶ ὁ εἰς τὸ ἄμεσ-  
κύριος ἢ ἢ μετὰ  
ἐκλήθισται ὁ πᾶς  
ἡρώπιος ἢ κινῆ-  
ται εἰς ἀρχατοῦ τῆς  
τῆς ἰσραηλίας  
χάρις τῶ Δ' ἰβρί-  
βελβίαν. Β. β. β.  
Mag. in Psal.  
14. Tom. 1.

## VERSE 4.

rance unto it, namely the sinne of man) hee then by that oath seales and assures the immutability thereof, to those that rely upon it.

Secondly, it is to commend the excellency and preeminency of that above other things, which hath this great Seale of Heaven, the Oath of God to confirme and establish it. *Inasmuch*, saith the Apostle, *as not without an Oath hee was made Priest, by so much was he made a surety of a better Testament; Heb. 6. 20. 22.* and this is a consequent of the former; for by how much the more abiding, by so much the more glorious is the Ministry of the Gospell. *If that which is done away were glorious, much more that which remaineth is glorious, 2 Cor. 3. 11.* The more solemne and sacred the Institution was, the more excellent is the Priesthood. Now this Oath was that Seale of God, by which hee designed and set apart his Sonne for that great Office, in a more solemne manner of Ordination than was to others usuall. *Him hath God the Father sealed; Iohn 6. 27.* It was but *Hee hath said*, unto others, ye are Gods, but it is, *He hath sanctified*, to his Sonne, *Iohn 10. 34. 36.*

Thirdly, it is to commend Gods great compassion and good will, for the establishing of the hearts of men in comfort and assurance. He therefore confirmed his promise by an Oath, *That by two immutable things wherein it is impossible for God to lye, we might have strong consolation, who have fled for refuge to lay hold on the hope which is set before us: Heb. 6. 17, 18.* an oath even amongst men is the end of all controversie, the determination and composing of all differences; how much more when hee sets his Seale upon his mercy and covenant, should the hearts of men bee secure, and lay fast hold thereon without doubt or scruple? Therefore we finde the Saints in the Scripture make mention of the Oath of God, for establishing their hearts against feares or dangers? *Thus wilt performe the truth to Iacob, and the mercy to Abraham,* which

*Quod Deus tantopere commendat, quod etiam humano more sub dejectione testatur, summa utique gravitate & aggredi, & custodire debemus, ut in asseveratione divina gratia permanentes, in fructu quoque ejus & emolumento proinde perseverare possimus. C. 1. ut. de penitent. c. 4*

which thou hast sworne to our fathers from the dayes of old, *Micah 7. 20.* Thy bow was made quite naked, according to the oakes of the Tribes, even thy Word, *Habac. 3. 9.* that is, Thou didst make it appeare to thine enemies that thou didst fight for thy People, and remember thy Word or Covenant of mercy which thou didst sweare unto *Abraham* the Father of the faithfull, and so oftentimes new ratifie unto his seed, the Tribes vvhich proceeded from him. And this is the ground of all the Churches comfort and stability: for alas, vve every day deserve to have God abrogate his Covenant of mercy vvith us, but he is mindefull of the Oath vvhich he hath svorne, *Deut. 7. 7. 8. 9. 5.* There vvas vvickednesse enough in the vvorlde to have dravne dovne another flood after that of *Noah*, the same reason that caused it, did remaine after it vvas removed, *Genes. 6. 12, 13. 8. 21.* But *Gods Oath* bound him to his mercy, *Eesai. 54. 9.* The meaning then of this first Clause is this. The Lord to shew the immutability of his Consell, the unchangeableness of Christs Priesthood, the excellencie of it above the Priesthood of *Aaron*, the strong consolation vvhich the Saints may there-hence receive, hath sealed it by an Oath: so that he is a Priest by a decree vvhich cannot be revoked.

It notes unto us the *Solemne call of Christ* unto the office of Priesthood, as before of *King*, *verse 1.* He did not usurpe this honour to himselfe as *Nadab* and *Abihu* did, vvhen of their ovvne heads they offered strange fire unto the Lord, nor incroach upon it as *Uzziah*: but he vvas ordained and begotten, and called of God thereunto, after the order of *Melchisedek*, *Heb. 5. 5, 10.* He was sanctified and sent, and had a commandement, and a worke set him to do, *Iohn 10. 18. 36. 37.* In vvhich respect he vvas called a *Servant*, or a chosen Officer formed for a speciall employment, *Eesai. 42. 1. 49. 5. 53. 11. Phil. 2. 7.* Here then is the consent of the whole *Trinitie* unto *CHRISTS* Priesthood. First, the *Fathers consent* in his Act of ordination:

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Quid est Dei  
veri verasq;  
Iuratio, nisi  
promissi confir-  
matio, & infid-  
delium quædã  
Incepatio?  
Aug. de Civit.  
Dei, lib. 16. ca.  
32.

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dination: for him hath God the Father sealed, *Ioh. 6. 27. Thou art my Sonne, this day have I begotten thee, Heb. 5. 5. 6.* Secondly, *The Sonnes by voluntary susception and vadimony for mankind: for he was the Surety of the Covenant, Heb. 8. 22.* The apostle joyneth these two together, *Heb. 10. 9. 10. Loe, I come to do thy Will O God; there was Gods Will and Christs submission thereunto, in which regard he is said to sanctifie himselfe, Ioh. 17. 19.* There was a Covenant betweene God and Christ, Christ was to undertake an Office of service and obedience for men, to offer himselfe a sacrifice for sinne, to be made of a woman under the Law, &c. \* And for this God was to prolong his dayes, to give him a Seed, and a Generation which could not be numbred, a Kingdome which cannot be bounded, a Portion with the great, and a Spoyle with the strong; a Name above every name, to set a Joy and a Glory before him, after he should have finished his worke, &c. Thirdly, here is the *Consent of the Holy Ghost* which did hereunto anoint him, which came along with him, which formed him in the wombe of the Virgin, and descended upon him in his solemne susception of this Office in *Iohns* Baptisme, by which Spirit he was consecrated, warranted and enabled unto this great function, *Esa. 61. 1. 42* | *Matth. 3. 16, 17. Heb. 1. 9.*

If then God call Christ unto his Priesthood by a *solemne Oath*, and make him surety of a better Covenant, we ought to take the more speciall notice thereof: for when God sweares he must be heard: The more excellent any thing is, the more earnest heed should be given unto it: for how shall we escape, saith the Apostle, if we neglect *τηνικαυτως σωτηριαν*, so great salvation, so sure a Covenant, *Heb. 2. 1, 3.*

This is the onely rocke on which we may cast anchor in any trouble, doubt, or feare of Spirit. It is not our own will or strength that holds us up from ruine, but

onely

\*Esa. 53. 8, 10,  
11, 12.  
Psal. 2. 7, 8.  
Phil. 2. 7, 9.  
John 17. 2. 4, 5.  
Heb. 2. 8, 9.  
Heb. 12. 2.

onely Gods Oath, by which Christ is made a Priest, Able to save to the uttermost all that come unto God by him. Saint Paul and his company were in a great tempest, all hope that they should be saved was taken away, *Acts* 27. 20. yet he exhorts them to be of good cheere, because there should not be the losse of any mans life amongst them; and the ground hereof was Gods promise, which he beleevd, *verse* 24, 25. The case is the same with us, we are compassed about with infirmities; with enemies too hard, and with sinnes too heavie for us; with feares and doubtings, that we shall lose all againe: how can we in such tempests of Spirit be cheered, but onely by casting anchor upon Gods Covenant which is established by an Oath? by learning to hope above hope, *Rom.* 4. 18. to be strong in him when we are weak in our selves? to be faithfull in him when we are fearfull in our selves? to be stedfast in him when we stagger in our selves? in the midst of Satans buffets and our owne corruptions to finde a sufficiency in his Grace, able to answer and to ward off all? *2 Cor.* 12. 10. To catch hold of his Covenant, and to flie to the hope that is set before us, as to the onely refuge and sanctuary of a pursued soule, when we are not able to stand by our selves? *Esaiah* 56. 6. *Hebr.* 6. 18. It is a very hard thing when a man hath a distinct view of his filthinesse and guilt, by reason of sinne, not to give over himselfe and his salvation as desperate things. It is nothing but ignorance and insensibility which makes men presume of the pardon of sinne. In this case then we must consider Gods Oath and Covenant with his People. First, not to reject them for their sinnes. *Israel hath not beene forsaken, nor Judah of his God, though their land was filled with sin against the holy One of Israel, Ier.* 51. 5. *My people are bent unto backsliding, &c. and yet I will not excuse the fiercenesse of mine anger, I will not return to destroy Ephraim, For I am God, and not man, &c. Hos.* 11. 7, 9.

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Secondly, *not alwayes to suffer them to lie under sinne,* but in due time *to heale their backslidings,* *Hos. 14. 4.* he will not onely remove our transgressions from himselfe, but he will *remove them from us too,* and that so farre, as that it shall be as possible for the East and West to meet together, as for a man and his sin, *Psal. 103. 12.* Though we have made him to serve with our sinnes, and wearied him with our iniquities, yet *He will not remember against us our sinnes past,* *Esai. 43. 25.* neither will he see against us the sinnes which remaine, *Numb. 23. 11.* Those he will forgive, and these he will subdue, and all this because of his *Truth unto Iacob* and his *mercy unto Abraham,* which he sware unto our fathers from the dayes of old, *Micah 7. 18, 19, 20.* He hath given us ground for both our feet to stand upon, and hold-fast for both our hands to cleave unto: A *Promise,* and an *Oath,* that by two immutable things, we might have strong consolation, *Heb. 6. 18.* So the Apostle faith, that all the promises of God in Christ are *Yea* and *Amen:* *Yea,* to note their *Truth;* and *Amen,* to note their *Certainty and stability,* being confirmed by the *Oath of Christ.* For so that word may be conceived either \* as an *Oath,* or at least \* as a *very strong and confident affirmation* which is equipollent unto an oath, *2 Cor. 1. 20.* except haply we will understand *Ναυ* and *Αμην* to be the same thing expressed in severall tongues; as *Abba Pater* in other places, thereby noting not onely the *stability,* but the *universality* of Gods Promises.

Many things there are in this call of Christ unto his Office to confirme this consolation, and upon which the troubled soule may cast anchor.

First, from the Father he hath received a *command* and call unto this service, and so as a *Servant* he hath *fidelity;* for God chooseth none but faithfull servants. He was *an Apostle and high Priest,* sent to preach the Will, and to pacifie the wrath of God; and he was *faithfull to him*

\* Quodammodo si dici fas est, juratio ejus est, Amen, Amen, dico vobis, Aug. Tract. 41. in Iob.

\* Confirmatio verbū, Ambros. in Ps. 40. εὐρι πνευ λόγου ἀκρίβεια ἢ ὁρ καὶ ἰσχυρία: ἢ ἡ ὀρκιστὶς ἢ ὁ πιστὸς ἀλλὰ διακρίσις τοῦ εὐδὲ ἀκρίβειας, Basil. Mag. in Psal. 14. vid. Nicol. Fullerii Miscellan. lib. 1. cap. 2.

that



that appointed him, as Moses was, Heb. 3. 11. 2. And if he be faithfull we may trust him; for he will doe the worke which is given him to do. Faithfull is he that calleth you who also will do it, 1 Thes. 5. 24.

Secondly, from himselfe there is a voluntary submission whereby he gives himselfe for his Church, and layes downe his own life, Eph. 5. 25. Tit. 2. 14. Ioh. 10. 11. for being of himselfe equall with the Father, he could not be by him commanded, ordained, or over-ruled to any service, without a voluntary concurring to the same decree; emptying himselfe, and taking on him the forme of a servant, making himselfe lesse than his Father, and in some sort for a while lower than the Angels, that so he might be commanded. So that besides his fidelity to rest on as a servant, here is his especiall mercy as a concurring agent in the decree, whereby he was ordained unto this Office: He is not onely a Faithfull, but a mercifull high Priest, to make reconciliation for the sins of men, Heb. 2. 17. But a man may both by his Fidelity as a servant, and by his Mercy, as having the same tender compassion with him that sent him, be willing to helpe another out of misery, and yet may not be able to effect his owne desires for want of Power. And therefore,

Thirdly, by the Unction of the holy Spirit, who proceedeth from the Father and himselfe; he is said to be sanctified by the Father, Ioh. 10. 36. and to sanctifie himselfe, Ioh. 17. 19. To have received Power and Authority from his Father, Matth. 28. 18. Ioh. 5. 27. Ioh. 17. 2. and to have Power likewise within himselfe, Ioh. 10. 18. That spirit, which for the discharge of this Office he brought with him in fulnesse, and unto all purposes of that Service into the world, is a Spirit of Power, 2 Tim. 1. 7. Whereby he is enabled perfectly to save all commers, Heb. 7. 25. so that unto his Fidelity and Mercy, here is added Ability likewise.

Fourthly, as he received an Office and a Service, so he received

John 14. 28.  
Aug. de Trinit.  
li. 1. ca. 7. & 9.

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received a *Promise* from his Father likewise which did much encourage him in this service. And this promise is *twofold*. First, the *promise of a great seed* which by the execution of his Office he should gather unto himselfe, and of a great conquest over all his enemies. God conferred this honour upon him to be the King of a mighty People, whom he should save and sanctifie to himselfe, *They were given unto him, Psal. 2. 8. John 17. 6.* so that unto his *Fidelity, Mercy, and Power*; here is further added a *Propriety* to the thing which he saves: and who would not use all fidelity in his own businessse, all mercy towards his own seed, all the power he hath to deliver his *own House* from the fire? and Christ was: faithfull, *as a Sonne over his owne House, whose House are we: Heb. 3. 6.* Secondly, there was the *promise of a great Glory and Crowne* which the nature he had assumed should in his Person receive after the fulfilling of his Service. After he had beene a little while lower than the Angels, he was to be *crowned with Glory and Honour, Heb. 2. 7.* and therefore we may be sure that he hath fulfilled all righteounesse, and done for his Church all which he was to doe upon the earth; *Because he is gone, and we see him no more.* For his sufferings were to go before, and his Glory to follow: *1 Peter 1. 11.* This is the Apostles argument why we are not in our sinnes, but delivered from them, because **CHRIST** is risen, *1 Cor. 15. 17. Who is he that condemneth, it is Christ that died, yea rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us? Rom. 8. 34.* And it is his argument againe, why we ought to hold fast our profession, and to come boldly to the Throne of Grace for helpe in time of neede, because we have a great high Priest that is passed into the Heavens, *Heb. 4. 14, 15, 16.*

Fifthly, as he had a *Promise* from the Father to encourage him, so he had a *Nature from us* to incline him unto

unto the execution of his Office. He was made of a woman, made like unto us in all things, sinne onely excepted, *tempted and afflicted* as we are: and so there are two things which the heart of a beleever may rest upon in him in any discomforts. First, *his Sympathie*, for besides his *Essentiall mercy* as he is God, there was in him a *mercy which he learned by being like unto us*. In all things it behoved him to be made like unto his brethren, that he might be a *mercifull and a faithfull high Priest*, Heb. 2. 17. Such was his compassion towards the hunger of the multitude, *Matth. 15. 32.* because he himselfe knew what hunger was, *Matth. 4. 2.* and such was his compassion towards the sorrowes of *Mary and Martha*, *Iohn 11. 33, 35.* because he himself was acquainted with griefe, *Esa. 53. 3.* and such was his compassion towards *Peter* in that state of desertion wherein he lay, *Luk. 22. 61.* because he himselfe knew what it was to be forsaken, *Matth. 27. 46.* And this is the Apostles assurance that we shall obtaine Mercy and Grace to helpe in time of need; *because he had a feeling of our infirmities, and was tempted, as we are*, Heb. 4. 15, 16. Secondly, *His consanguinity*, He is not ashamed to call us brethren: He is our *Goel*, our *Kinsman*, and therefore our *Redeemer*: Heb. 11. Ruth. 3. 9. 4. 4.

*And will not repent*] Many things God hath said, which he hath revoked, as the destruction of *Ninive*, the death of *Ezekiah*, and the like; which implying a tacite condition (fit in the particular cases to be conceal'd) upon the varieties of that, God might be said either to preserve, or to repent; *Ier. 18. 7, 8, 26, 13, 19.* God is ever most unchangeable in all his wayes, counsels and purposes, they stand for ever. Nothing can fall out to make God more wise, more mercifull, more provident, more powerfull than he was before, and therefore nothing can make him truly to change his Will, or to repent of his former actions or resolutions. There is with

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a Humane capacitati aptiora quam Divinae sublimitati, &c. Vid. Aug. Tom. 4. ad Simplificia, li. 2. quaest. 2. vid. de Civ. Dei, lib. 14. cap. 11. lib. 15. cap. 25. Tertul. Con Marc. li. 2. cap. 16.

b Ubi legitur quod poenitentiam, mutationem futuram significatur, immutabili manente praesentia divina, Aug. de Civ. Dei lib. 17. cap. 7. & ib. 22. cap. 1, 2. Iust. Martyr. Quae. & Resp. ad Orthodoxos, qu. 36.

him no variableness, nor shadow of changing: He is not a Man that he should repent. I the Lord change not, James I. 17. 1 Sam. 15. 29. Mal. 3. 6. Onely in mercy unto (a) our weaknesse God condescends unto the manner of humane expressions, retaining still the stedfastnesse of his own working, which receiveth no variation nor difference from the contingencies of second causes. He speaketh according to our capacity, but he worketh according to his own Counsell, so that God is then said to repent, when that which he once willed to be, he after by the counsell of the same will, causeth not to be; therein not changing his owne Counsell, but onely willing the change of the things, that the same thing for this period of time shall be, and then shall cease. As when a rope is fixed to either side of a River, by the same without any manner change or alteration in it, I draw the Boat wherein I am, backward or forward: so the same Will and Counsell of God stands constant and unmooved in the severall mutations of those things which are wrought or remooved by it.

Now then, when not onely the Counsell of God is immutable in it selfe, but also he hath ordained some Law, Covenant, or Office, which he will have for ever to endure, without either naturall expiration, or externall abolishment, then is God said not to repent. To apply this to the present businesse; the Apostle speaking of a new Covenant which is established upon this new Priesthood of Christ (for the Priesthoods and the Lawes go both together, the one being changed, there is made of necessity a change of the other; H. b. 7. 12) maketh the introducing of this new Covenant, which is founded upon the oath of God, to make the preceding covenant old and transitory; In that he saith, a new Covenant, he hath made the first old: Now that which decayeth and waxeth old, is ready to vanish away, Heb. 8. 13. And he saith peremptorily that it was therefore disannul'd, because

cause of the *weaknesse and unprofitablenesse* thereof : *Heb. 7. 18.* and this he affirmeth even of the morall Law ; that Law, the righteoufnesse whereof was to be fulfilled in us by the spirit of Christ, (namely in sincerity and in love, which is the bond of perfection; and the fulfilling of the Law) *Rom. 8. 3, 4.* For the full understanding then and applying of the words to the *Priesthood of Christ,* and the *Law of Grace,* are the second covenant thereupon grounded, it will be needfull to resolve these two questions: First, whether God hath repented him of the Law, which was the rule and measure of the Covenant of workes? Secondly, upon what reasons or grounds the immutability of the second Covenant or Law of Grace standeth?

For the first of these, the Psalmist telleth us, that the *Commandments of God are sure, and that they stand fast for ever and ever,* *Psal. 111. 7, 8.* and we may note that the same forme of speech which the Lord useth to shew the stability of the new Covenant; *The Mountaines shall depart, and the Hills be removed; but my kindnesse shall not depart from thee, neither shall the Covenant of my peace be removed, saith the Lord that hath mercy on thee,* *Esa. 54. 10.* the same kinde of forme doth our Saviour use to expresse the stability of the Law; *It is easier for Heaven and Earth to passe, than for one tittle of the Law to faile;* *Luk. 16 17.* Now the Law hath a two-fold Obligation; the one *principall* which is to *Obedience,* whereunto is annexed a promise of righteoufnesse or justification: the other *secondary and conditionall,* which is unto *malediction,* upon supposall of disobedience. For, *curse is every one which continueth not in all things which are written in the Booke of the Law to doe them,* *Gal. 3. 10.* Now if no tittle of the Law must faile, then neither of these two must faile, but be both fulfilled, and then it should seeme that the first Covenant is not removed, nor withstanding the weaknesse thereof.

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*Vid. Grotii de-  
fens. fid. Catho.  
de satisfactio-  
ne Christi. c. 3.*

For resolving hereof we must note that in point of validity or invalidity, there can but five things be said of the Law: for first, either it must be *obeyed*, and that it is not, for *all have sinned and come short of the Glory of God, Rom. 3. 32.* Or secondly, it must be *executed* upon men, and the curse or penalty thereof inflicted; and that it is not neither, for *there is no condemnation to them that are in Christ, Rom. 8. 1.* Or thirdly, it must be *abrogated*, or extinguished; and that it is not neither, for Heaven and Earth must sooner passe away. If there were no Law, there would be no sinne, for sinne is the transgression of the Law; and if there were no Law, there would be no judgement; for the world must be jugged by the Law. Or fourthly, it must be *moderated* and favourably interpreted by rules of equity, to abate the rigour and severity thereof; and that cannot be neither, for it is inflexible, no jot nor tittle of it must be abated. Or lastly, the Law it selfe remaining, the Obligation thereof notwithstanding, must towards such or such persons be so farre forth *dispensed* withall, as that a *surety* shall be admitted (upon a concurrence of all their wills who are therein interested; God willing to allow, Christ willing to performe, and Man willing to enjoy :) both to do all the duties, and to suffer all the curses of the Law, in the behalte of that Person, who in rigour should himselfe have done and suffered all. So then neither the Law nor any jot or tittle thereof is abrogated, in regard of the *Obligations* therein contained, but they are all reconciled in Christ with the second Covenant. Yet notwithstanding, *so the purpose of a Covenant* or rule of righteoufnesse betweene us and God, so he hath repented of it, and removed that office or relation from it, that righteoufnesse should come to us thereby, by reason of the weaknesse and unprofitablenesse which is in it to that purpose by the sinne of Man: yet thus much the Law hath to doe with justification, that the fulfilling of the whole law is thereunto

ever

ever some way or other presupposed. Onely in the first covenant, we were to doe in our *own persons*; in the second, Christ is appointed and allowed to doe it for us. He fulfilled all the Obligations of the Law; the *duties* thereof by *active obedience* in his life, and the *curfes* thereof by *passive obedience* in his death. Now then we by faith becoming one with Christ, the grace of God doth number us up in the same masse and summe with him, and so imputeth and accounteth that ours which was done by him. There is no righteousnesse but doth originally referre and beare proportion to the Law, of God, and yet we are not justified by the Law, but by Grace; because it is the favour of God, contrary to the rigour and exaction of the Law, which alloweth the righteousnesse of the Law *by one fulfilled*, to be unto another *accounted*. A man is denominated righteous, as a wall may be esteemed red or greene. Now that comes to passe two manner of wayes, either by the colour inhering and belonging unto the wall it selfe, or by the same colour in some diaphanous transparent body; as glasse, which by the beame of the Sunne shining on the wall, doth externally affect the same as if it were its own, and covers that true inherent colour which it hath of it self. In like manner by the strict covenant of the Law we ought to be righteous from a righteousnesse inherent in, and performed by our selves; but in the new covenant of grace we are righteous by the righteousnesse of Christ which shaineth upon us, and presenteth us in his colour unto the sight of his Father. Here in both covenants the righteousnesse from whence the denomination groweth is the same (namely the satisfying of the demands of the whole Law) but the manner of our right and propriety thereunto is much varied. In the one we have right unto it *by Law*, because we have done it our selves: In the other we have right unto it onely by *Grace and favour*; because another mans doing of it is bestowed upon us, and

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and accounted ours. And this is that gracious Covenant of which the Lord here saith, *I have sworn and will not repent.*

For resolving of the second question, upon what reasons the immutability of the covenant of Grace standeth, we must note that as things are of severall sorts, so accordingly they may be mutable or immutable severall wayes. Some things are *absolutely immutable* out of the nature of the thing it selfe; and that is, when the abrogation, or alteration of the thing would unavoidably inferre some prodigious consequences and notorious pravity with it, as certaine dishonour to God, and confusion upon other things. As if we should conceive a man free from worshipping, reverencing, acknowledging, loving or trusting in God; herein the creature would be un subordinatèd to the Creator, which would inferre desperate pravity and disorder, and God should be robb'd of his essentiall honour which he can no more part from, than cease to be God. But now it is repugnant to the nature of an entire *covenant*, to be in this manner immutable. For in a covenant there is a mutuall stipulation and consent between God and Man; and after performance of Mans duty, God maketh promise of bestowing a reward. Now there can be no binding necessity in God to conferre, nor absolute power in Man to challenge any good from God, who doth freely and by no necessity, good unto his Creatures. Secondly, some things are meereley *juris passivi*, not of any intrinsicall necessity, resulting out of the condition of their nature; such as are free either to be or not to be of themselves, or when they are free to continue or to cease, not in themselves determined unto any condition of being unvariably belonging unto their nature. And such are *all covenants*. For God might have dealt with Men, as with lapsed Angels, never have entred a-new into covenant with them: he might have reserved unto himselfe  
a Power



a power of revocation and calling in his patent, and shutting up his Office of mercy againe. How then comes it that this Covenant is *immuable*, and Christs Priesthood of everlasting and unchangeable vigour to all ages and generations of men? That there shall never be erected in the Church any other forme of Gods worship, or any other instruments of Mans salvation, then those which we now enjoy? The Apostle groundeth it upon *two reasons*, *Heb. 6. 17, 18.* The *Promise* and the *Oath* of God. First, the *Promise* putteth a right in the creature which he had not before, and that Promise determineth the Will of God to the being; and leaveth it not indifferent to the being or not being of the Covenant. For it is the foundation of a just claime which we by faith may make upon the Fidelity, Justice and Power of God, to make it good. *He is faithfull and just to forgive us our sinnes, 1 Iohn 1. 9.* The *Righteous God shall give unto me a Crowne of Righteousnesse, 2 Tim. 4. 8.* Righteousnesse and Justice as well as Mercy is the ground of forgiveness of sinne and salvation, not in relation or respect to *Merit* in us, but to *Promise* in God. Onely Mercy it was which moved him to Promise, and having promised, onely truth and Fidelity and Righteousnesse, bindeth him to performe. As impossible it is for God to breake any promise, and to lie unto *David*, as it is to be an unholy God, or to deny himselfe, *Psal. 89. 35. 2 Tim. 2. 13. 1 Thes. 5. 24.* Secondly, the *Oath* of God, for that pawnes his owne Being, Life, Power, Truth, Holinesse, to make good that which he hath so ratified; and upon these two doth the immutability of the second Covenant, and of Christs Priesthood depend.

Here then we see upon what ground all our comfort and assurance subsisteth; not upon any strength, power, liberty, or inherent grace already received, which we of our selves are every day apt to waste and be cheated of by Satan and the World, but upon Gods unchangeable

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able mercy and covenant. This was all *Dauids* saluation and desire, all that his heart rested upon, that though his house were not so with God, that is, did faile much of that beauty and purity which therein God required, and therefore did deserve to be cast off; yet God had made with him an *everlasting Covenant ordered in all things and sure*, 2 *Sam.* 23. 5. When the conscience is afflicted with the sense of sinne, with the feare of its own slipperinesse and unstedfastnesse in Gods Covenant, this is all it hath to support it, *That God is one*, *Galat.* 3. 19. That Christ is *the same yesterday, and to day, and for ever*, *Hebr.* 13. 8. that he is where he ever was, *ready to meet those that return*, *Esai.* 64. 5. *Luke* 15. 20. If I should do to men, as I have done to God, they would despise, and forsake me, and revenge themselves on me, I should never receive grace nor favour againe. But *God is not as man*, *Hos.* 11. 9. the whole cause of his compassion is in and from himselfe, and therefore he doth not take the advantage of our failings and exasperations, to alter the course of his dealing towards us, *Psalmes* 103. 8, 14. Though we faile every day, yet *his compassions faile not*, and therefore from his immutable mercy it is that we are not consumed, *Lum.* 3. 22. *Mal.* 3. 6. His blessing of an adopted people is an irreverfible thing, because he is God and not man, and therefore cannot repent, nor call in the promise which he hath made, for which purpose he *doth not behold iniquitie in Iacob, nor perversenesse in Israel*, *Numb.* 23. 19, 20, 21. If the Sunne should be alwayes immoveably fixed in one place, as it vvas a little vvhile in *Ioshua's* tume at the destruction of the Kings, *Iosh.* 10. 12, 13. though I might shut out the light of the Sunne from me, yet as soone as I remove the curtaine, the Sunne is still vvhether it vvas, ready to be found, and to shine upon me. The case vvere lamentable vvith us, if so often as man provokes Gods Justice, he should presently revoke his mercy; If the issue of our saluation should depend

depend upon the frailty and mutability of our own nature, and our life should be in our owne keeping. If the pure Angels of Heaven fell from their created condition, to be most black and hideous aduersaries of the God that made them; if *Adam* stood not firme with all that stock of strength and integrity of will which he had in Paradise: how can I who have so many lusts within, so many enemies without, such armies of feares and temptations round about me, be able to resist, and stand? Grace inherent is as mutable in me, as it was in *Adam*; Satan as malicious and inpetuous against me, as against *Adam*: Propensions to sinne and falling away, strong in me, which were none in *Adam*; snares as many; weaknesses more; enemies as many; temptations more: from the Grace which is deposited in mine owne keeping, I cannot but depart daily, if the Lord should leave me in the hand of mine owne counsell. Even as water, though it could be made as hot as fire, yet being left unto it selfe, will quickly reduce and work it selfe to its own originall coldnesse again. We have grace abiding in our hearts, as we have light in our houses, alwayes by emanation, effusion and supportance from the Sun of righteousness which shines upon us. Therefore this is all the comfort which a man hath remaining, that though I am wanting to my selfe, and do often turn from God, yet he is not wanting to me, nor returns from me, for the gifts and calling of God are without repentance, *Rom. 11. 29.*

The heart of the best man is like the wheelles in *Ezekiels* vision, *Ezekiel 1. 16.* As mutable, and moyable severall wayes as wheelles, as perplexed, hindered, and distracted in it selfe, as crosse wheelles in one another, grace swaying one way, and flesh another; who can expect stability in such a thing? Surely of it selfe it hath none, but the constancie and uniformitie of motion in the wheelles was this, that they were joyned to the living creatures, who in their motion returned not when they went

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went, *verse 17. 21.* such is the stability of the faithfull in the Covenant; they have it not from themselves, for they are all like wheels, but from him unto whom by the same Spirit of Life they are united, who cannot repent, nor returne from the Covenant of mercy which he hath made.

*Thou art a Priest for ever after the Order of Melchisedek* ] We come now to speake of the Priesthood of Christ it selfe, which is thus sealed and made immutable by the Oath of God *Every high Priest*, saith the Apostle, *is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sinnes, Hebr. 5. 1.* These sacrifices are of two sorts; some *Eucharisticall*, as testification of homage, subjection, duty and service, as the dedication of the first-fruits, the offerings of *Abel*, the meat and drinke offerings, &c. Some *Ilasticall* or *expiatorie*, for the washing away of sinnes, for making compensation for the Justice of God, which had been in sinne violated, and to propitiate him againe. So that in this regard a Priest was to be a *middle Person*, by God appointed to stand, and to Minister betweene him and men in their behalfe, to be impartiall and faithfull towards the Justice and Truth of God, and not to be over-ruled by his love to men to injure him; and to be compassionate and mercifull towards the errors of men, and not to be over-ruled by his zeale to Gods Justice, to give over the care or service of them. And such an High Priest was Christ, zealous of his Fathers Righteousnesse and Glory, for he was *set forth to declare the Righteousnesse of God, Rom. 3. 25.* and he did glorifie him on earth by finishing the things which he had given him to do, *John 17. 4.* Compassionate towards the errors and miseries of his Church, for he was appointed to expiate, and to remove them out of the way, *Col. 2. 14.*

Touching this Priesthood, vve vwill thus proceed: First, to enquire into the *Necessity* vve have of such a Priest,

Priest. Secondly, what kinde of *Qualifications* are requisite in him, who must be unto us such a Priest. Thirdly, wherein the *Acts* or *Offices* of such a Priesthood doe principally consist. Fourthly, what is the *Virtue*, fruits, ends, events of such a Priesthood. Fifthly, what are the *Duties* which the execution of that Office doth enforce upon us, or what uses wee should make of it. In these five particulars, I conceive, will the substance of most things which pertaine unto the Priesthood of Christ be absolved.

For the first of these we must premise this generall rule, there can bee no necessity of a Priest (in that sense which is most proper, and here intended) but betweene a *guilty creature*, and a *righteous God*, for if man were innocent in his relations towards God, hee would stand in no need of an *Expiation*, and if God were unrighteous in the passages of mans sinne, there would not bee due unto him any just debt of *satisfaction*. This being premised, I shall through many steppes and gradations bring you to this necessity of Christs Priesthood which wee inquire into.

First, every creature is unavoidably subject to the Creator, for hee made all things for himselfe, and all is to returne that Glory to him for which he made them, *Prov. 16. 4. Rom. 9. 21.* And this subjection of the creature to the Creator, doth suppose a debt of service to the Will of the Creator. Impossible it is, and utterly repugnant to the quality of a creature not to bee subject to some Law, and indebted in some obedience or other to him that made it. *Omne esse is propter operari*, it is a certaine rule in creatures, that God giveth every creature a being to this end, that it might put forth that being in some such operations as hee hath fitted it for, and prescribed it to observe. The most excellent of all creatures, that excell in strength, are *Ministers to doe his pleasure, and to beare his voyce, Psal. 103. 20, 21.* and all the rest have their fe-

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verall lawes, and rules of working by his wisdom set them, in the which they wait upon him, and according unto which they move like *Ezekiels* wheelles, by the conduct of an invisible Spirit, and by the command of a voyce that is above them, as if they understood the Law of their Creator, and knew the Precepts which they doe obey, *Ezek. 1. 25, 26. Psal. 104. 19.* No creature is for its selfe onely, or its owne end, for that which hath not its beeing of it selfe, cannot be an end unto it selfe, in as much as the end of every thing which is made, is antecedent to the beeing of it, in the minde and intention of him that made it. The end of things is, as a marke, fixed and unmoveable in the purpose of the supream cause, the creatures as the arrow, ordered by a most wise, and efficacious providence, some through naturall and necessary, others voluntary and contingent motions unto one and the same generall end, the glory and service of the Creator.

Secondly, no creature is in its beeing, or in any those operations and services, which to God it owes, intrinsically, and of its selfe, immutable. It is Gods owne peculiar honour to bee without variableness or shadow of changing, *Iam 1. 17. Mal. 3. 6.* There was a time when the Sunne stood still, and moved backward, and was filled with darkeness, as with an internall cloud; when the Lyons have forgotten to devoure, and the fire to consume, and the Whales to concoct. God can as hee will alter the courses of nature, let goe the reines, and dispence with the rules which himselfe had secretly imposed upon the creatures to observe, which shewes that they are not in themselves immutable. That constancie which in their motions they observe, is from the regular government of that most wise providence, which carries them to their end without any turning, *Ezek. 1. 17.* but when his Glory requires, and his Will commands it, the mountaines tremble, the sea cleaves asunder, the rivers

runne backe, the earth opens, the Lawes of nature stand still for a while without any execution, as if they were suspended or repeald by him that made them: and therefore in that place things are said to *move by a voyce* which is above them, namely, by the command of the supream cause, *Ezek. I. 24, 25.*

Thirdly, man being in his nature, and formall constitution a *reasonable creature*, was appointed by God to serve him after a *reasonable manner*, out of judgement, discretion, and election, to make choyce of his way above all others, as being most excellent, and beautifull in it selfe, and most convenient and advantageous unto man; therefore our service is called a *reasonable service*, *Rom. 12. 1.* and *David* is said to have *chosen the way of truth*, and the precepts of the Lord, *Psalme 119. 30.* and *Moses* to have *chosen the afflictions* of Gods people, and the reproaches of *Christ*, before the pleasures of sinne, or the treasures of *Egypt*, *Heb. 11. 25, 26.* And hence it is that Holinesse in the phrase of Scripture is called *Judgement*, he shall *convince the world of judgement*, *Iohn 16. 11.* and *hee shall bring forth judgement unto victory*, *Matth. 12. 20.* Noting that the Spirit of Holinesse ruleth and worketh in the children of obedience by a way of *reason* and *conviction*, therefore hee is called a *Spirit of Judgement*, *Eesai. 4. 4.* And for this cause God did not set any over-ruling Law, or determinating vertue over the operations of man, as of other creatures, that so hee might truly worke out of the conduct of judgement, and election of will.

Fourthly, there is no deviation from a reasonable service, or true active obedience, (properly so called) for the obedience of brutes and inanimate creatures (is rather passive than active) which hath not some intrinsecall pravity in it, and by consequence some fundamentall demerit, or obligation unto punishment: for Guilt is the proper passion of sinne, resultant out of it, and therefore inseparable from it. It cannot bee that a creature

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should of it selfe, and out of the corruption of its owne reason and judgement, choose to relinquish the service of him to whom it is naturally and unavoidably subject, and by that meanes become altogether unprofitable, abominable, and unfit for the Masters use, and for those Holy ends, to which it was originally ordered, but it must withall incurre the displeasure, and thereupon provoke the revenge of that righteous Creator, who out of great reasons had put it under such a service.

Fifthly, By all this which hath hitherto beene spoken, it appears that God is not unjust, but most Holy and Righteous: First, in making a Law for man to observe, when hee forbade the eating of the fruit of the tree of knowledge of good and evil, to shew that man had nothing by personall, immediate, and underived right, but all by donation and indulgence. Any Law God might justly make, the obedience whereof hee gave the creature an originall power to performe, by reason of the naturall and necessary subjection of the creature unto him. Secondly, in annexing a curse and penalty to the violation of that Law, which for the declaration of his glorious Justice hee might most righteously doe, because of the inevitable demerit, or liableness unto censure from the disobedience of that Law resulting. Thirdly, in making man in such a mutable condition, as in the which hee might stand or fall by his owne election, because he would bee obeyed by judgement and free choice, \* not by fatall necessity, or absolute determination.

Sixthly, here then comes in the *fall of man*, being a wilfull or chosen transgression of a Law, under the precepts whereof hee was most justly created; and unto the malediction whereof hee was as necessarily and righteously subject if hee transgressed; for as by being Gods creature, hee was subject to his will, so by being his prisoner, hee was as justly subject unto his wrath, and that so much the more, by how much the precept was more just, the

obedience

s b c l

obedience

\* *Bass. 10m. 3.*  
*Homil. Quod*  
*Deus nō est Au-*  
*tor mali. 1ust.*  
*Mart. Apol. 1.*  
*τὴ ἀνομιᾶς —*  
*καὶ ἡ ἀνομία οὐκ*  
*ἔστι θεοῦ.*  
*Vid. Tertul. ad-*  
*vers. Marc. l. 2.*  
*c. 6. 7. 9.*  
*Prov. 1. 29.*  
*Eccles. 7. 29.*  
*Esaï. 66. 3. 4.*



obedience more easie, the transgression more unreasonable, and the punishment more certaine.

Now by this fall of man there came great mischief into the World, and intolerable injury was done by the Creature to him that made him. First, his dominion and authority in his Holy command was violated. Secondly, his Justice, Truth, and Power, in his most Righteous threatnings, were despised. Thirdly, his most Pure and Perfect Image, wherein man was created in righteousness and true holiness, was utterly defaced. Fourthly, his Glory, which by an active service the creature should have brought unto him, was lost and dispoyled. So that now things will not returne to their primitive order and perfection againe, till these two things be first effected: First, a *Satisfaction* of Gods Justice: And secondly, a *Reparation* of mans nature; which two must needs be effected by such a middle and common person, as hath both zeale towards God, that hee may be satisfied, and compassion toward man, that hee may be repaired; such a person, as having mans guilt and punishment on him translated, may satisfie the Justice of God; and as having a fulnesse of Gods Spirit and Holinesse in him, may sanctifie and repair the nature of man. And this person is the Priest here spoken of by *David*.

Here the Learned frame a kinde of conflict in Gods Holy Attributes, and by a liberty which the Holy Ghost from the language of Holy Scripture alloweth them, they speake of God after the manner of men, as if he were reduced unto some straits and difficulties by the grosse demands of his severall Attributes. Justice called upon him for the condemnation of a sinfull, and therefore worthily accursed creature, which demand was seconded by his Truth, to make good that threatning, *In the day that thou eatest thereof, thou shalt die the death.* Mercy on the other side pleaded for favour and compassion towards man, wofully seduced and overthrowne by Satan; and

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Peace for reconcilement, and pacification betweene an offended Judge, and an undone Creature. Hereupon the infinite Wisedome and Counsell of the blessed Trinity found out a way, which the Angels of Heaven gaze on with admiration and astonishment, how to reconcile these different pleas of his Attributes together. A Priest then is resolved upon, one of the same blessed Trinity, who by his Fathers ordination, his owne voluntary susception, and the Holy Spirits sanctification, should bee fitted for the businesse. He was to be both a *Surety*, and a *Head* over sinfull men, to suffer their punishments, and to sanctifie their natures, in the relation of a Surety to pay mans debt unto God; and in the relation of an Head, to restore Gods Image unto man: and thus in him *Mercy and Truth have met together, Righteousnesse and Peace have kissed each other, Psal. 85. 10.*

So then the necessity which Man fallen hath of this Priest here spoken of, is grounded upon the sweet Harmony, and mutuall kisses of Gods Mercy, Truth, Righteousnesse and Peace: which will more distinctly appeare by considering three things: First, God did purpose not utterly to destroy his Creature, and that principally for these two reasons: as we may observe out of the Scriptures: First, his owne *free and everlasting Love*, and that infinite delight which hee hath in Mercy, which disposeth him abundantly to pardon, and to exercise loving kindnesse in the earth, *Mic. 7. 18. Exod. 14. 6. 7. Psalm. 103. 8. Esai. 55. 7. Ier. 9. 24.* Secondly, his delight to be actively glorified by his creatures voluntary service and subjection: *Herein is my Father glorified, that you beare much fruit, Iohn 15. 8. I have no pleasure in the death of the wicked, but that he turne from his way and live; Ezekiel 33. 11.* Hee delighteth most in bloody conquests, when by his patience, goodnesse, and forbearance hee subdueth the hearts, affections, and consciences of men unto himselfe, so leading them unto repentance, and bringing

bringing downe their thoughts unto the Obedience of Christ: hee loveth to see things in their primitive rectitude and beauty, and therefore esteemeth himselfe more glorified in the *services*, than in the *sufferings* of men. Hee loveth to have a Church and Generation of men, which shall serve him in the midst of all his enemies. *The Lord loveth the gates of Sion, more than all the dwellings of Jacob.* Psalm 87. 2. namely, because hee was there more solemnly worshipped and served. And therefore hee resolved not to destroy all men, lest there should be no *Religion* upon the Earth. When the Angels fell, they fell not all, many were still left to glorifie him actively in their service of him, but when *Adam* fell, all mankinke fell in him, so that there was no tree of this Paradise left to bring forth any fruit unto God; (and this is most certaine, God had rather have his trees for fruit, than for fuell.) and for this reason hee was pleased to restore Mankinde againe. These are the causes why the Lord would not utterly destroy Man, but these alone shew not the necessity of a Priest to come betweene God and Man.

Secondly, God did purpose not to suffer sinne to passe utterly unrevenged, and that for these reasons: First, because of his great *Hatred* thereof. Hee is of *purser eyes than to behold evill, he cannot looke on iniquity*, Hab. 1. 13. it provoketh a nauseousnesse and abhorrency in him, *Psal. 5. 6. Zech. 8. 17. Revel. 3. 16. Amos 5. 21, 22. Esai. 1. 13, 14.* Secondly, because of his *Truth*, and the Law which hee had established against sinne, which he will in no wise abolish, *one jot or tittle shall in no wise passe from the Law till all be fulfilled.* *Matth. 5. 18.* For it is altogether undecent, especially to the Wisdome and Righteousnesse of God, that that which provoketh the execution, should procure the abrogation of his Law; that that should supplant and undermine the Law, for the alone; preventing whereof, the Law was before esta-

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Zalen. Vi. Grot.  
de satisfactio-  
ne Christi, c. 5.*

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blished. Thirdly, because of his *terror* and fearefull Majesty, for God will have men alwayes to tremble before him, and by his *terror* to bee perswaded from sinning; 2 Cor. 5. 10, 11. God will for this cause have men alwayes to feare before him; because hee reserveth to himselfe entire the punishment of sinne; *Fear him who is able to destroy both body and soule in hell; I say unto you feare him; saith our Saviour, Matth. 10. 28. Luke 12. 4.* for it is a fearefull thing to fall into the hands of the living God; and therefore wee ought to serve him *with reverence and godly feare, because hee is a consuming fire, Heb. 10. 30. 12. 28, 29.*

Thirdly, adde unto all this the everlasting *Impotency* which is in man, either to satisfie God, or to repaire himselfe. Gods Justice is *Infinite* which is wronged, and his Glory infinite, of which man had attempted to spoyle and rob him; and man is both *finite* in himselfe, and very *impotent* by reason of sinne (for to be a sinner, and without strength, are termes equivalent in the Apostle, Rom. 5. 6. 8.) Now then betweene *finite* and *infinite* there can be no proportion, and therefore from the one to the other there can be no satisfaction. Man is utterly unable to doe any of Gods Will, because he is altogether carnall, Rom. 8. 7. 1 Cor. 2. 14. and hee is utterly unable either to suffer or to breake thorow the wrath of God, because hee hath not strength enough to endure it, nor obedience to submit unto it. Now then joine all these things together, and wee shall see the absolute necessity we had of a Priest. God will not execute the severity of his Law, for thereby the creature should everlastingly lose the fruition of him, and hee should likewise lose the service and voluntary subjection of his creature. And yet he will not abolish his Law neither, least thereby his Justice should bee the more securely abused; his hatred against sinne the lesse declared, his Truth in all his threatnings questioned, and his dreadfull Majesty by men neglected, as the wooden

King

King by the Frogs in the Fable, he will not punish those persons whom hee loves, because he is pittifull to them: hee will not passe over the finnes which he hates, because he is jealous towards himselfe. Man and sinne are as inseparably joynd together since the fall, as fire and heat; yet God will have mercy on the man, and hee will take vengeance on the sinne. Some counse then or other must there bee found out to translate this mans finnes on anothers person, who may be able to beare them; and to interest this mans person in anothers righteousness, which may be able to cover him. Some way must bee found out; that things may be all one in regard of man, as if the Law had bene utterly abrogated, and that they may be all one in regard of God too, as if the creature had bene utterly condemned. And all this is done in our High Priest. On Him was executed the curse of the Law, by Him was fulfilled the righteousness of the Law, for Him was remitted the sinne of Man, and through Him were all things made new againe. The World was in Christ as in its surety, making satisfaction to the Justice of God; and God was in Christ as in his Ambassadour, reconciling the World unto himselfe againe. By all which wee see the necessity which man lapsed had of a Priest to restore him.

Hence then we may learne, first, how much we ought to hate sinne, which armes the Law, Justice, and Power of God against us. As hatefull as it is unto God, so hatefull it is in it selfe, for hee judgeth uprightly, he seeth things just as they are, without passion, prejudice, or partiality: and as hatefull as it is in it selfe, so hatefull should it bee unto us, as the onely ground of our misery, of the creatures vanity, and of Gods dishonour. Wee see it is so hatefull unto God, that hee will most certainly be avenged of it. If he spare me, yet he will not spare my sin, though his owne beloved Sonne must bee punished for it. O then why should that be light to mee, which was as heavie

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heavie as a millstone to the soule of Christ? Why should that bee my pleasure, which was his Passion? Why should that be in a Throne with me, which was upon a Crosse with him? Why should I allow that to be really in me, which the Lord so severely punished, when the guilt thereof was but imputed to his Sonne? Many sins there are, which others in their practice, aswell as Papists in their doctrine and profession, esteeme for light and veniall sinnes. And veniall indeed they are, *per exortationem Patris Christum*, as *Tertullian* states the question, by Christ, who is a prevailing Advocate with the Father. But however let not us dare esteeme that a light thing for which Christ died. And woe had it beene for men, if Christ had not in his Body on the Tree, carried as well the guilt of our idle words, our vaine thoughts, our loose and impertinent actions, as of our oaths, execrations, and blasphemies. If great sinnes were as the speare and nailles; certainly small sinnes were the thornes which pierced his head. And therefore we should learne with *David* to hate every evill way, because God hates it, and suffers it not to passe unpunished; to revenge the quarrell of Christ against those lusts of ours, which nailed him to his Crosse, and to crucifie them for him againe; for, for that end was Christ crucified; that our old man might bee crucified with him, that the body of sinne might bee destroyed, that hence-forth wee should not serve sinne, *Rom. 6. 6.*

Againe, wee see by this necessity of a Priest, how deeply wee stand engaged to our mercifull God, who hath vouchsafed to helpe us in our greatest necessitie. How wee ought to love him, who hath first of all loved us. How wee ought in our bodies and in our spirits to glorifie him, who hath so dearely bought us. How wee should like voluntaries fight for him who overcame for us. How thankfull we should be to him, who was so compassionate unto us. How wee should admire and  
adore

adore the unsearchable riches of his wisdom and goodness, who when we were desperately and incurably gone, had found out a way of escape and deliverance for us. God stood not in need of us, or any service of ours, hee could have glorified himselfe in our just destruction. Who then can enough expresse either the mercy of God, or the duty of man, when he considers that God should call together all the depths of his owne wisdom and counsell, to save a company of desperate fugitives, who had joyned in combinations with his greatest enemies to resist and dishonour him? It would have posed all the wisdom of the World, (though misery bee commonly very witty to shape and fashion it selfe Images of deliverance) to have found out a way to Heaven betweene the wrath of God, and the sinne of man. It would have posed all the Heavenly intelligences, and the united consultations of the blessed Angels, to have reconciled Gods mercy in the salvation of man, and his Justice in the condemnation of sinne, to have powred out Hell upon the sinne, and yet to have bestowed Heaven upon the sinner. If God should have instructed us thus farre, you are miserable creatures, but I am a mercifull God; the demands of my Justice I must not deny, neither will I deny the entreaties of my mercy: finde mee out a Sacrifice answerable to my Justice, and it shall bee accepted for you all: O where could man have found out a creature of capacitie enough to hold; or of strength enough to beare the finnes of the World, or the wrath of God? Where could he have found out in Heaven or Earth, amongst men or Angels, a Priest that durst accompany such a Sacrifice into the presence of so consuming a fire? Or where could he have found out an Altar whereon to offer, and whereby to sanctifie so great a Sacrifice? No, no, the misery of man was too deepe, and inextricable for all the created counsell in the World to invent a deliverance. Now then if God himselfe did study to save me,

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me, how great reason is there that I should study to serve him? How ought all my wisdom, and counsel, and thoughts, and desires, be directed to this one resolution, to live acceptably and thankfully unto him, who when hee might have produced Glory to himselfe out of my confusion, chose rather to humble, and as it were for a while to unglorifie himselfe for my salvation? Certainly that man did never rightly understand the horror of sinne, the infinite hatred of God against it, the heaviness of his wrath, the malediction of the Law, the mystery and vast dimensions of Gods love in Christ, the preciousness of his Sacrifice, the end, purpose, or merit of his Death, any of those unsearchable riches of God manifested in the flesh; who will not crucifie a vanity, a lust, a pleasure, an earthly member unto him againe; who findes more content and satisfaction in his owne wayes of sinne and death, more wisdom in the temptations and deceits of Satan and his owne fleshly minde, than in those deep mysteries of grace, and contrivances of mercy, which the Angels desire to prye into.

Therefore in the last place wee should labour to feele this necessity we have of such a Priest. This is the onely reason why so few make use of so pretious a Fountaine, because they trust in their owne muddy and broken Cisternes at home, and are never sensibly and thoroughly touched with the fence of their owne wants; for it is not the saying and confessing, *ore tenui*, that I have nothing, nor the knowing in speculation onely that I have nothing, but the feeling and smarting by reason of my want, which will drive mee to seeke for reliefe abroad. If a man did seriously consider and lay together such thoughts as these; I am very busie for the affaires and passages of this present life, which will quickly vanish and passe away like a Weavers shuttle, or a tale that is told. I have another and an abiding life, to live after this is over. All that I toyle for here, is but for the backe, the belly, the bagge,  
and



and the posterity. And am I not nearer to my selfe, than I am to my money? Am I not nearer to my soule, than I am to my carkasse, or to my seed? Must I not have a being in that, when neither I nor my posterity have either backe to be cloathed, or belly to be fed, or name to be supported? O why am I not as sadly imployed, why spend I not some at least as serious and inquisitive thoughts about this, as about the other? Doe I not know that I must one day stand before him who is a consuming fire, that I must one day be weighed in the ballance, and woe bee unto mee if I am found too light? Appaere before him I dare not of my selfe alone, without a *Priest* to mediate for mee, to cover and protect mee from his fury, and to reconcile me unto him againe. My *person* wants a *Priest*, it is clogg'd with infinite *Guilt*, vvhich vvithout him cannot bee covered. My *nature* wants a *Priest*, it is over-spread with a deep and univerrall *corruption*, which vvithout him cannot be cured. My *sinnes* want a *Priest*, they are in number and in quality above measure sinnefull, which vvithout him cannot be pardoned. My *services* want a *Priest*, they are blemished and poysoned with many failings and corruptions, vvithout him they cannot bee accepted: I say, if men did seriously lay together such thoughts as these, it could not be that rationally and sad men, men of deepe thoughts in other matters, who love to bout out things to the bran, and to bee very solicitous for evidence and certainty in them, should suffer such a businesse as this, their interest in that *Priest*, who must alone clothe their persons with his righteoufnesse, and cleanse their nature with his Spirit, and wash away their sinnes with his blood, and sanctifie their prayers and almes, and all religious devotions with his incense and intercession, or else all of them must passe thorow the tryall of such a fire as will consume them all, to be slubber'd over with loose and slender thoughts, and to bee rested in, and resolved upon rather

rather

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rather by the lying presumptions of a deceitfull heart, than by the evidences and testimony of Gods Holy Spirit. Consider what I say, and the Lord give you understanding in all things.

The second thing proposed to be considered in the Priesthood of Christ, was the *qualification* of that person, who was to be a fit High-Priest for us. *Legall sacrifices* would not serve the turne to purge away sinne, because of their balenefse. They were not expiations of sin, *Heb. 9. 9. 12.* but were onely *remembrances* and commemorations of sinne, *Heb. 10. 3.* necessary it was that heavenly things themselves should be purified with better Sacrifices, *Heb. 9. 23.* for they of themselves without that *typicall relation* which they had unto Christ, *Gal. 3. 23.* and that *Instrumentall verine*, which in that relation they had from him, *Heb. 9. 13.* were utterly *weake and unprofitable*, *Heb. 7. 18.* as the shadow hath neither beeing in it selfe, nor can give refreshment unto another, but dependently on the body to which it belongeth. And this appeareth, first, by their *reiteration*, where the conscience is once purg'd; and there is remission of sin, there is no more offering, *Heb. 10. 2. 18.* for the repeating of the Sacrifice shews that the person for whose sake it is repeated, is *in statu quo prius*, in the same condition now as hee was in at the time of the former oblation. Secondly, by their *Variety*, there were both *Gifts and Sacrifices* for sins, *Heb. 5. 1. 8. 3.* buls, and goats, and calves, and lambes, *Heb. 9. 9. 12. 13.* and that shewes that no one thing was fit to typifie the full expiation wrought by Christ, whereas hee offered but *One Sacrifice*, and by that perfected for ever them that are sanctified, *Heb. 10. 12. 14.* And if *legall sacrifices* would not serve the turne, then neither would *legall Priests* be fit for so great a worke; for all the good which the Priest doth is in the vertue of the sacrifice which he brings: and this likewise the Apostle proves by many arguments: First, because of their *insublenesse*, for they themselves wanted an  
 expiation,

expiation, and therefore could not be mediators for the finnes of others, *Heb. 5. 3. 7. 27.* Secondly, because of the carnalnesse of their institution. They were made after the Law of a carnall commandement, that is, of a temporary, perishable, and meere externall ordinance, *Heb. 7. 16.* which prescribed onely the examples and shaddowes of Heavenly things. Thirdly, because of their mortality, they were not suffered to continue by reason of death, whereas our Priest must live to make intercession. Fourthly, because of their Ministry, and the revolution of their services, which never came to a period or perfection, in which the Priest might give over and Sit downe. They stood daily Ministering, and oftentimes offering. (their service did daily returne unto them again) whereas Christ, after he had offered One Sacrifice for sin for ever, sat downe on the right hand of God, *Heb. 10. 11, 12.*

To shew you then the qualifications of this Priest. A Priest in generall is ordained for men in things pertaining to God, to offer Sacrifice for the obtaining of righteousnesse and remission of finnes.

First then, Christ being a Priest, must of necessity be a Mediator and a Surety betweene parties, that he might have one unto whom, and others for whom, and in whose behalfe to offer a Sacrifice. Every Priest must be a Mediator to stand betweene God and the people, and to intercept and beare the iniquity even of their holy things. And unto this mediation there must concur the consent of the parties betweene whom it is negotiated; for a Mediator is not a Mediator of one. Now God giveth his consent by laying on him our iniquities, and making his soule an offering for sinne, and thereby declaring himselfe to be *One with us.* And man giveth his consent, when by faith hee receiveth Christ, and so becommeth not onely the friend, but the Son of God, *Iohn 1. 12.*

Secondly, but every Mediator is not presently a Priest, for there is a mediation onely by way of intreaty, prayer, and

Exod. 28. 38.

Esa. 53. 6. 10.  
Gal. 3. 20.

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and request, wherein men doe obtaine, but not deserve or purchase remission for others; such mediators were *Loab*, and the Widdow of *Tekoab* in the behalfe of *Absalom*, 2 *Sams.* 14. and there are mediators by way of satisfaction, as *Sureties* are betweene the creditor and the debtor; and such a Mediator was Christ; not onely a *Mediator*, but also a *Surety* of a better covenant, *Heb.* 8. 6. *Heb.* 7. 22. hee was not to procure remission of our finnes by way of favour and request, but hee was set forth to declare the Righteousnesse of God, *Kom.* 3. 25. and such a Mediator betweene God and us must needs be a Priest too; for the debt which we owed unto God was *bloud*. Without shedding of bloud there is no remission, *Heb.* 9. 22.

Thirdly, being such a Priest, hee must have a *Sacrifice* answerable to the debt which was owed to his Father. The debt we owed was the forfeiture and Subjection of our *Soules and Bodies* to the wrath of God, and the curse of the Law. God is able to destroy both *Soule and Body in Hell*, *Matth.* 10. 28. It is not to be understood onely of his *Absolute power*, but of that power which as our *Iudge* hee hath over us *per modum Iustitie*, as wee are his Prisoners, and so obnoxious to the Curfes of his Law. Therefore our Priest also was to have a *Soule and a Body*, to pay as a *Surety* for our Soules and Bodies. Thou shalt make his Soule *an offering for sinne*, *Esai* 53. 10. *My soule is exceeding sorrowfull even unto Death*, *Matth.* 26. 38. And againe, *A Body hast thou prepared me*; we are sanctified through the *Offering of the Body of Iesu Christ* once for all, *Heb.* 10. 5. 10. His owne selfe *bare our finnes in his owne Body on the Tree*, 1 *Pet.* 2. 24. So hee was to be *Man*, that he might have a *fit* and answerable Sacrifice to offer, *Thou hast fitted or prepared a Body for mee*, that my Sacrifice might bee proportionable to that in the place whereof it stood. And thereby as hee is *fit for Passion*, so also for *Compassion*; hee was to bee our *Kinsman*, and of our bloud, that hee might bee a  
mercifull

mercifull and faithfull high Priest, *Hebr. 2. 11, 14, 17. Deut. 18. 15.* And fit for derivation of his Righteousnesse, and transfusion of his Spirit upon us; for hee that Sanctifieth and they that are Sanctified are both of one. And as it must bee thus fitted to the sinner that it may bee a proper and futable Sacrifice for his sinne: So must it bee perfect likewise. First, *Without blemish or sinne.* Such an High Priest became us who is *Holy, Harmeless, undefiled, separate from sinners, Hebr. 7. 26.* That so hee might offer himselfe without spot unto God, and have no need of a Sacrifice for himselfe, *Hebr. 9. 14. 2 Pet. 1. 19.* Secondly, without any manner of Defect, which should stand in need of supplement and contribution from some thing else, that of it selfe alone it might bee sufficient, and availeable to bring perfection and salvation unto men, and to leave no more conscience of sinne behinde it, *Hebr. 7. 19. 10. 14.*

Fourthly, as there was to bee such a Sacrifice, perfect in it selfe, and fit for the use and occasion for which it was appointed, so there must bee an *Altar* upon which to offer it unto the Father; for it is *the Altar which Sanctifieth the offering*; that is, which in regard of God giveth it acceptance, and which in regard of Man giveth it *virtue, merit and value* answerable to his occasions. This Sacrifice was to bee sufficient for the satisfaction of God, and for the justification and reparation of Man, and both these by meanes of the *Altar* on which it was offered, which was the *Divine Nature*. Through the *Eternall Spirit* hee offered himselfe without spot unto God, and so by his blood purgeth our consciences from dead workes, *Hebr. 9. 14.* For Christ as God sanctified himselfe as man, that so wee through the vertue and merit of his Sacrifice might be sanctified likewise, *John 17. 19.* Hee was to bee God as well as man, *Medium participationis*; before hee could be *Medium reconciliationis*; that so hee might bee himselfe supported to undergoe and breake through the

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weight of sinne and the Law, and having so done might have compasse enough in his Sacrifice to satisfie the Justice of God, and to swallow up the sinnes of the world.

Fifthly, in as much as the *Vertue of the Deity* was to bee attributed truely to the *Sacrifice* ( else it could have no value nor vertue in it ) and that sacrifice was to be his *Own Life*, Soule and body, who is the Priest to offer it, because hee was not barely a *Priest* but a *Surety*, and so his person stood in stead of ours, to pay our debt, which was a debt of blood, and therefore hee was to offer himselfe, *Hebr. 9. 26. 1 Pet. 2. 24.* And in as much as his person must needs bee equivalent in dignity and representation to the persons of all those for whom hee mediated, and who were for his sake onely delivered from suffering: for these causes necessary it was that God and Man should make but *one Christ*, in the unity of the same *infinite person*, whose natures they both were, that which suffered, and that which sanctified. The humane nature was not to bee left to subsist in and for it selfe, but was to have dependance, and supportance in the person of the Sonne, and a kinde of *Inexistence* in him, as the graft of an Apple may have in the stocke of a plumbe. From whence ariseth, first, the *Communication of properties* betweene the natures; when by reason of the unity of the person, wee attribute that to one nature which is common to the other, not by *confusion*, or *transfusion*, but by *Communion* in *one end* and in *one person*; as when the Scriptures attribute *Humane properties to the Divine Nature*. The Lord of Life was staine, *Acts 3. 15.* God purchased the Church with his owne blood, *Acts 20. 28.* They crucified the Lord of Glory, *1 Corinth. 2. 8.* Of *Divine to the Humane Nature*. As the Sonne of Man came downe from Heaven, *Iohn 3. 13.* and the Sonne of Man shall ascend where hee was before, *Iohn 6. 62.* Or when both natures worke with their severall concurrence unto the same worke, as to walke on the waters, to rise out of the grave.

grave, &c. By which *Communication of properties* vertue is derived from the Altar to the Sacrifice in as much as it was the Lord of glory which was crucified. So that his passions were in regard of the person which bare them, *συνεπιχειρῆς*, both *Humane* and *Divine*, because the person was *θεοεισότης*, *God* and *Man*. Secondly, from the unity of the person supporting the Humane Nature with the Divine, ariseth the *Appliability* of *onesacrifice unto all men*. Because the Person of the Sonne is infinitely more than equivalent to the persons of all men, as one Diamond to many thousand Pebbles; and because the obedience of this sacrifice was the obedience of God, and therefore cannot but have more vertue and well-pleasingnesse in it, then there can bee demerit or malignity in the sinne of man.

Now this Person in whose unity the two Natures are conjoynded, is the second person in the Holy Trinity. Hee was the person against whom the first sinne was principally committed, for it was an affectation of wisedome and to bee like unto God; (as the falling-sinne now is the sinne against the third person) and therefore the mercy is the more glorious that hee did undertake the expiation. By him the world was made, *Coloss. 1. 16, 17. Iohn 1. 3.* and therefore being spoyled hee was pleased to new make it againe, and to bring many Sonnes unto glory, *Hebr. 2. 10.* Hee was the expresse Image of his Father, *Hebr. 1. 3. Col. 1. 15.* And therefore by him are wee renewed after Gods Image againe, *Col. 3. 10.* Hee was the Sonne of God by Nature, and therefore the mercy was againe the more glorified in his making us sonnes by Adoption, and so joynt heires with himselfe who was the heire of all things.

So then such an high Priest it became us to have, as should bee first an equall *middle person* betweene God and Man. In regard of God towards man an officer appointed to declare his Righteousnesse, and in regard of

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man towards God a surety ready to purchase their pardon and deliverance. Secondly, such an one as should bee *one with us*, in the fellowship of *our nature*, passions, infirmities and temptations, that so he might the more readily suffer for us, who in so many things suffered with us; and *one with God the Father* in his *Divine Nature*, that so by the vertue of his sufferings and resurrection hee might bee able both to satisfie his Justice, to justifie our persons, to sanctifie our nature, to perfume and purifie our services, to raise up our dead bodies, and to present us to his Father a glorious Church without spot or wrinkle. And both these in the *Unity of one Person*, that so by that meanes the Divine Nature might communicate vertue, merit, and acceptableness to the sufferings of the humane; and that the dignity of that person might countervail the persons of all other men. And this person that person of the three, by whom the glory of the mercy should bee the more wonderfully magnified. In one word *two things* are requisite to our *High Priest*. A *Grace of Union* to make the Person God and Man in one Christ: and a *Grace of Unction*, to fit him with such fulnesse of the Spirit, as may enable him to the performance of so great a worke, *Esai. 11. 2.*

By all which wee should learne: First, to adore this great mystery of God manifested in the flesh, and justified in the Spirit, the unsearchableness of that Love, which appointed God to be Man, the Creator of the World to bee despised as a worme, for the salvation of such rebels, as might justly have bene left under chaines of darknesse, and reserved to the same inevitable destruction with the Devils which fell before them. Secondly, to have alwayes before our eyes the great hatefulnesse of sinne, which no sacrifice could have expiated but the blood of God himselfe; and the great severity and inexorablenesse of Gods Justice against it, which no satisfaction could pacifie, no obedience compensate, but the suffe-



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suffering and exinanition of himselfe. O what a condition shall that man bee in, who must stand or rather everlastingly sinke and be crushed unto the weight of that wrath against sinne, which amazed and made heave unto death the soule of Christ himselfe? which made him who had the strength of the *Deity* to support him, the fulnesse of the *Spirit* to Sanctifie, and prepare him, the message of an *Angell* to comfort him, the relation of a *beloved Sonne*, to refresh him, the voyce of his *Father* from heaven testifying unto him that hee was heard in what hee feared, the assurance of an *ensuing glory* and victory to encourage him (none of which shall bee allowed the wicked in hell, who shall not onely bee the vessels of his vengeance, but which will bee as grievous as that, the everlasting objects of his hatred and detestation) which made I say even the Sonne of God himselfe, notwithstanding all these abatements, to pray with strong Cries, and bloody drops, and woefull conflicts of soule against the Cup of his Fathers wrath, and to shrink and decline that very worke for which onely hee came into the world? Thirdly, to praise God for that *great honour* which hee hath conferred upon our nature in the flesh of his Sonne, which in him is anointed with more grace and glory, and filled with more vaste and unmatchable perfections than all the Angels in heaven are together capable of. For though for a little while hee was made lower than the Angels for the purpose of his suffering, yet hee is now sat downe on the right hand of the Majesty on High, Angels, and Authorities, and Powers being made subject unto him, *Hebr. 2. 6-9. 1 Pet. 3. 22. Hebr. 1. 4-13.* And for the *infinite mercy* which hee hath shewed to our soules, bodies, and persons in the sacrifice of his Sonne; in our reconciliation and favour with him, in the justification of our persons from the guilt of sinne, in the Sanctification of our nature from the corruption of sinne, in the inheritance reserved in heaven for us, in the

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communion and fellowship wee have with Christ in his merits, power, priviledges, and heavenly likenesse. Now, saith the Apostle, *Wee are Sonnes, and it doth not yet appeare what wee shall bee: but wee know that when hee shall appeare, we shall be like him; for wee shall see him, as hee is,* 1 Iohn 3. 2.

From these things which have beene spoken of the *Personall Qualifications* of our High Priest, it will bee easie to finde out the *third particular* inquired into, touching the *Acts or Offices of Christs Priesthood*; or rather touching the parts of the same Action, for it is all but one. *Two Acts* there are wherein the execution of this Office doth consist. The first, an *Act of Oblation* of himselfe once for all, as an adequate sacrifice, and full compensation for the sinnes of the whole world, *Hebr. 9. 14. 26.* Our *Debt* unto God was *Two-fold*. As we were his *Creatures*, so wee owed unto him a *Debt* of *Active Obedience* in doing the Duties of the whole Law, and as wee are his *prisoners*, so wee owed unto him a *Debt* of *passive obedience* in suffering willingly and throughly the Curses of the Law. And under this Law Christ was made, to redeeme us by his fulfilling all that righteoufnesse who were under the precepts and penalties of the Law our selves. Therefore the Apostle saith, hee *was sinne for us*; that is, a *Sacrifice for sinne*, to meeete and intercept that wrath which was breaking out upon us. *2 Cor. 5. 21.* Herein was the great mercy of God seene to us that he would not punish *Sinners*, though hee would not spare *sinne*. If hee should have resolved to have judged *Sinners*, we must have perished in our owne persons, but being pleased to deale with *sinne* onely in *abstracto*, and to spare the sinner, he was contented to accept of a *Sacrifice*, which (under the Relation and Title of a Sacrifice) stood in his sight like the *body of sinne alone by it selfe*: in which respect hee is likewise said to bee made a *Curse for us*, *Galat. 3. 13.* Now that which together

Aug. Enchirid.  
cap. 43. & Da-  
nei Cöment. de  
Mendacio, cap.  
15. & epist. 120  
Greg. Nazian.  
Orat. 2. de filio  
Cbrysi.  
2 Cor. 5.

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ther with these things giveth the complete and ultimate formality of a Sacrifice unto the death of Christ, was his owne \* *willingnesse* thereunto in that hee offered himselfe. And therefore hee is called the *Lambe of God*, that taketh away the finnes of the world, because hee was dumbe and opened not his mouth, but was *obedient unto death*, even the death of the Crosse, *Phil. 2. 8.* Christs death in *regard of God* the Father was a *necessary death*; for hee had before *determined* that it should bee done *Acts 4. 28.* Thus it is written, and thus it behov'd Christ to suffer, *Luke 24. 46.* The Sonne of Man *must bee lifted up*, *Iohn 3. 14.* And therefore hee is said to bee a *Lambe*, *saine from the beginning of the world*, in regard of Gods *Decree and Preordination.* But this gave it not the formality of a *Sacrifice*; for God the Father was not the Priest, and it is the Action of the Priest which giveth the being of a *Sacrifice*; for God the Father was not the being of a *Sacrifice* to that which is offered. Againe, Christs death in *regard of men* was *violent.* They *slew him* with wicked hands, and *killed the Prince of life*, *Acts 2. 23. 3. 15.* And in this sense it was no *Sacrifice* neither, for they were not Priests, but Butchers of Christ, Thirdly, his death in *regard of himselfe* was \* *voluntary.* *I lay downe my life, no man taketh it from mee; but I lay it downe of my selfe. I have power to lay it downe, and I have power to take it up againe, Iohn 10. 17, 18.* And this oblation, and willing obedience, or rendring himselfe to God is that which gives being to a *Sacrifice.* Hee was *delivered by God*, *Acts 2. 23.* Hee was *delivered by Judas* and the Jewes, *Matth. 27. 2. Acts 3. 13.* and he was yeilded and given up by himselfe, *Galat. 3. 20. Ephes. 5. 25.* In regard of God it was *Justice and Mercy* *Iohn 3. 16, 17. Rom. 3. 25.* In regard of man it was *murder and cruelty*, *Acts 7. 52.* In regard of Christ it was *obedience and humility*, *Philip. 2. 8.* And that *voluntary act* of his was that which made it a *Sacrifice.* Hee *gave himselfe for us, an offering and a Sacrifice to God for a sweet smelling savour*, *Ephes. 5. 2.*

\* *Hosia si ad aras reluctata fuisset, in vito Deo offerri putabant. Masr. Saui n. l. 3. c. 5 Imò non nisi volente & velut annuente mandabant. Plurarch. Sympos. lib. 8. cap. 8.*

*παπα ουλοθρονον ιηου εις το μη σφαγιεν τον θν. νη αυτα ομαδμον.*

\* *Quia voluit, quando voluit, quomodo voluit Aug. de trin. l. 4 c. 13. Passiones animi & corporis dispensationis voluntate sine ulla necessitate suscepit. lib. 83. Quest. cap. 80. Spiritu cum verbo sponte dimisit prae vito carnificis officio. Ter. Apol. cap. 21. \* De traditione Christi facta à Patrie & à Filio, à Iuda & Iudas, vide (ex Augustino) Lumbard. 3. Sent. Dist. 20. C. D.*

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\* Non conditio-  
nis necessitate,  
sed miserationis  
voluntate.  
Aug in Psal.  
78. vid. Parker.  
de Descen-  
su, lib. 3. Num.  
116.

\* See Hooker  
lib. 5. Num. 48,  
Field of the  
Church lib. 5.  
cap 18.  
Betwēn these  
diverse desires,  
no Repugnance  
but a subordi-  
nation, *Filius  
Dei qui dixit  
& facta sunt,  
Mandavit &  
creata sunt  
omnia: secundum  
hoc quod Filius  
hominis temperat  
sententiam, &c.  
Hieron Ep. 70.  
2. lib. 2. ad ver.  
Pelagium.*

\* His death did not grow out of the condition of his nature, neither was it inflicted on him by reason of an excess of strength in those that executed it, for hee was the Lord of glory ) but onely out of mercy towards men, out of obedience towards God, and out of power in himselfe. For *omnis Christi infirmitas fuit ex potestate*. By his power hee assumed those infirmities which the œconomie and dispensation of his Priesthood on the earth required; and by the same power hee laid them aside againe, when that service was ended. And this I say was that which made it a Sacrifice. As Martyrdome, when men lay downe their lives for the profession of the truth, and the service of the Church, is called a *Sacrifice*, Phil. 2. 17.

If it be here objected that Christs death was against his owne will, for hee exceedingly feared it, Heb. 5. 7. and prayed earnestly against it, as a thing contrary to his will, Mat. 26. 39. To this I answer, that all this doth not hinder, but commend his willingnesse and obedience. Consider him in private as a *Man*, of the same naturall affections, desires, and abhorrencies with other men, and consider the cup as it was *calix amaritudinis*, a very bitter cup; and so he most justly feared and declined it, as knowing that it would be a most wofull and a heavie combate which hee was entring upon: but consider him in his *publike Relation*, as a *Mediator*, a *surety*, a mercifull and faithfull high Priest: and the cup as it was *calix salutis*, a cup of salvation, and so he most willingly and obediently submitted unto it. And this willingnesse *ratione officij* was much the greater, because *ratione nature*, his will could not but shrinke from it. It is easie to be willing in such a service as is fuitable to our naturall condition and affections, but when nature shall necessarily shrinke, sweate, startle, and stand amazed at a service, then not to repent, nor decline, nor sing off the burden, but with submission of heart to lie downe under it, this is of all other the \*greatest obedience. It was the *voyce of nature*, and the presentation of  
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the just and implanted desires of the flesh, to say *Transcat* let it passe from me. It was the *retractation of mercy* and duty to say, *Glorifie thy selfe*. What ever my nature desires, what ever my will declines, what ever becomes of me, yet still *glorifie thy self & save thy Church*. If it cannot otherwise be, than by my drinking this bitter cup, *thy will be done*

The second Act in the worke of Christs Priesthood is the act of *Application*, or *virtuall continuation* of this Sacrifice to the end of the world; and that is in the *Intercession of Christ*; unto which there is prerequired a power and prevalency over all his enemies, to breake through the guilt of sinne, the Curse of the Law, and the chaines of death, with which it was impossible that it should bee held. The vision which *Moses* had of the *burning bush*, was an excellent resemblance of the *Sacrifice of Christ*. The bush noted the Sacrifice; the fire, the suffering; the continuance and prevailing of the bush against the fire, the victory of Christ and breaking through all those sufferings, which would utterly have devoured any other man. And this *power* of Christ was shewed in his *Resurrection*, wherein hee was declared to bee the *Sonne of God with power*, *Rom. 1. 4.* and in his *ascension* when hee led all his *Enemies captive*, *Eph. 4. 8.* and in his *sitting at the right hand of God*, farre above all principalities and powers, *Eph. 1. 19. 20.* All which did make way to the presenting of his Sacrifice before the mercy-seat, which is the consummation thereof, and without which hee had not beene a Priest. *Wee have such an high Priest*, saith the Apostle, *as is set downe on the right hand of the Majesty in the heavens*, for if hee were on earth he should not bee a Priest, seeing that there are Priests which offer gifts according to the law; *Heb. 8. 1. 4.* It was the same continued action, whereby the Priest did offer without the Holy place, and did then once every yeare bring the blood into the holiest of all, *Heb. 13. 11.* For the reason why it was shed was to present it to the mercy-seate, and

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to shew it unto the Lord there. So Christs act or office was not ended, nor fit to denominate him a complete Priest, till he did enter with blood, and present his offering in the holiest of all not made with hands, *Hebr. 9. 24.* And therefore he had not beene a Priest if hee should have continued on the earth, for there was another Priesthood there, which was not to give place but upon the accomplishment of his; for the whole figure was to passe away when the whole truth was come. Now Christs *Oblation* was the *truth* prefigur'd in the Priests *sacrificing of the beast*, and his *entrance into heaven* was the *truth* prefigured in the Priests carrying of the *blood into the holiest of all*. And therefore both these were to be accomplished, before the Leviticall Priesthood did give place.

Here then it will be needfull for the more full unfolding of the *Priesthood of Christ* to open the Doctrine of his *Intercession* at the right hand of his Father. The Apostle calleth it the *Appearing of Christ for us*, *Hebr. 9. 24.* which is *verbum forense*, an expression borrowed from the custome of humane Courts; for as in them when the plaintiffe or defendant is called, their *Attornie* appeareth in their name and behalfe; so when we are summoned by the justice of God to defend our selves against those exceptions and complaints, which it preferreth against us, wee have an *Advocate with the Father*, even *Iesus Christ the righteous*, who standeth out, and appeareth for us, *1 Iohn 2. 2.* As the high Priest went into the Sanctuary with the names of the twelve Tribes upon his breast: so Christ entred into the holiest of all with our persons, and in our behalfe, in which respect the Apostle saith that he was *Apprehended of Christ*, *Philip. 3. 12.* and that we doe *sit together in heavenly places with him*, *Ephes. 2. 6.* *Merit*, and *Efficacie* are the two things which set forth the vertue of Christs Sacrifice by which hee hath reconciled us to his Father. The *Merit* of Christ being a *Redundant merit*, and having in it a plentiful redemption,

tion, and a sufficient salvation, hath in it two things: First, there is *ἀπαλυσίς*, an expiation, or *satisfaction* by way of *price*. Secondly, there is *κληρονομία*, an *Inheritance* by way of *purchase*, and *acquisition*, *Ephes. 1. 14*. Hee was made of a Woman, *made under the Law*, for two ends, *ἵνα ἡμεῖς ἁγορευθῶμεν* and *ἵνα ἡμεῖς κληρονομήσωμεν*; that wee might *redeeme* us from the curse under which wee lay, and that hee might purchase for us *the inheritance* which we had forfeited before; (for so by *adoption* in that place I understand in a complexed and generall sense every good thing which belongs unto us in the right of our son-ship with Christ, and that is the *Inheritance of glory*, *Rom. 8. 17, 23*.) Now all this is effected by the obedience of *Christ's death*; for in that was the act of *impetration* or procurement, consisting in the treaty betweene God and Christ. But there is yet further required an *execution*, a real effectualnesse, and *actuell application* of these unto us. As it must be in regard of God a *satisfaction* and a *purchase*, so it must be likewise in regard of us an *actuell redemption* and *inheritance*. And this is done by the *intercession* of *Christ*, which is the *commemoration*, or rather *continuation* of his *Sacrifice*. Hee offered it but *Once*, and yet he is a *Priest for ever*, because the *Sacrifice* once offered doth for ever remaine before the *Mercy-seate*. Thus as in many of the Legall oblations there was first *maculatio*, and then *Ostenso*: First, the *Beast* was slaine on the *Altar*, and then the *Blood* was together with *Incense* brought before the *Mercy-seat*, *Levit. 16. 11-15*. So *Christ* was first *slaine*, and then by his owne *Blood* hee entred into the *holy place*, *Hebr. 9. 12. 10. 12*. That was done on the earth without the gate, this in heaven, *Hebr. 13. 11, 12*. That the *Sacrifice* or obtaining of redemption, this the *Application*, or conferring of redemption. The *Sacrifice* consisted in the *Death* of *Christ* alone, the *application* thereof is grounded upon *Christ's death* as it's *merit*, but effected by the *Life* of *Christ* as its immediate cause. His death did obtaine, his

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his life did conferre redemption upon us. And therefore in the Scriptures our justification and salvation are attributed to the *Life of Christ*. Hee was delivered for our offences, and *Rose againe for our justification*, Rom. 4. 25. *If Christ be not raised, your faith is vaine*, you are yet in your sinnes, *I Cor.* 15. 17. Hee shall convince the world of *righteousnesse*, because I goe to my Father, *Iohn* 16 10. *Because I live you shall live also*, *Iohn* 14. 19. If wee bee dead with Christ, wee beleeve that wee shall also *live with him*, Rom. 6. 8. Being *made perfect*, or consecrated for ever, he became the Author of eternall salvation unto all them that obey him, *Hebr.* 5. 8. 7. 28. Hee is *able perfectly to save*, because hee ever liveth, *Hebr.* 7. 25. Wee were reconciled in his death; but had he there rested, wee could never have beene acquitted nor entred in, for hee was to be our forerunner. And therefore the Apostle addeth a *word more*, a *much more* to the Life of Christ, *Much more being reconciled shall wee bee saved by his life*, Rom. 5. 10. Not in point of merit, but onely of efficacy for us; as in buying Land, the laying downe of the price giveth a man a *meritorious interest*, but the delivering of the deeds, the resigning of the property, the yeelding up of the possession giveth a man an *actuell interest* in that which hee hath purchased: so the death of Christ *deserveth*, but the intercession and life of Christ *applyeth* salvation unto us. It was not barely Christs dying, but his *Dying victoriously*, so that it was impossible for death to hold him, *Acts* 2. 24. which was the ground of our salvation. Hee could not justifie us, till he was declared to bee justified himselfe; there the Apostle saith, that hee *was justified by the Spirit*, *I Tim.* 3. 16. Namely by that Spirit, which quickned him, *Rom.* 1. 4. 8. 11. *I Pet.* 3. 18. When Christ offered himselfe a Sacrifice for sinne, hee was *numbered amongst transgressors*, *Marke* 15. 28. Hee bare our sinnes along with him on the tree, and so dyed under the *wrongs of men*, and under the *wrath of God*, in  
both



both respects as a *guilty person* ; but when he was quickened by the Spirit of holinesse, hee then threw off the finnes of the world from his shoulder, and made it appeare that hee was a righteous person, and that his righteousness was the righteousness of the world. So then our faith and hope was begun in Christs death, but was finished in his life, hee was the *Author* of it, by *enduring the crosse*, and he was the *finisher* of it, by *sitting downe on the right hand of the throne of God, Hebr. 12. 2.* The Apostle summes up all together. *It is God that justifieth, who is hee that condemneth? It is Christ that dyed, yea, rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us, Rom. 8. 33, 34.*

Now then to shew more distinctly the nature and excellency of Christs *Intercession*: It consisteth in these particulars: First, his *appearance*, or the *presenting of his person in our nature and in his owne*, as a *publike person*. a *mediator*, a sponzor and a *pledge* for us, as *Juda* was both a mediator to request, and a surety to engage him selfe to beare the blame for ever with his Father for his brother *Benjamin*, *Gen. 43. 8, 9.* And *Paul* for *Onesimus* a *Mediator*. I beseech thee for my sonne *Onesimus*, *Phil. v. 9. 10.* And a *sponzor*, If hee hath wronged thee, or oweth thee ought, put that on mine account, I will repay it, *ver. 18, 19.* So Christ is both a Mediator and surety for us, *Heb. 7. 22. 8. 6.*

Secondly, the presenting of his *merits* as a *publike satisfaction* for the debt of sinne, and as a *publike price*, for the purchase of Glory, for the Justice of God was not to be intreated or pacified without a satisfaction; and therefore where Christ is called an *Advocate*, hee is called a *Propitiation* too, *1 Iohn 2. 2.* Because he doth not intercede for us, but in the right and vertue of the price which hee payed. For *the Lord spared not his Sonne*, but delivered him up for us all, *Rom. 8. 32.* Hee dealt in the full rigour of his Justice with him.

Thirdly,

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Thirdly, in the name of his person, and for the vigour and vertue of his merits, there is a presenting of his *Desires*, his *will*, his request, and interpellation for us, and so applying both unto us *Father, I will* that they also whom thou hast given mee, be with me where I am, &c. *Ioh. 17. 24.*

Fourthly, to all this doth answer the *consent of the Father*, in whose bosome hee is, *who beareth him always, Ioh. 11. 42.* And in *whom he is well pleased, Matth. 17. 5.* Who called him to this office of being as it were Master of Requests in the behalfe of his Church, and promised to heare him in his petitions. *Aske of me, and I will give thee, &c. Psal. 2. 8.* Thus as once when *Aechylus*, The Tragedian was accused in *Areopago* for impiety, his brother *Amyntas* stood out as his Advocate, using no other plea but this, hee opened his garments and shewed them *cubitum sine manu*, how hee had lost his hand in the service of the state, and so vindicated his brother: or as *Zalencus*, when he put out one of his owne eyes for his Sonne who had beene deprehended in adultery, delivered him from halfe the punishment which himselfe hath decreed against that sinne: or, to come neerer, as when the hand steales, if the backe bee scourged, the tongue may, in matters that are not capitall, intercede for dismissal: so Christ when hee suffered for us ( which hee might more justly doe than any one man can for another, because he was by divine pre-ordination. and command, and by his own power, more Lord of his owne life, than any other man is of his, *Ioh. 10. 18. 1 Corin. 6. 19.* ) may justly in the vertue of those his sufferings intercede in our behalfe for all that, which those his sufferings did deserve, either for the expiation of sinne, or for the purchase of salvation. In which sense the Apostle saith, that the blood of Christ is a *speaking* or interceding *Blood, Hebr. 12. 24.*

By all which we may observe the impiety of the Po-  
pish

*Alian. var.*

*Hist. lib. 5. c. 19.*

*Alian. l. 13.*

*6. 24.*

ὁ ἀποστόλος μαρτυροῦν  
ὅτι ἀποβόσκον ἐμαρ-  
τυροῦσα διὰ χειρὸς  
καὶ τὴν πλὴν ἡμῶν  
τῶν τῶν ἐν ἀδυναμίᾳ  
τῶν πλὴν τῶν ἀδύνα-

*Iustin. Mart.*

*Quaest. & Re-*

*spons. ad Or-*

*thodox.*

pish Doctrine, which distinguisheth betweene Mediators  
 of *Redemption*, and Mediators of *Intercession*, affirming  
 that though the Saints are not redeemers of the world,  
 yet they are (as the Courtiers of Heaven) Mediators of  
 Intercession for us, and so may be sought unto by us.  
 To which I answer, that wee must distinguish of inter-  
 ceding, or praying for another. There is one *private*, and  
 another *publike*, (which some learned men have obser-  
 ved in Christs owne Prayers :) or praying out of *Charity*,  
 and out of *Iustice* or *Office*: or thirdly, praying out of  
*Humility*, with feare and trembling, or out of *Authority*,  
 which is not properly Prayer, (for *Prayer* in its strictest  
 sense is a proposing of requests for things unmerited,  
 which wee expect *ex vi promissi* out of Gods gracious  
 promise, and not *ex vi pretii*, out of any price or pur-  
 chase; (but the *presenting of the will and good pleasure of*  
*Christ to his Father*, that he may thereunto put his seale  
 and consent; the desiring of a thing so, as that hee hath  
 withall a right joyntly of bestowing it, who doth desire  
 it. That the Saints in heaven, and the blessed Angels  
 doe pray for the State of the Church Militant, as well as  
 rejoyce at their conversion, in as much as charity remaineth  
 after this life, seemeth to be granted by *Cyprian*,  
 and *Hierom*, neither know I any danger in so affirming  
 if rightly understood. But if so, they doe it onely *ex cha-*  
*ritate ut fraives*, not *ex officio ut mediatores*. Out of a *hab-*  
*bit of charity* to the generall condition of the Church  
 (for it reacheth not to particular men) not out of an *office*  
*of mediation*, as if they were set up for publike persons,  
 appointed not onely to pray for the Church in generall,  
 but to present the prayers of particular men to God in  
 their behalfe. To bee such a *Mediator* belongs onely to  
 Christ, because *true intercession* (as it is a publike, and  
 authoritative act) is founded upon the satisfactory merits  
 of the person interceding. Hee cannot bee a right Ad-  
 vocate, who is not a propitiation too. And therefore the  
 Papists

*Cameron.de*  
*Eccl. pag. 122.*

*Cyprian. Epist.*  
*Hieron. l. b. a. t-*  
*versus Vigi-*  
*lantium.*

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*Oramus Sanctos ut intercedant pro nobis; id est, ut merita eorum nobis suffragentur.*  
P. Lumb. l. 4.  
dignit. 45.

See D. V. Shers  
Answer to the  
Jesuites chal-  
lenge, Chap. of  
Prayer to  
Saints, Pag.  
411. and the  
quotations out  
of Hales and  
Biel there.

Papists are faine to venture so farre as to affirme that the intercession of the Saints with God for us is grounded upon the vertue of their owne merits. Wee pray the Saints to intercede for us, that is, that wee may enjoy the suffrage of their merits. But this is a very wicked Doctrine. First, because it shareth the Glory of Christ, and communicateth it to others. Secondly, because it communicateth Gods worship to others. Thirdly, because under pretence of modesty and humility; it bringeth in a cursed boldnesse to deny the faith, and driveth children from their Father unto servants, expressly therein gainsaying the Apostle, who biddeth us *make our requests knowne to God, Phil. 4. 6.* And assureth us that by Christ wee have *boldnesse so to doe, Hebr. 13. 19.* and *free access* allowed us by the Spirit, *Ephes. 2. 18.* whereas one chiefe reason of turning to the Saints and Angels, is, because sinfull men must not *dare* to present themselves or their services unto God in their owne persons, but by the helpe of those Saints that are in more favour with God, and with whom they may be bolder.

Now from this Doctrine of Christs *intercession* many and great are the benefits which come unto the Church of God. As first, our *fellowship* with the Father and his Sonne; I pray for these, that as thou Father art in mee and I in thee, *they also may be one in us, Iohn 17. 21.* Secondly, the gift of the *Holy Ghost*, I will pray the Father, and hee *shall give you another comforter*, that hee may abide with you for ever, even the Spirit of Truth, *Iohn 14. 16, 17.* all the comforts, and workings of the Spirit in our hearts, which we enjoy, are fruits of the *intercession* of Christ. Thirdly, *protection* against all our spirituall enemies. *Who is he that condemneth?* it is Christ that died, yea, rather that is risen againe, who is even at the right hand of God, *who also maketh intercession for us, Rom. 8. 34.* I pray that thou *wouldst keepe them from the evil,* *Iohn 17. 15.* But are not the faithfull subject to evils, cor-  
ruptions,

ruptions and temptations still? how then is that part of intercession of Christ made good unto us? for understanding hereof, wee must know that the intercession of Christ is availeable to a faithfull man presently; but yet in a manner suteable and convenient to the present estate and condition of the Church, so that there may bee left roome for another life, and therefore we must not conceive all presently done. As the Sunne shineth on the Moone by leasurely degrees, till shee come to her full light; or as if the King grant a pardon to bee drawne, though the grant bee of the whole thing at once, yet it cannot be written and sealed but word after word, and line after line, and action after action: so the grant of our holinesse is made unto Christ at first, but in the execution thereof, there is line upon line, precept upon precept, here a little, and there a little; such an order by Christ observed in the distribution of his Spirit and Grace, as is most suteable to a life of faith, and to the hope we have of a better Kingdome. I have prayed for thee that thy faith faile not, saith Christ unto *Peter*, yet we see it did shake and totter, *non rogavit ut ne desiceret, sed ut ne prorsus desiceret*, the Prayer was not that there might be no failing at all, but that it might not utterly and totally faile.

Fourthly, the assurance of our sitting in heavenly places. His sitting in heavenly places hath raised us up together, and made us sit with him, *Eph. 2. 6*. First, because he sitteth there in our flesh. Secondly, because he sitteth there in our behalfe. Thirdly, because hee sitteth there as our Center, *Colos. 3. 1, 2*. And so is neare unto us, *natura, officio, & spiritu*, by the unity of the same nature with us; by the quality of his office or Sponsorship for us; and by the Communion and fellowship of his Spirit.

Fifthly, Strength against our sinnes: for from his Priesthood in heaven, which is his Intercession; the Apostle inferres the writing of the Law in our hearts, *Heb. 8. 4. 6, 9, 10*.

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Sixthly, the *sanctification of our services*: of which the Leviticall Priests were a type, who were to *bear the iniquitie of the holy things of the children of Israel*, that they might be accepted, *Exod. 28. 38.* He is the Angel of the Covenant, who hath a golden Censer, to offer up the prayers of the Saints, *Revel. 8. 3.* There is a three-fold evill in man: First, an *Evill of state* or condition under the *guilt of sinne*. Secondly, an *Evill of nature*, under the *corruption of sinne*, and under the indisposition and ineptitude of all our faculties unto good. Thirdly, an *Evill* in all our *services*, by the *adherencie of sin*, for that which toucheth an uncleane thing, is made uncleane; and the best Wine mixed with Water, will lose much of its strength and native spirits. Now Christ by his *righteousnesse* and *merits*, *justifieth* our persons from the guilt of sinne; and by his *Grace* and *Spirit*, doth in measure *purifie our faculties*, and cure them of that corruption of sinne, which cleaves unto them. And lastly, by his *incense* and *intercession* doth cleanse our *services* from the noysomenesse and adherencie of sinne, so that in them the Lord smelleth a sweet favour; and so the Apostle calleth the contributions of the Saints towards his necessities, *an odour of a sweet smell, a sacrifice acceptable, and well pleasing unto God, Phil. 4. 18. Gen. 8. 21.* And this is a benefit which runneth through the whole life of a Christian; all the ordinary workes of our calling (being parts of our service unto God, for in them we worke as servants to the same Master) are unto us sanctified, and to the Father made acceptable by the intercession of his Sonne, *who hath made us Priests, to offer all our sacrifices with acceptance upon this Altar, Revel. 1. 6. 1 Pet. 2. 5. Esai. 65. 7.*

Seventhly, the *Inward interpellation* of the soule it selfe for it selfe, which is, as it were, the eccho of Christs intercession in our hearts: The *Spirit maketh intercession for us with groanes which cannot be uttered, Rom. 8. 26.*

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The same Spirit groaneth in us, and more fully and distinctly by Christ prayeth for us. *These things I speake in the world, saith our Saviour, that they might have my joy fulfilled in themselves, Iohn 17. 13.* that is, as I conceive, I have made this prayer in the world, and left a record and patterne of it in the Church, that they feeling the same heavenly desires kindled in their owne hearts, may bee comforted in the workings of that Spirit of prayer in them, which testifieth to their soules the qualitie of that intercession which I shall make for them in heaven.

Eighthly, *Patience* and unweariednesse in Gods service: *Let us runne with patience the race that is set before us, looking unto Jesus the Author and finisher of our faith, who for the joy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God, Heb. 12. 1, 2, 3.*

Lastly, *Confidence* in our approaches to the Throne of Grace: *Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Sonne of God, let us hold fast our profession, and come boldly unto the Throne of Grace, Heb. 4. 14. 16.* And againe, This man after he had offered one Sacrifice for sinnes for ever, *sate downe on the right hand of God; from henceforth expecting till his enemies be made his foot-stoole: from whence the Apostle interreth, Having therefore boldnesse to enter into the Holiest by the blood of Jesus; and having an high Priest over the house of God, Let us draw neare with a true heart, in full assurance of faith, &c. Heb. 10. 12. 23.*

And all these things are certaine to us in the vertue of this *Intercession* of Christ: First, because the Father beareth him, and answereth him, *Ioh. 11. 42. 12. 28.* and appointed him to this office, *Heb. 5. 4. 5.* Secondly, because the Father loveth us; *I say not unto you that I will pray the Father for you, for the Father himselfe loveth you, because you have loved me, &c. Ioh. 16. 26, 27.* Thirdly, because

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as Christ hath a *Prayer* to intercede for us, so hath he also a *Power* to conferre that upon us, for which he intercedeth. *I will pray the Father, and he shall give you another Comforter, Iohn. 14. 16. If I goe not away, the Comforter will not come unto you; but if I depart, I will send him unto you: Ioh. 16. 7.* That which Christ by his *Prayer* obtained for us, by his *Power* he conferreth upon us; and therefore in the *Psalme* he is said to *Receive gifts for men*, noting the fruit of his intercession, *Psal. 68. 18.* and in the *Apostle*, to *give gifts unto men*; noting the power and fulnesse of his person, *Ephes. 4. 8.* Having received of the Father the promise of the Holy Ghost, hee hath shod forth this which you now see and heare, *Acts 2. 33.* Thus great, and thus certaine are the benefits which come unto the Church from the *Intercession of Christ.*

The fourth thing inquired into about the Priesthood of Christ, was, what is the *Vertue* and fruits thereof, and they may be all comprized in two generall words: there is *Solutio debiti*, the payment of our debt, and *Redundantia meriti*, an overplus, and redundancie of merit. *Satisfaction*, whereby wee are redeemed from under the Law; and an *Acquisition*, or purchase of an Inheritance and priviledges for us. The obedience of Christ hath a double relation in it; there is, first, *Ratio legalis iustitie*, the relation of a legall righteousness; as it beares exact and compleat conformity to the Law, will, and decree of his Father. Secondly, there is *Ratio superlegalis meriti*, the relation of a merit over and beyond the Law; for though it were *nostrum debitum*, that which wee did necessarily owe, yet it was *summi indebitum*, that which of himselfe he was not bound unto, but by voluntary susception, and covenant with his Father, for it was the blood and obedience of God himselfe.

Here then first is to be considered his *payment* of that debt which he did owe unto God, in which respect hee is said to *Bear our finnes*. To *bear sinne*, is to have the burden



burden of the guilt of sinne, and malediction of the Law to lie upon a man: so it is said, he that troubleth you, shall beare his judgement, Gal. 5. 10. The sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the sonne; the wickednesse of the wicked shall be upon him, Ezek. 18. 20. So wrath is said to Abide on a man, Ioh. 3. 36. and sin is said to be retained, or held in its place, Ioh. 20. 23. So Christ is said to beare our sinnes in his body on the tree, 1 Pet. 2. 24. Esai. 53. 4. 6. and by so bearing them, hee tooke them off from us, cancell'd the obligations of the Law against us, and did all whatsoever was requisite to satisfie an offended Justice, for he fulfilled the Law, which was our debt of service. It becommeth us to fulfill all righteousnesse, Matth. 3. 15. and hee endured the Crosse, and curse, the bloody agony, and ignominie of that death, which was the debt of suffering, Heb. 12. 2. and the covenant betweene him and his Father was, that all that, should be done by him as our Head and Surety, and so hee was to taste death for every man, Heb. 2. 9. Rom. 5. 8. \* So there is a Commutation allowed, that hee should be in our stead, as it were, Αντιφωρε, his soule a sacrifice, and his life a price, and his death a conquest of ours, and therefore is called Αντιφωριανος τιμιος, 1 Tim. 2. 6. A price or ransome for all those in whose place he was made sin, and a curse, 2 Cor. 5. 21. Gal. 3. 13. Though hee had not any Demerit or proper guilt of sinne upon him, which is a Deserving of punishment (for that ever growes out of sinne, either personally inherent. or at least naturally imputed, by reason that hee to whom it is accounted, was seminally and naturally contained in the loynes of him from whom it is on him derived) yet he had the guilt of sinne so farre as it notes an obligation and subjection unto punishment, as hee was our Surety; and so in sensu forensi, in the sight of Gods Court of Justice, one with us, who had deserved punishment, imputed unto him.

\* Notant quide legū relaxatio-  
ne scripserunt,  
eas esse optimas  
relaxationes,  
quibus annexa  
est commutatio  
sive compensa-  
tio, Gros. de sa-  
tisfact. Christi,  
cap. 5.

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The fruit which redounds to us hereby, is the expiation or *remission of our finnes*, by the imputing of his righteousness unto us. *This is my blood of the New Testament which is shed for many for the remission of finnes, Matth. 26. 28.* In whom we have *redemption through his blood, the forgiveness of finnes*, according to the riches of his glory, *Ephes. 1. 7. Heb. 8. 12.* And this must needs be a wonderful mercy, to have so many thousand talents forgiven us, such an infinite weight taken off from our consciences, the penalty and curse of so many finnes remooved from us. Our naturall condition is to be an heire of everlasting vengeance, the object of Gods hatred and fiery indignation, exiles from the presence of his glory, vessels fit and full of misery, written within and without with curses, to be miserable, to bee all over miserable, to be without strength in our selves, to be without pity from other, to be without hope from God, to be without end of cursednesse; this is the condition of a sinner, and from all this doth the mercy of God deliver us.

The manner whereby the satisfaction of Christ becomes profitable unto us, unto the remission of sinne and righteousness, is by *Imputation, Rom. 4. 3. 5. 8. 5. 19.* No man is able to stand before Gods Justice, for he is a consuming fire, *Heb. 12. 29.* No flesh can bee righteous if he enter into judgement. Hee is of purer eyes than to behold iniquity, *Hab. 1. 13.* for his eyes are not eyes of flesh, *Iob 10. 4.* Now all the world is guilty before God, and commeth short of his glory, *ἐπιπορευόμενοι τῆς δόξης*, it lyeth in mischief, *1 Iohn 5. 19.* and therefore must bee justified by a forren righteousness, and that equal to the Justice offended, which is the righteousness of God unto us graciously imputed. We are justified freely by his grace, through the redemption that is in Jesus Christ, *Rom. 3. 19. 24.*

To open this point of *Justification by imputed righteousness*: Wee must note that two things are pre-required

to denominate a man a righteous man. First, there must be extant a *righteousnesse*, which is apt and *able to justifie*. Secondly, there must be a right and *propriety* to it, whereby it commeth to passe, that it doth *actually justifie*. Wee must then first inquire what the *righteousnesse* is whereby a man may be justified. *Righteousnesse* consisteth in a relation of *rectitude and conformity*. *God made man upright*, but they have sought out many inventions, and turned into many crooked diverticles of their owne, *Eccles. 7. 29. Deut. 32. 5.* A wicked man loveth *crooked wayes*, to wander up and downe in his owne course, *Jer. 31. 22. Hos. 4. 6.* whereas a righteous man loveth *straight wayes*, *Heb. 12. 13. Psal. 5. 8.* because *righteousnesse* consisteth in *rectitude*: and this presupposeth some *Rule*, unto which this conformity must referre. The *primitive* and originall prototype, or *Rule* of holinesse, is the *righteousnesse* of God himselfe, so farre forth as his Image is communicable to the creature, or at least so farre forth as it was at the first implanted in man: *Be ye perfect; as your Father which is in Heaven is perfect, Matth. 5. 48.* It is not meant of his infinite perfection, (for it was the sinne of *Adam* to ayme at being as God, in absolutenesse and independent excellency) but of that perfection of his, which is in the Word, set forth unto us for an Image and patterne whereto to conforme our selves. Therefore the *secondary Rule* of *righteousnesse*, or rather the same rule unto us revealed, is the *Law of God* written in his Word, in the which Gods holinesse, so farre as it is our example, exhibiteth it selfe to the soule, as the Sun doth communicate its light thorow the beame which conveys it. Now in the *Law* there are two things; one principall, *Obedience*; the other secondary, *Malediction*; upon supposition of disobedience: *Cursed is every one that continueth not in all things which are written in the Booke of the Law to doe them, Gal. 3. 10.* So then upon supposition of the sinne of man, two things are required

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unto *Iustification*, the expiation of sinne, by suffering the curse, and the fulfilling of righteoufnesse *de novo*, againe. Man created might have beene justified by obedience only, but man lapsed cannot otherwise appeare righteous in Gods sight, but by a double obedience; the one *passive*, for the *satisfaction* of his vindicative justice, as we are his *prisoners*; the other *active*, in proportion to his remunerative justice, as we are his *creatures*.

But besides this, that there must bee a righteoufnesse extant, there is required in the person to be justified or denominated thereby a *propriety* thereunto, that it may be *His righteoufnesse*, *Ier. 33. 16*. Now there may bee a two-fold propriety to righteoufnesse, according to a two-fold manner of unity. (*Unitas enim præstantis est fundamentum proprietatis ad officium præstitum.*) First, there is a *personall* and individuall *unity*, whereby a man is *unus in se*, one in and by himselfe, and so hath propriety to a duty performed, because it is performed in his owne person, and by himselfe alone. Secondly, there is a *common unity*, whereby a man is *unus cum alio*, one with another, or whereby many are *unum in aliquo primo*, one in and with some other thing, which is the fountaine and originall of them all. And this is the ground of *Righteoufnesse imputed*; for in the Law a man is justified by performing intire obedience in his owne person, for the Law requireth righteoufnesse to be performed by a created and implanted strength, and doth not put, suppose, or indulge any common principle thereof out of a mans selfe: Therefore legall righteoufnesse is most properly called *Our owne righteoufnesse*, and is set in opposition to the righteoufnesse of God, or that which is by grace imputed, *Rom. 10. 3. Phil. 3. 8. 9*. We see then that in this matter of imputation either of sinne or righteoufnesse, for the clearing of God from any injustice or partiality in his proceedings, there must ever bee some *unity* or other betweene the parties, hee whose fact is imputed,

imputed, and the other to whom it is imputed. It would be prodigious and against reason to conceive that the fall of Angels should be imputed unto men, because men had no unity in condition either of nature, or covenant with the Angels, as we have in both with *Adam*.

This *common unity* is two-fold, either *naturall*, as betweene us and *Adam*, in whom we were feminally contained, and originally represented; (for otherwise than in and with *Adam*, there could at the beginning be no covenant made with mankinde, which should *ex aequo* reach unto all particular persons in all ages and places of the World: ) Or *Voluntary*, as betweene a man and his *Surety*, who, *in conspectu fori*, are but as *one person*. And this must bee *mutuall*, the one party undertaking to doe for the other, and the other yeelding and consenting thereunto, as betweene us and Christ; for Christ voluntarily undertooke for us, and we by the Spirit of Christ are perswaded and made willing to consent, and by faith to cast our sins upon Christ, and to lay hold on him. And besides, *the will of the parties*, who are, the one by default, the other by compassion and suretiship, engaged in the debt; there is required *the will and consent of the Iudge*, to whom the debt is due, and to whom it belongeth in the right of his jurisdiction, to appoint such a forme of proceeding for the recovery of his right, as may stand best with the honour of his Person, and the satisfaction of his Justice, who if hee would, might in rigour have refused any surety, and have exacted the whole debt of those very persons, by whose onely default it grew. And thus it comes to passe, that by grace wee have fellowship with the second *Adam*, as by nature with the first, 1 *Cor.* 15. 45. 48. So then betweene Christ and us there must bee an *unity*, or else there can bee no *imputation*. And therefore it is that wee are said to bee *justified by faith*, and that *faith is imputed for righteousness*, *Rom.* 4. 5. not the *credere*, the act of beleeving,

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as if that were *in se*, accounted righteousnesse, as it is a worke proceeding from us by grace; but because it is *Vinculum* and *Instrumentum unionis*, the bond of Union betweene us and Christ, and by that meanes makes way to the imputation of Christs righteousnesse unto us. Therefore wee are said to be *buried*, and *crucified* in and with Christ, by the vertue of faith concorporating Christ and a Christian together, and communicating the fellowshipp of his sufferings and resurrección, *Rom. 6. 6. Gal. 6. 14. Ephes. 3. 17. Phil. 3. 10.* *If I be lifted up*, saith our Saviour, *I will draw all men after mee; crucem conscendit, & me illic adduxit*, when Christ hanged on the Crosse, we in a sort were there too. As in *Adam* we were all in Paradise, by a naturall and feminall vertue; so in Christ by a spirituall vertue, whereby in due time faith was to be begotten in us, and so we to have an actuall beeing of grace from him, as after our reall existence we have an actuall beeing of nature from *Adam*. Thus wee see that Christ did for us fulfill all righteousnesse, by his passive meriting and making satisfaction unto the remission of sinnes. By his active, covering our inabilities, and doing that in perfection for us, which we could not doe for our selves. First, hee suffered *our punishment*, he was wounded for our transgression, hee was brused for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed: *Esay 53. 5.*

If it be here objected, that an innocent person ought not to suffer for a nocent, for guilt is inseparable from sin: *The son shall not beare the iniquity of his father, neither shall the father beare the iniquity of the son; the soule that sinneth, the same shall die.* For the clearing of this objection, we must note, that there is a two-fold manner of guilt, (as I before touched) either such as growes out of *sinne inherent*, which is the *deserving of punishment*, as it is in us: or such as growes out of *sinne imputed*, and that not by reason of union naturall, as the guilt of *Adams sinne* is imputed

Ezek. 18. 20.

imputed unto us (which manner of imputation is likewise *fundamentum demerui*, and causeth us to deserve punishment) but *voluntary* by way of *radimony* and *susception*. And so guilt is onely a free and willing obnoxiousnesse unto that punishment which another hath deserved. Amongst sinfull men it is true, that the sonne shall not beare the punishment of the fathers sinne: First, because he is altogether personally distinct. Secondly, because hee is not appointed so to doe, as Christ was, *Iohn* 10. 18. Thirdly, because hee is not able to beare them, so as to take them off from his Father, as Christ did ours: He was himselfe able to stand under our punishment without sinking, and was able by suffering them, to take them off from us, because his Person was answerable in dignity, and therefore (by the grace of God, and the act of his Divine jurisdiction in ordering the way to his owne satisfaction) equivalent in justice unto all ours. Fourthly, because he hath already too many of his owne to beare. But yet, if the will of the sonne goe along with the father in sinning, it is not strange, nor unusuall for him to suffer for his fathers and his owne sinne together, as for the *continuation* of the same offence; because, though he doe not will the punishment, (as Christ did ours) yet imitating and continuing the sinne, there is *Voluntum in causa*, for the punishment too.

Now for an answer and resolution of the question, whether an innocent person may suffer for a nocent, we must note first, that God out of his Dominion over all things, may cast paines upon an innocent person, as it is manifest hee did upon Christ: And what ground of complaint could any creature have against God, if hee should have created it in fire, and made the place of its habitation the instrument of its paine? Doe not we our selves without cruelty upon many occasions, put creatures that have not offended us unto paine?

Secondly, it is not universally against equity for one

*Vid. Groc. de satisfactione Christi, ca. 4, 5.*

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*Tertul. contr. Marcion, lib. 2. cap. 15.*

*Lumbar. lib. 2. distinct. 33.*

*Aquin. 2. 2x. quest. 108. art. 4.*

*Coqueus in Aug. Civ. Dei, lib. 16. cap. 1. num. 1. Dan. us in Aug. Enchirid. c. 46.*

to suffer the punishment of anothers sinne : we see the infants of Sodome, Babylon, *Egypt*, of *Corah*, *Dathan*, and *Absram*, were involved in the punishment of those finnes of which themselves were not guilty. The Lord reserveth to himselfe the punishment of the fathers on the children, hee punished the finnes of three hundred and ninety yeares all together, *Ezek. 4. 2. 5.* *Cham* committed the sinne, and yet *Canaan* was cursed for it. *Gen. 9. 22. 25.* The sinne was *Gehezies* alone, and yet the leprosie cleaved not to him onely, but to his posterity. *2 King. 5. 27.* The sinne of crucifying Christ was the Jewes in that age alone, and yet wrath is come upon them to the uttermost, even unto this day. *Matth. 27. 25. 1 Thes. 2. 16.* *Achan* trespassed alone, but hee perished not alone, but his sonnes, and his daughters, and all that hee had with him. *Iosh. 7. 24. 1 King. 21. 21. Iudg. 9. 56. 1 King. 2. 33. Ierem. 22. 30.*

Thirdly, the equity hereof in the case of Christ, doth herein plainly appeare : when all parties are glorified, and all parties are willing and well pleased, there is no injury done unto any : and in this the case is so : First, *All parties are glorified*, the Father is glorified in the obedience of his Sonne. *I have both glorified my name, and I will glorifie it againe, Iohn 12. 27, 28. I have glorified thee on earth, I have finished the worke which thou gavest me to doe, Ioh. 17. 4.* The Sonne is glorified, *Thou madest him a litle lower than the Angels, and crownedst him with Glory and Honour, Heb. 2. 7. Iohn 17. 5.* and the sinner is glorified, *I will that where I am they may be also, that they may behold my Glory, &c. Iohn 17. 24.* Secondly, *All parties are willing* ; first, the Father is willing, for by his Ordination hee appointed Christ to it, *Acts 4. 27, 28.* by his love and tender Compassion hee bestowed Christ upon us, *Iohn 3. 16.* by his Divine Acceptation, hee rested well pleased in it, *Matthew 17. 5.* in one word, by his wonderfull *Wisedome* hee fitted it to the manifestation



nifestation of his glory and mercy, to the reconciliation of him and his creature, and to the exaltation of his Sonne. Secondly, the Sonne is willing, hee chearefully submitted unto it, *Heb. 10. 9.* and freely loved us, and gave himselfe unto us, *Gal. 2. 20.* Thirdly, the sinner is willing, and accepteth and relyeth upon it, as wee have seene at large before in the third verse, so that there can be no injury done to any party, where all are *willing*, and where all are *glorified*.

Fourthly, that an innocent person may thus in *Injustice* and *equity* suffer for a nocent; there is required (besides these acts of *ordination* in the supreamc, of *submission* in the surety, and of *consent* in the delinquent) first, an intimate and neare *conjunction* in him that suffereth with those that should have suffered. Severall unions and conjunctions there are, as *Politick* betweene the members and subjects in a State, and \* thus in a Common-wealth universally sinfull, a few righteous men may as parts of that sinfull society, be justly subject to those temporary evils which the sinnes of the society have contracted, and the people may justly suffer for the sinnes of the Prince, *2 Sam. 24. 17.* and he for theirs, *1 Sam. 12. 25.* Secondly, *Natural*, as betweene parents and children, so the Lord visited the sinnes of *Dathan* upon his little ones, *Numb. 16. 27. 33.* Thirdly, *Mysticall*, as betweene man and wife, so the Lord punished the sinnes of *Amaziah* the Priest of Bethel, by giving over his wife unto whoredome, *Amos 7. 17.* and we see in many cases the husband is lyable to be charged and censured for the exorbitancies of his wife. Fourthly, *Scipulatorie*, and by *consent*, as in the case of *fidejussors* or *obsides*, who are punished for the sinnes of others whom they represent, and in whose place they stand as a caution and muniment against injuries, which might be feared, as we see in the Parable of the Prisoner committed to the custodie of another person; *1 King. 20. 39. 42.* Fifthly, *Possesso-*

\* *Navicula in qua erat Indas turbabatur, unde & Petrus, qui erat firmus meritis suis turbabatur alienis. Ambrosius in Luc. 5. 39. Δεσποτιον Δουλου ἀπαδουλιος. Βασιλιου. Hesiod. Delirant reges, plebuntur A-chivi.*

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rie, as betweene a man and his goods, and so wee finde that a man was to offer no beast for a sinne-offering, but that which was *his owne*, *Levit. 5. 6, 7.* Now in all these respects, there was in some manner conjunction betweene us and Christ, Hee conversed amongst men, and was a member of that Tribe and society amongst whom hee lived, and therefore was together with them under that Romane yoke, which was then upon the people, and in that relation paid tribute unto *Cesar*: hee had the nature and seed of man, and so was subject unto all humane and naturall infirmities without sinne: He was mystically carried unto his Church, and therefore was answerable for the debts and misdemeanours of the Church. Hee entred into covenant, and became surety for man; and therefore was liable to mans engagements. Lastly, hee became the possession, in some sort, of his Church; whence it is that we are said to receive him, and to have him, *1 Iohn 5. 12.* not by way of *Dominion*, (for so wee are his, *1 Cor. 6. 19.*) but by way of *Communion and propriety*; and therefore, though we cannot offer him up unto God in sacrifice for our sinnes, yet we may in our faith and prayers shew him unto his Father, and hold him up as our own armour and fence against the wrath of God, *Rom. 13. 14.*

Secondly, there is required in the innocent person suffering, that hee have a *free and full dominion* over that from which hee parteth, in his suffering for another. As in suretiship, a man hath free dominion over his money, and therefore in that respect hee may engage himselfe to pay another mans debt; but hee hath not a free dominion over himselfe or his owne life, and therefore he may not part with a member of his owne in commutation for others, (as *Zaleucus* did for his sonne) nor bee *Antiochus*, to lay downe his owne life for the delivering of another from death, except in such cases as the Word of God limiteth or alloweth. But Christ was Lord of his owne life,

life, and had therefore power to lay it downe and to take it up. And this power hee had (though hee were in all points subject to the Law as wee are) not solely by vertue of the hypostaticall union, which did not for the time exempt him from any of the obligations of the Law, but by vertue of a particular command, constitution, and designation to that service of laying downe his life, *This commandement have I received of my Father, John 10. 18*

Lastly, it is required that this power be ample enough to breake through the sufferings he undertaketh, and to re-assume his life, and former condition againe. *I have power to lay it downe, and I have power to take it up.* So then the summe of all this, by the most just, wise, and mercifull will of God, by his owne most obedient and voluntary susception, Christ Jesus, being one with us in a manifold and most secret union, and having full power to lay downe, and to take up his life againe by speciall command and allowance of his Father given him, did most justly, without injury to himselfe, or dishonour to, or injustice in his Father, suffer the punishment of their sinnes, with whom hee had so neare an union, and who could not themselves have suffered them with obedience in their owne persons, or with so much glory to Gods justice, mercy, and wisedome.

If it be here againe objected, that sinne in the Scripture is said to be *pardoned*, which seemes contrary to this payment and satisfaction. To answer this, wee must note, first, that in the rigour of the Law, *Noxa sequitur caput*, the delinquent himselfe is in person to suffer the penaltie denounced; for the Law is, *In the day that Thou eatest thou shalt dye*; and the soule that sinneth *it shall dye*. Every man shall beare his *owne burthen*, Gal. 6. 5. So that the Law, as it stands in its owne rigour, doth not admit of any commutation, or substitution of one for another. Secondly, therefore, that another person suffering

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ring may procure a discharge to the person guilty, and be valide to free him, the will, consent, and mercy of him to whom the infliction of the punishment belongeth must concur, and his over-ruling power must dispence, though not with the substance of the Lawes demands, yet with the manner of execution, and with that rigour, which bindes wrath peremptorily upon the head onely of him that hath deserved it. So then wee see both these things doe sweetly concur; first, a precedent satisfaction by paying the debt; and yet secondly, a true pardon and remission thereof to that party which should have paid it; and out of mercy towards him, a dispensing with the rigour of that Law, which in strictnesse would not admit any other to pay it for him.

Thus wee see how Christ hath suffered our punishment. Secondly, hee *did all obedience*, and fulfilled all actions of righteousness for us; *for such an High-Priest became us who is holy, harmlesse, undefiled, separate from sinners, Heb. 7. 26.* Hee came not into the world but for us, and therefore hee neither suffered, nor did any thing but for us. As the colour of the glasse is by the favour of the Sunne-beame shining through it made the colour of the wall, not inherent in it, but relucient upon it, by an extrinsecall affection: so the righteousness of Christ by the favour of God is so *imputed unto us*, as that wee are *quoad gratiosum Dei conspectum*, righteous too: In which sense I understand those words, *He hath not beheld iniquity in Jacob, neither hath hee seene perversenesse in Israel, Num. 23. 21.* Though it is indeed in him, yet the Lord looketh on him as cloathed with the righteousness of Christ, and so is said not to see it, as the eye seeth the colour of the glasse in the wall, and therefore cannot behold that other inherent colour of its owne, which yet it knoweth to be in it.

Now of this Doctrine of *Justification by Christs righteousness imputed*, wee may make a double use: First, it may

may teach us that great duty of *selfe-deniall*; we see no righteousness will justify us but Christs, and his will not consist but with the denial of our own. And surely whatever the professions of men in word may be, there is not any one duty in all Christian Religion of more difficulty than this, to trust Christ onely with our salvation. To do holy duties of hearing, reading, praying, meditating, almes-giving, or any other actions of charity or devotion, and yet still to abhorre our selves and our workes, to esteeme our selves after we have done all, unprofitable servants, and worthy of many stripes; to do good things, and not to rest in them; to owne the shame and dung of our solemne services: when we have done all the good workes we can, to say with *Nehemiab*, *Remember me*, O my God, concerning this, and *spare me according to the greatnesse of thy Mercy*, *Nehem. 13. 22.* and with *David*, *To thee, O Lord, belongeth mercy, for Thou renderest to every man according to his worke*, *Psalme. 62. 12.* It is thy mercy to reward us according to the uprightnesse of our workes, who mightest in Judgement confound us for the imperfection of our workes. To give God the praise of our working, and to take to our selves the shame of polluting his works in us. There is no doctrine so diametrally contrary to the merits of Christ, and the redemption of the world thereby, as justification by workes. No Papist in the world is or can be more contentious for good workes than we both in our Doctrine and in our Prayers, and in our Exhortations to the people. We say no faith justifieth us before God but *a working faith*, no man is righteous in the sight of men, nor to be esteemed, but by *workes of holinesse*; *without holinesse no man shall see God*, he that is Christs is *zealous of good workes*, purifieth himselfe even as he is pure, and walketh as he did in this world. Here onely is the difference; we *do them*, because they are our *Duty*, and testifications of our love and thankfulness to Christ, and

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of the workings of his Spirit in our hearts; but we *dare not trust in them*, as that by which we hope to stand or fall before the tribunall of Gods Justice, because they are at best mingled with our corruptions; and therefore do themselves stand in need of a high Priest to take off their iniquitie. We know enough in Christ to depend on, we never can finde enough in our selves. And this confidence we have, if God would ever have had us justified by works, he would have given us grace enough to fulfill the whole Law, and not have left a Prayer upon publique record for us every day to repeat; and to regulate all our owne Prayers by, *Forgive us our trespasses*. For how dares that man say, I shall be justified by my works, who must every day say, *Lord forgive me my sins, and be mercifull unto me a sinner*. Nay, though we could fulfill the whole Law perfectly, yet from the guilt of sinnes formerly contracted we could no other way be Justified, than by laying hold by faith on the satisfaction and sufferings of Christ.

Secondly, it may teach us *confidence* against all sinnes, corruptions; and temptations. *Who shall lay any thing to the charge of Gods elect? It is God that justifieth, who is he that condemneth? It is Christ that died,* &c. Satan is the blackest enemy, and sinne is the worst thing he can all edge against me, or my soule is or can be subject unto; for *Hell is not so evil as sinne*. In as much as Hell is of Gods making, but sinne onely of mine; Hell is made against me; but sinne is committed against God. Now I know Christ came to destroy the workes, and to answer the arguments and reasonings of the Devill; Thou canst not stand before God; saith Satan, for thou art a grievous sinner; and he is a devouring fire. But faith can answer, Christ is able both to cover and to cure my sinne, to make it vanish as a milt, and to put it as farre out of mine owne sight, as the East is from the West. But thou hast nothing to do with Christ, thy sinnes are so many: and

so foule; surely the blood of Christ is more acceptable to my soule and much more honourable and precious in it selfe, when it covereth a multitude of finnes. *Paul* was a persecutour, a blasphemers, and injurious, the greatest of all sinners, and yet he obtained mercy, that he might be for a patterne of all long-suffering to those that should after beleve in Christ. If I had as much sinne upon my soule as thou hast, yet faith could unlade them all upon Christ, and Christ could swallow them all up in his mercie. But thou hast still nothing to do with him, because thou continuest in thy sinne. But doth he not call me, invite me, beseech me, command me to come unto him? If then I have a heart to answer his call, he hath a hand to draw me to himselfe, though all the gates of Hell, and powers of darknesse, or finnes of the World stood betweene. But thou obeyest not his call. True indeed and pitifull it is, that I am dull of hearing, and slow of following the voice of Christ, I want much faith: but yet Lord thou dost not use to quench the smoaking flax, or to break the bruised reed; I beleve, and thou art able to helpe mine unbeliefe. I am resolved to venture my soule upon thy mercy, to throw away all mine owne loading, and to cleave onely to this plancke of salvation. But faith purifieth the heart, whereas thou art uncleane still. True indeed, and miserable man I am therefore, that the motions of sinne do worke in my members. But yet Lord I hate every false heart; I delight in thy Law with mine inner man, I do that which I would not, but I consent to thy Law that it is good, I desire to know thy Will, to feare thy Name, and to follow thee whithersoever thou leadest me. But these are but empty velleities, the wishings and wouldings of an evill heart. Lord to me belongeth the shame of my failings, but to thee belongeth the glory of thy mercy and forgivenesse. Too true it is that I do not all I should: but do I allow my selfe in any thing that I should not? do I make use of mine infir-

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mities to justify my selfe by them, or shelter my selfe under them, or dispense with my selfe in them? though I do not the things I should, yet I love them, and delight in them, my heart, and Spirit, and all the desires of my soule are towards them; I hate, abhorre, and fight with my selfe for not doing them. I am ashamed of mine infirmities, as the blemishes of my profession, I am wearie of them, and groane under them as the burdens of my soule: I have no lust, but I am willing to know it, and when I know, to crucifie it. I heare of no further measure of grace, but I admire it, and hunger after it, and presse on to it. I can take Christ and affliction, Christ and persecution together. I can take Christ without the World, I can take Christ without my selfe. I have no unjust gaine, but I am ready to restore it. No time have I lost by earthly businesse from Gods Service, but I am ready to redeeme it. I have followed no sinfull pleasure, but I am ready to abandon it, no evill company, but I mightily abhorre it. I never sweare an oath, but I can remember it with a bleeding conscience; I never neglected a duty, but I can recount it with revenge and indignation. I do not in any man see the Image of Christ, but I love him the more dearly for it, and abhorre my selfe for being so much unlike it. I know Satan, I shall speed never the worse with God, because I have thee for mine enemy. I know I shall speed much the better, because I have my selfe for mine enemy. Certainly he that can take Christ offered, he that can in all points admit him, as well to purifie as to justifie, as well to rule as to save, as well his Grace as his Mercy, need not feare all the powers of darknesse, nor all the armies of the foulest sins which Satan can charge his conscience withall.

The second great vertue and fruit of the Priesthood of Christ was *ex redundantia meriti*. from the redundance and over-flowing of his merit. First, he doth *merit to have a Church*; for the very being of the Church is the effect



effect of that great price which he payed; therefore the Church is called a *purchased people*, 1 Pet. 2. 9. *Aske of me, and I will give thee the heathen for thine inheritance*, Psal. 2. 8. when he made his soule an offering for sinne, he did by that means see his seed, and divide a portion with the great, Esai. 53. 10, 11, 12. The delivering and selecting of the Saints out of this present evill world was the end of Christs Sacrifice, Gal. 1. 4. Secondly, he did *Merit all such good things* for the Church, as the great love of himselfe and his Father towards the Church did resolve to conferre upon it. They may I conceive be reduced to two heads: First, *Immunity from evill*, whatsoever is left to be removed after the payment of our debt, or taking off from us the guilt and obligation unto punishment. Such are the *Dominion of Sinne*. Sinne shall not have dominion over you, Rom. 6. 14. The *Law of the Spirit of Life in Christ Iesus, hath made me free from the Law of Sinne and of Death*, Rom. 8. 2. *He that committeth sinne, is the servant of sinne; but if the Sonne shall make you free, you shall be free indeed*, Iohn 8. 34, 36. *He that is borne of God doth not commit sinne*, 1 Iohn 3. 9. That is, he is not an artificer of sinne, one that maketh it his trade and profession, and therefore bringeth it to any perfection. He hath received a *Spirit of Iudgement*, that chaineth up his lusts, and a *Spirit of burning*, which worketh out his drossie, Esai. 4. 4. Mal. 3. 2, 3. Matth. 3. 2. Such is, The *Vanity of our minde*, whereby we are naturally unable to think, or to cherish a good thought, 2 Cor. 3. 5. Ephes. 4. 17. The *Ignorance and hardnesse of our hearts*, unable to perceive, or delight in any Spirituall thing, Ephes. 4. 18. Iob. 1. 5. Luke 24. 25, 45. The *Spirit of disobedience and habituall strangenesse and averfenesse from God*, Ephes. 4. 18. Iob. 20. 14. Such are also all those *slavish, affrightfull, and contumacious effects in the Law* in terrifying the conscience, irritating concupiscence, and compelling the froward heart to an unwilling and

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unwelcome conformity. The Law is now made our Counsellor, a delight to the inner man, that which was a Lion before, hath now foode and sweetnesse in it.

Secondly *Many priviledges* and dignities in the vertue of that Principall and Generall one, which is our *Unity unto Christ*: from whence by the fellowship of his Holy and quickning Spirit, we have an *Union* which teacheth us his wayes, and his voyce, which *sanctifieth our nature*, by the participation of the Divine nature, that is, by the renewing of Gods most holy and righteous Image in us. Which *sanctifieth our Persons*, that they may be spirituall Kings and Priests. *Kings*, to order our own thoughts, affections, desires, studies towards him, to fight with principalities, powers, corruptions, and spirituall enemies. *Priests*, to offer up our bodies, soules, prayers, thanksgivings, almes, spirituall services upon that Altar, which is before his Mercy seat, and to slay and mortifie our lusts and earthly members, which *sanctifieth all our actions*, that they may be services to him and his Church, acceptable to him, and profitable to others. Secondly, from this unity with him growes *our adoption*, which is another fruit of his Sacrifice. He was made of a woman, made under the Law, that we might receive *The Adoption of Sonnes*, Gal. 4.5. By which we have free accessse to call upon God in the vertue of his Sacrifice, sure supplies in all our wants, because our Heavenly Father knoweth all our needs, a most certaine inheritance, and salvation in hope; for we are already *saved by hope*, Rom. 8.24. and Christ is to us the *Hope of Glory*, Col. 1. 27. Lastly, there is from hence *our exaltation*, in our finall victory and resurrection, by the fellowship and vertue of his victory over death, as the first fruits of ours, 1 Cor. 15.20.49. Phil. 3. 21. And in our complete salvation, being carried in our soules and bodies to be presented to himsele without spot and blamelesse, Eph. 5. 26, 27. and to be brought unto God, 1 Pet. 3. 18. Now

to take all in one view, what a summe of mercy is here together ! Remission of all finnes, discharge of all debts, deliverance from all curses ; joy, peace, triumph, security, exaltation above all evils, enemies, or fears ; a peculiar, purchased, royall seed, the gift of God the Father to his Sonne) deliverance from the dominion and service of all sinne, vanity, ignorance, hardnesse, disobedience, bondage, coaction, terror ; sanctification of our persons, natures, lives, actions ; adoption, hope, victory, resurrection, salvation, glory. O what a price was that which procured it ? O what manner of persons ought we to be for whom it was procured ?

The fifth thing to be spoken of about the Priesthood of Christ I shall dispatch in one word, which is the *Duty* we owe upon all this. First, then we should not receive so great a grace in vaine, but by faith lay hold upon it, and make use of it. *Let us feare*, saith the Apostle, *lest a promise being left us, of entering into his rest, any of you should seeme to come short of it ; for unto us was the Gospell preached as well as unto them : but the Word preached did not profit them, not being mixed with faith in them that heard it, Heb. 4. 1, 2.* God in Christ is but reconcilable unto us, *One with us in his goodwill*, and in his proclamation of peace. When two parties are at variance, there is no actuall peace without the mutuall consent of both againe ; till we by faith give our consent, and actually turne unto God, and seeke his favour, and lay hold on the mercy which is set before us ; though God be one, in that he sendeth a mediatur, and maketh tender of reconcilment with us, yet this Grace of his is to us in vaine, because we continue his enemies still. The Sun is set in the Heavens for a publike light, yet it benefiteth none but those who open their eyes, to admit and make use of its light. A court of Justice or equity is a publike sanctuary, yet it actually relieveth none but those that seeke unto it. Christ is a publike and universall Salvation, set up for all

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commers, and appliable to all particulars, *Ioh. 3. 16.* He is not willing that any should perish, but *that all should come to repentance, 2 Pet. 3. 9.* He tasted death for every man. *Heb. 2. 9.* But all this is not beneficiall unto life, but onely to those that receive him. Onely those that receive him are by these mercies of his made the Sons of God, *Iohn 1. 12.* without faith they abide his enemies still. God in Christ publisheth himselfe a God of Peace and Unity towards us, *Gal. 3. 20.* And setteth forth Christ as an All-sufficient treasure of mercy to all that in the sense of their own misery will fly unto him, *Revel. 22. 17.* But till men beleeve, and are thus willing to yeeld their own consents, and to meete his reconciliation towards them, with theirs towards him, his wrath abideth upon them still; for by beleeving onely he will have his Sons death *Actually effectual*, though it were *sufficient* before. O therefore let us not venture to beare the wrath of God, the curse of sin, the weight of the Law, upon our own shoulders, when we have so present a remedy, and so willing a friend at hand to ease us.

Secondly we should labour to feele the vertue of the Priesthood and Sacrifice of Christs working in us, purging our consciences from dead workes, renewing our nature, cleansing us from the power and pollution of sinne; for when by the hand of faith, and the sweet operation of the Spirit we are therewithall sprinkled, we shall then make it all our study to hate, and to forbear sinne, which squeezed out so pretious blood, and wrung such bitter cries from so mercifull a high Priest; to live no longer to our selves, that is, *secundum hominem*, as men, *1 Cor. 3. 3. Hos. 6. 7.* After our own lusts and wayes: but (as men that are not their owne, but his that bought them) to live in his service, and to his Glory, *1. Cor. 6. 19. 20. 2 Cor. 5. 14. 1 Per. 4. 2.* All that we can doe is too little to answer so great Love. Love to empty himselfe, to humble himselfe, to be God in the flesh, to be God

on a Crosse, to take off from us the hatred, fury and vengeance of his Father, to restore us our primitive purity and condition againe. Why should it be esteem'd a needlesse thing to be most rigorously conscionable, and exactly circumspect, in such a service as unto which we are engaged with so infinite, and unsearchable bounty? He payed our debt to the uttermost farthing, drunke every drop of our bitter Cup, and saved us *in misericordia, thoroughly*: why should not we labour to performe his Service, and to fulfill every one of his most sweet Commands to the uttermost too?

Thirdly, we should learne to walke before him with all reverence and feare, as men that have received a Kingdome which cannot be moved, *Heb. 12. 28.* And with frequent consideration of the high Priest of our profession, that we may not in presumption of his mercy, harden our hearts, or depart from God, *Heb. 3. 1, 8.* But in due remembrance of the end of his Sacrifice, which was to purchase to himselfe a peculiar people, be zealous of all good workes, *Ti. 2. 14.*

Fourthly, we should learne confidence and boldnesse towards him, who is a Great, a Faithfull, and a Mercifull high Priest; this use the Apostle makes of it. *Seeing we have a great high Priest, let us hold fast our profession, and come with boldnesse unto the Throne of Grace, Heb. 4. 14, 15, 16.* And againe, *Having therefore boldnesse to enter into the Holiest by the blood of Iesus, and having an high Priest over the House of God, let us draw neere with a true heart, in full assurance of faith, &c. Heb. 10. 19, 22.*

Fifthly, we learne perseverance and stedfastnesse in our profession, because he is able to carry us through and save us to the uttermost. This is that which indeed makes us partakers of Christ. *We are made partakers of him, if we hold the beginning of our confidence stedfast to the end, Heb. 3. 14.* The considering of him, of his perseverance in finishing his own worke, and our faith, and his power  
and

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and ability to save us to the uttermost, will keepe us from fainting in our service and the profession we have taken, *Heb. 12. 2, 3. 10. 23.*

Sixthly, we have hereby accessse to present our prayers, and all our Spirituall Sacrifices upon this Altar, sprinkled with the blood of that great Sacrifice, and liberty to come unto God by him who liveth to make intercession for us, *Heb. 7. 25.* In him we have accessse with confidence by faith, *Eph. 3. 12.* Therefore the Lord is said to have his eyes open to our prayers, to hearken unto them, *1 King. 8. 52.* Because he first looketh upon our persons in Christ, before he receiveth or admitteth any of our services.

Lastly, we ought frequently to celebrate the memorie, and to commemorate the Benefits of this Sacrifice wherein God hath been so much glorified, and we so wonderfully saved. Therefore the Lord hath of purpose instituted a sacred ordinance in his Church, in the roome of the Paschall Lambe, that as that was a prefiguration of Christs death expected, so this should to all ages of the Church be a resemblance and commemoration of the same exhibited. *So often as ye eat this Bread, and drinke this Cup, ye shew forth the Lords Death till he come, 1 Cor. 11. 26.* For in the ordinances he is Crucified before our eyes, *Gal. 3. 1.* Therefore the Apostle more than once inferres from the consideration of this Sacrifice and Office of Christ, our duty of not forsaking the assemblies of the Saints, and of exhorting and provoking one another, *Heb. 3. 13. 10. 24. 25.*

Now I proceed to the last thing mentioned in the words concerning the Priesthood of Christ, and that is about the Order of it. *Thou art a Priest [for ever after the Order of Melchisedeck.] Secundum verbum, or secundum morem & rationem:* the Apostle readeth it *et æternum*, according to the Order of Melchisedecks Priesthood. Of this Melchisedeck we finde mention made but in two places onely of the whole Old Testament, and in both very

very briefly; the first in the History of *Abraham* returning from the slaughter of the kings, when *Melchisedeck* being the Priest of the most high God, brought forth Bread and Wine, and blessed him, *Gen. 14. 18, 19, 20.* and the other in this place. And for this cause the things concerning him and his Order are <sup>not perspicua</sup> hard to be understood. *Heb. 5. 11.* It was so then, and it would be still, if *Saint Paul* had not cleared the difficulties, and shewed wherein the Type and the Antitype did fully answer; which he hath largely done in *Heb. 7.*

For understanding and clearing the particulars which are herein considerable, here are some questions which offer themselves, First who *Melchisedeck* was? Secondly, what is meant by *his Order*? Thirdly, why *Christ* was to be a Priest after his Order, and not after *Aarons*? Fourthly, why he brought forth Bread and Wine? Fifthly, what kinde of blessing it was with which he blessed *Abraham*? Sixthly, in what manner he received Tithes? Lastly, in what sense he was without Father, and without Mother, without beginning of dayes, or end of life?

First, for *Melchisedeck*, who he was, much hath been said by many men, and with much confidence. (a) Some Heretickes of old affirmed that he was the *Holy Ghost*. (b) Others, that he was an *Angell*. (c) Others that he was *Sem* the Sonne of *Noah*. (d) Others that he was a *Canaanite*, extraordinarily raised up by God to be a Priest of the Gentiles, (e) Others that he was *Christ himselfe*, manifest by a speciall dispensation and priviledge unto *Abraham* in the flesh, who is said to have seene his day, and rejoyced, *Iob. 8. 56.* Difference also there is about *Salem*, the place of which he was King. Some take it for *Ierusalem*, as \* *Iosephus*, and most of the Ancients. Others for a City in the halfe tribe of *Manasse*, within the River *Jordan*, where *Hierom* reports that some ruines of the Palace of *Melchisedeck* were in his dayes conceived to remaine. Tedious I might be in insisting on this point who

*Vid. Cameron. Quest. in Heb.*

a *Apud Hieron. Epist. Tom. 3. Epist. 136. & Epiphani. lib. 2. Heres. 55.*  
 b *Origen. apud Hieronym.*  
 c *Hebraei apud Epiphani. & Hieron.*  
 d *Textul. contr. Judeos. Iustin. Epiphani. Pareus in Gen.*  
 e *Quidā apud Epiphani. & nuper Petrus Cunnus. de Re. pub. Hebraeor. cap. 3. vid. Coque. in Aug. de Civ. Dei l. 16 cap. 22.*  
 \* *Antiq. Iud. lib. 1. cap. 11.*

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who *Melchisedeck* was. But when I find the holy Ghost purposely concealing his Name, Genealogie, beginning, ending, and descent, and that to speciall purpose; I cannot but wonder that men should toile themselves in the darke to finde out that of which they have not the least ground of solid conjecture, and the inevidence whereof is expressly recorded, to make *Melchisedeck* thereby the fitter Type of Christs everlasting Priesthood.

Secondly, what is meant by  $\tau\epsilon\lambda\epsilon\iota\sigma$ , It is as much as the state, condition, or prescribed Rule of *Melchisedeck*; and that was  $\epsilon\tau\iota\ \delta\upsilon\omicron\iota\ \mu\eta\ \zeta\omega\eta\varsigma\ \alpha\iota\omega\tau\alpha\lambda\acute{\upsilon}\tau\epsilon$ , *After the power of an endlesse life, Heb. 7. 16.* Not by a corporall unction, legall ceremony, or the intervening act of a humane ordination: but by a heavenly institution, and immediat unction of the Spirit of life, by that extraordinary manner whereby he was to be both King and Priest unto God, as *Melchisedeck* was. In one word, herein standeth the dignity of the Order of Christs Priesthood; That it was a Heavenly, a Powerfull, an Endlesse, a Royall, a Righteous, and a Peaceable Priesthood.

Thirdly, Why was he not a Priest after the order of *Aaron*? the Apostle giveth us an answer, *Because the Law made nothing perfect*, but was *weake and unprofitable*, and therefore was to be abolished, and to give place to another Priesthood. Men were not to rest in it, but by it to be led to him who was to abolish it, *Heb. 7. 11. 12.* as the Morning-starre leadeth to the Sunne, and at the rising thereof vanisheth. The Ministry and Promises of Christ were *better* than those of the Law; and therefore his Priesthood, which was the office of dispensing them, was to be *more excellent* likewise, *Heb. 8. 6.* For when the Law and Covenant were to be abolished, the Priesthood in which they were established, was to die likewise.

Fourthly, Why *Melchisedeck* brought forth Bread and Wine? The Papists, that they may have something to build the idolatry of their masse upon, make *Melchisedeck*



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to Sacrifice bread and wine, as a Type of the Eucharist. I will not fall into so tedious a controversie, as no way tending to edification, and infinite litigations there have beene betweene the parts already about it. In one word; We grant that the Ancients do frequently make it a *Type of the Eucharist* but onely by way of *allusion*, not of *literall prediction*, or *strict prefiguration*; as that, out of Egypt have I called my Sonne, and in Rama was there a voice heard, which were literally and historically true in another sense, are yet by way of allusion applied by the Evangelist unto the History of Christ, *Matth. 2. 15, 18.* But we may note; first, it is not *Sacrificavit*, but *Protulit*, he brought it forth, he did not offer it up. Secondly, he brought it forth to *Abraham as a Prince* to entertaine him after his conquest, as *Iosephus*, and from him *Cajetan* understand it; not as a Priest to God. Thirdly, he, if he did offer, he offered Bread and Wine truely, these men, onely the lying shapes thereof, and not bread and Wine it selfe which they say are transubstantiated into another thing. Fourthly, the Priesthood of *Melchisedeck* as a Type, and of Christ as the substance, was *ampliciter*, a Priesthood which could not passe unto any other either as Successour or Vicar to one or the other, and it was onely by Divine and immediate Unction; but the Papists make themselves Priests by humane and ecclesiasticall ordination to offer that which they say *Melchisedeck* offered; and by that meanes most insolently make themselves either Successours, or Vicars, or Sharers and Co-partners and Workers together with him and his Antitype, Christ Jesus, in the offices of such a Priesthood as was totally uncommunicable, and intransient, *Heb. 7. 24.* and so most sacrilegiously rob him of that honour which he hath assumed to himselfe as his peculiar Office.

Gloss. Philolog.  
Sacra. pa. 423.

Loco supra citato.

Fifthly, what kinde of blessing it was wherewith *Melchisedeck* blessed *Abraham*? To this I answer, that there is a *twofold Benediction*. The one *Charitativa*, out of

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of love, and so any man may blesse another by way of euprecation or well-wishing: *The blessing of the Lord be upon you, we blesse you in the Name of the Lord, Psal. 129.* 8. the other *Autoritativa*, as a King, a Priest, an extraordinary superiour and publike person, by way of office, and to the purpose of effecting, and reall conveying the blessing it selfe desired: *without all contradiction*, saith the Apostle, *the lesse is blessed of the greater, Heb. 7. 7.* and such was this of *Melchisedeck. Benedictio obsequans*, a seale, assurance, and effectuall confirmation of the promise before made, *Gen. 12. 2, 3.*

Sixthly, in what manner he received Tithes? I answer with *Calvin*, that he had *Ius decimarum*, and received them as testifications of homage, duty and obedience from *Abraham*; for the Apostle useth it as argument to prove his greatnesse above *Abraham*, which could be no argument in the case of pure gift. Since gifts, *quatenus* gifts, though they prove not a generall inferioritie in him that receives them, yet they prove that in that case there is something which may be imputed, and which deserves acknowledgement. But in this particular all the acknowledgements are from *Abraham* to *Melchisedeck*. Besides nothing was here by *Abraham* or *Melchisedeck* done after an arbitrary manner, but *Extraordinario spiritu afflatu & ex officio*, on both sides as learned *Cameron* hath observed.

Lastly, in what sence he was *ἀπατὴρ* and *ἀμωτὴρ*, &c. without Father, Mother, or Genealogie? I answer with *Chrysostome*, that it is not meant literally and strictly; but onely the Scripture takes notice of him as an extraordinary man; without signifying his line, beginning, end, or race, (as *Tiberius* said of *Rufus*, that he was  *homo ex se natus*) that so he might be the fitter to typifie Christs Person and excellencie in whom those things were really true, which are onely *quoad nos*, spoken of the Type, of whose beginning, end, or Parentage, we  
neither

*Quod debebat Abraham Deo, solvit in manū Melchisedec. Decimarū ergo solutione, se minorem professus est, Calvin. in Heb. 7. 5. 8. 9*

*ὅτι τὸ μὴ πατέρα μηδὲ μητέρα εἶναι καὶ γενεὰς αὐτοῦ, Chrysost.*

neither have, nor can have any knowledge. These things thus premised, it will be easie for you to preoccupate those observations which grow betweene the Type and the Antitype, which therefore I will but cursorily propose.

Note, first, that Christs Priesthood is such as did induce a Kingdome with it, for *Melchisedeck* was King of *Salem*, and *Priest of the most high God.* ] This, *Saint Hierom*, and from him *Ambrose*, report to have beene meant by the order of *Melchisedeck*, namely, *Regale Sacerdotium*, that Christ was to be a *Royall Priest*. By way of merit purchasing a Kingdome of his Father, and by way of conquest recovering it to himselfe out of the hands of his enemies. This mystery was obscurely intimated, in the marriages allowed between the Legall and Sacerdotall Tribes of *Juda* and *Levi*, which confusion was in the other Tribes interdicted, as I have before observed.

See pag. 383.

Note, secondly, that Christ by offering up himselfe a Sacrifice unto God, is become unto his people a *King of Righteousnesse*, or *the Lord our righteousnesse*: in which sense he is called *The Prince of life*, *Acts. 3. 15.* that is, he hath all Power given him as a Prince, to quicken, and to Justine whom he will, *Iohn 5. 20, 21.* And this comes from his Sacrifice, and perfect obedience to us imputed, and by us with faith applied and apprehended. For having fulfilled the righteousnesse of the Law, and Justified himselfe by rising from the Dead, he became, being thus made perfect, the Authour of righteousnesse and salvation to us, *Hebr. 5. 5.* We had in us a *whole kingdome of sinne*, and therefore requisite there was in him that should Justifie us a *kingdome of Grace*, and righteousnesse, *That as sinne raigned unto death, even so might Grace through righteousnesse, raigne unto eternall life by Iesus Christ our Lord, Rom. 5. 21.* and therefore we are said to be Justified by the *righteousnesse of God, Rom. 3. 21, 22.* that is, such a righteousnesse as is *ours by gift and grace, not by nature,*

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*nature, Rom. 10. 3. and such a righteousness as God himselfe did performe, though in the humane nature, in our behalfe, Act. 20. 28, Phil. 2. 6, 7, 8.*

And this is the ground of all our comfort, the best direction in all our miseries and extremities whither to flie. A King is the greatest Officer amongst men, and his honour and state is for the supply, defence, and honour of his people. He is *Custos Tabularum*, the Father and the Keeper of the Lawes. If I want any of that Justice and Equity, of which his sacred Bosome is the publike treasure, I may freely beg it of him, because he is an Officer to dispence righteousness unto his Subjects; so also is Christ unto his Church. I finde my selfe in a miserable condition, condemned by the conscience of sinne, by the testimony of the Word, by the accusations of Satan, full of discomforts; God is a God of Justice, and all fire, my selfe a creature of sinne, and all stubble; Satan the accuser of the brethren, who labours to blow up the wrath of God against me. In this case what shall I do? Surely *God hath set his King on Sion*; and he is a King that hath life and righteousness to give to me; that hath grace enough to quench all sin, and the envenomed darts of Satan, in whom there is erected a court of Peace and Mercy, whereunto to appeale from the severity of God, from the importunity of the Devill, and from the accusations and testimonies of our owne hearts. And indeed he had need be a King of righteousness that shall Justifie men, for our Justification is in the remission of our sins; and to pardon sinnes, and dispense with Lawes is a regall dignity; and God taketh it as his owne high and peculiar prerogative, *I, even I am he who blotte out thine iniquities for mine owne sake, and will not remember thy sinnes, Esai. 43. 25.* No man, or Angel, or created power, no merit, no obedience, no rivers of oyle, nor mountaines of cattell, no prayers, teares, or torments, can wipe out the staines, or remove the guilt of any sinne,

sinne, *I onely, even I* and none can else doe it. None but a Divine and Royall Power can subdue sinne, *Mic. 7. 18.*

And this is a ground of a second comfort, that being a King of Righteousnesse he is rich in it, and hath treasures to bestow; that we have a Kingdome, a treasure, and abundance of sinne; so we have a King that hath alwayes a residue of spirit and grace, that hath a most redundant righteousness *from faith to faith, Rom. 1. 17.* A mans faith can never ouer-grow the righteousness of our King. If we had all the faith that ever was in the world put into one man, all that could not over-clapse the righteousness of Christ, or be too bigge for it. As if a man had a thousand eyes, and they should one after another looke on the Sunne, yet still the light would be revealed from eye to eye; or as if a man should goe up by tenne thousand steps to the top of the highest mountaine, yet hee could never over-looke all the earth, or fix his eye beyond all visible objects, but should still have more earth and heaven discovered unto him from step to step: so there is an immensity in the righteousness and mercy of God, which cannot be exhausted by any sinnes, or overlooked, and comprehended by any faith of men. As God doth more and more reveale himselfe, and the righteousness of Christ unto the soule; so man maketh further progresse *from faith to faith.* And therefore wee should learne everlasting thankfulness unto this our King, that is pleased to bee unto us *Melchisedeck*, a *Priest* to satisfie his Fathers justice, and a *Prince* to bestow his owne.

Note thirdly, *Melchisedeck* was *King of Salem*, that is, of Peace. Here are two things to be noted, the *Place*, a Citie of the Canaanites, and the *signification* thereof, which is *Peace*: First then we must observe, that *Christ* is a *King of Canaanites*, of Gentiles, of those that lived in abominable lusts: *Such were some of you, but you are washed,*

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*washed, but you are sanctified, but you are justified in the name of the Lord Jesus, 1 Corin. 6. 11.* Bee a man never so sinfull or uncleane, hee hath not enough to pose or non-plus the mercy and righteousnesse of Christ; hee can bring reconciliation and peace amongst Jebusites themselves. Though our father were an Amorite, our mother an Hittite, though wee were Gentiles, estranged from God in our thoughts, lives, hopes, ends: though we had justified Sodome and Samaria by our abominations, yet he can make us *nigh by his blood*, hee can make *our crimson finnes as white as snow*, he can for all that *establish an everlasting covenant unto us*, *Ephes. 2. 11.-14* *Esai. 1. 18.* *Ezek. 16. 6c--63.* I was a blasphemer, a persecutor, very injurious to the Spirit of Grace in his Saints, I wasted, I worried, I haled into prison, I breathed out threatnings, I was mad, and made havocke of the Church, I was within one step of the unpardonable sinne, nothing but ignorance betweene that and my soule; *Howbeit for this cause I obtained mercy, that in me first JESUS CHRIST might shew forth all long-suffering, for a patterne to them who should hereafter beleve on him to life everlasting,* saith Saint Paul, *1 Tim. 1. 13-16.*

Let us make Saint Pauls use of it: First, *To love and to beleve in Christ*, to accept as a most faithfull and worthy saying, that Christ came to save sinners; indefinitely, without restriction, without limitation; and mee, though the chiefest of all others. Though I had more finnes than eath or hell can lay upon me, yet if I feele them as heavie weights, and if I am willing to forsake them all, let me not dishonour the power and unsearchable riches of Christs blood, even for such a sinner there is mercy. Secondly, *To breake forth into Saint Pauls acknowledgement, Now unto the King eternall, immortall, invisible, and onely wise God*, to him that is a King of righteousnesse, and therefore hath abundance for mee; that is eternall, and yet was borne in time for mee; immortall, yet died

died for me; invisible, yet was manifested in the flesh for me, the onely wise God, and who made use of that wisdom, to reconcile himselfe to mee, and by the foolishnesse of preaching doth save the world; *Bee honour and glory for ever and ever, Amen.*

Secondly, from the signification of the word, wee may note, *Where Christ is a King of righteousness, hee is a King of Peace too.* So the Prophet calleth him; *The Prince of Peace, Esai. 6. 9.* a Creator and dispencer of Peace. It is his *owne* by propriety and purchase, and hee leaves it unto us: *Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you, Iohn 14. 27.* The world is either *fallax* or *inops*, either it deceives, or it is deficient; but peace is *mine*, and I can give it. Therefore as the Prophet *Jeremie* calleth him by the name of *Righteousnesse, Jerem. 33. 16.* So the Prophet *Micah* calleth him by the name of *Peace, This man shall be the peace, when the Assyrians shall come into our Land, Micah. 5. 5.* To which *Saint Paul* alledging, calleth him *ἡμῶν ἡ εἰρήνη* our peace, *Ephes. 2. 14.* By him we have peace with God, being reconciled, and *recti in curia* againe, being justified by faith, *we have peace with God*, through our Lord *Jesus Christ, Roman. 5. 1.* so that the heart can challenge all the world to lay any thing to its charge. By him wee have *peace with our owne consciences*, for being sprinkled with his blood, they are cleansed from dead workes, and so we have the *witnesse in our selves*, as the Apostle speaketh, *Hebr. 9. 14. 1 Iohn 5. 10. Rom. 8. 16.* By him wee have *peace with men.* No more malice, envie, or hatred of one another, after once the kindnesse and love of God our Saviour towards man appeared, *Titus 3. 3, 4.* All partition wals are broken downe, and they which were two before, are both made *one in him, Ephes. 2. 14.* and then there is towards the brethren a love of communion, towards the weake a love of pittie, towards the poore a love of bounty, either *ἡ ἀλλήλων ἀγάπη*, *2 Pet. 1. 7.* either

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brotherly love, or generall love, towards those without mercy, charity, compassion, forgiveness, towards all good workes. By him we have *peace with the creatures*, wee use them with comfort, with liberty, with delight, with piety, with charity, with mercy, as glasses in the which wee see, and as steps by the which we draw nearer to God. No rust in our gold or silver, no moth, nor pride in our garment, no lewdnesse in our liberty, no hand against the wall, no flying Roll against the stone or beame of the house, no gravell in our bread, no gall in our drinke, no snare on our table, no feares in our bed, no destruction in our prosperity; in all estates we can rejoyce, we can doe and suffer all through Christ that strengtheneth us. Wee are *under the custody of peace*; it keeps our hearts and mindes from feares of enemies, and maketh us serve the Lord with confidence, boldnesse and security, *Phi. 4. 7.* *The workes of righteousnesse are in peace, and the effect of righteousnesse is quietnesse and assurance for ever.*

Esaï. 32. 17.

Note fourthly, from both these, that is, from a peace grounded in righteousnesse, needs must *Blessednesse* result, for it is the blessednesse of a creature to be reunited, and one with his Maker, to have all controversie ended, all distances swallowed up, all partitions taken downe, and therefore the Apostle useth *Righteousnesse* and *Blessednesse* as termes promiscuous. All men seeke for blessednesse, it is the summe and collection of all desires, a man loveth nothing but in order and subordination unto that. And by nature we are all children of wrath, and held under by the curse, so many sinnes have we committed, so many deaths and curses have we heaped upon our soules, so many wals of separation have we set up betweene us and God, who is the fountaine of blessednesse. Till all they bee covered, removed, forgiven and forgotten, the creature cannot be blessed. *Blessed are they whose iniquities are forgiven, and whose sinnes are covered, Rom. 4. 7.* All the benedictions which wee have from the most High God

Rom. 4. 5. 9.

come



come unto us from the intercession and mediation of Christ. His Sacrifice and Prayers give us interest in the All-sufficiency of him that is above all, and so are a security unto us against all adverse power or feare, for what or whom need that man feare, that is one with the most high God? *If God be for us, who can be against us? - Rom. 8.31.* When God blesteth, his blessing is ever with effect and successe, it cannot be reversed, it cannot be disappointed: *Hath hee said, and shall he not doe it? or hath hee spoken, and shall he not make it good? Behold, saith Balaam, I have received commandement to blesse, and hee hath blessed, and cannot reverse it, Numb. 23.19, 20.*

Note fifthly, from *Melchisedecks* meeting *Abraham* returning from the slaughter of the Kings, wee may observe the great forwardresse that is in Christ to meet and to blesse his people, when they have beene in his service. *Thou meetest him that rejoiceth and worketh righteousness, Esai. 64. 5. I said I will confesse my sinnes, and thou forgavest the iniquity of my sinne, Psalm. 32.5.* No sooner did *David* resolve in his heart to returne to God, but presently the Lord prevented him with his mercy, and anticipated his servants confession with pardon and forgiveness; *Thou preventest him with the blessings of goodness, Psal. 21.3.* As the father of the Prodigall; when hee was yet a great way off, farre from that perfection which might in strictnesse be required, yet because hee had set his face homeward, and was now resolved to sue for pardon and re-admittance; when he saw him, he had compassion, and ranne (the fathers mercy was swifter than the tonnes repentance) and fell on his necke and kissed him, *Luke 15. 20.* We doe not finde the Lord so hastie in his punishments, He is *slow to anger, and doth not stirre up all his wrath together.* He is patient and long suffering, not willing that any should perish, but that all should come to repentance; hee comes, and hee comes againe, and the third yeare he forbears, before hee cuts

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downe a barren tree : But when he comes with a blessing, hee doth not delay, but prevents his people with goodnesse and mercy. O how forward ought wee to bee to serue him, who is so ready to meete us in his way, and to blesse us ?

Note sixthly, from the refection and preparations which *Melchisedeck* made for *Abram* and for his men, we may observe, That *Christ* as *King* and *Priest* is a comforter and refresher of his people in all their spirituall wearinesse, and after all their seruices. This was the end of his unction, to heale, and to comfort his people. The Spirit of the Lord is upon me, because he hath annointed mee to preach the Gospell to the poore, hee hath sent mee to heale the broken hearted, to preach deliverance to the captives, and recovering of sight to the blinde, to set at liberty them that are bruized, and to preach the acceptable yeere of the Lord, *Luke* 4. 18, 19. To provide a feast of fatted things, of Wines on the les, of fat things full of marrow, of Wines on the lees well refined, *Eesai*. 25. 6. To milke out unto his people consolations and abundance of Glory, *Eesai*. 66. 11. To speake words in season to those that are weary, and to make broken and dry bones to rejoyce and to flourish like an herb, *Eesai*. 50. 4. *Psalm*. 51. 8. *Eesai*. 66. 14.

And this is a strong argument to hold up the patience, faith, and hope of men in his service, and in all spirituall assaults; we have a *Melchisedeck* which after our combat is ended, and our victory obtained will give us refreshments at the last, and will meet us with his mercies. If we faint not, but wait a while, wee shall see the salvation of the Lord, that in the end he is very pittifull and of tender mercy, *Exod*. 14. 13. *Iam*. 5. 11. Hee is neere at hand, his comming draweth nigh: He is neere that justifieth mee, who will contend with mee? Let us stand together. Who is mine aduersary? let him come neere to mee. The readinesse of the Lord to helpe is a ground of challenge

challenge and defiance to enemies; *Phil. 4. 5. James 5. 8. Esai. 50. 8, 9. Iob* went forth mourning, and had a great warre to fight; but the Lord blessed his latter end more than his beginning, and after his battell was ended, met him like *Melchisedeck* with redoubled mercies. *David, Hezekiah, Heman* the Ezrahite, and many of the Saints after their example, have had sore and dismall conflicts, but at length their comforts have beene proportionable to their wrestlings, they never wanted a *Melchisedeck* after their combats to refresh them. *Rejoyce not against mee, O mine enemy, when I fall I shall rise, when I sit in darknesse the Lord shall be a light unto mee: I will beare the indignation of the Lord, because I have sinned against him, untill hee plead my cause and execute Iudgement for mee, hee will bring mee forth to the light, and I shall behold his righteousnesse. Micah, 7. 8. 9.* He hath strength, courage, refection, spirit to put into those that fight his battels, though they bee but as *Abraham*, a family of three hundred men, against foure Kings, yet hee can cut *Rahab*, and wound the Dragon, and make a way in the Sea for the rantomed to passe over, and cause his Redeemed to returne with singing, and with joy and gladnesse upon their heads, *I, even I am hee that comforteth you, who art thou that shouldst bee afraid of a man that shall die, and of the sonne of man that shall bee as grasse? Esai. 51. 12.*

Note seventhly, from *Melchisedeck* receiving of Tithes from *Abraham* (which the Apostle taketh severall notice of foure or five times together in one Chapter, *Hebr. 7. 2, 4, 6, 8, 9.* wee may observe, *That Christ is a receiver of homage and tribute from his people*; There was never any type of Christ, as a Priest, but he received tithes, and that not in the right of any thing in himselfe, but meereley in the vertue of his typicall office, so that originally they did manifestly pertaine to that principall Priest, whom these represented, whose personall \* Priesthood is stand-

\* Dicit Apostolus, Ad tempus decimas Levitis solus as fuisse, quia non semper viverent; Melchisedeck vero quia immortalis sit, retinere usque in finem quod a Deo semel illi datum est. *Calv. in Heb. 7. 8.*

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ding, unalterable, and eternall, and therefore the *rights* thereunto belonging are such too.

If it be objected, why then did not Christ in his life receive Tithes? I answer, first, because though he were the substance, yet the standing typical Priesthood was not abolished till after his ministry on earth was finished, for his Priesthood was not consummate till his sitting at the right hand of God: Secondly, because he tooke upon him a voluntary poverty for especial reasons belonging to the state of his humiliation, and to the dispensation of mans Redemption, *2 Corinb. 8. 9.* You will say, now Christs Priesthood is consummate, and he himselfe is in Heaven, whither no Tithes can be sent; therefore none are due, because he hath no typical Priests in earth to represent him. I answer, though hee bee in Heaven in his Body, yet he is on Earth in his Ministry, and in the dispensation of the vertue of his Sacrifice; and the Ministers of the Gospell are *in his stead*, *2 Cor. 5. 20.* and ought to be received *as Christ himselfe*, *Gal. 4. 14.* so then men are not by this excused from rendring Gods dues unto him; first because there is in respect of him, whose Sacrifice wee commemorate and shew forth to the people, due a *Testification of homage unto him.* Secondly, because in respect of us there is due a *Reward of our labour*, for the labourer is worthy of his hire. To lay all together in one view, in as much as all the Types of Christ, as Priests, have received *Tithes* as due, and in as much as that right was not grounded upon any thing in or from themselves, but upon their *Typicall office*; and so did originally pertaine to the *Principall Priest*; whom they typified; and in as much as his Person and Office is *Eternall*, and therefore such are all the *annexa*, and dues thereof; and in as much as hee hath no where dispenced with, or denied, or refused, or revoked this right which from him as the Principall all his types ever enjoyed: and lastly, in as much as hee hath left to the Ministers of

his

his Word, the dispensation of his Sacrifice, and made them his *Ambassadors*, and in *his stead*, to the Church, to set forth him crucified in his Ordinances: for my part I do not see why unto them in the name and right of their Master, those rights should not be due, which were manifestly in his Types, and of which himselfe hath no where in his Word declared any revocation.

But not to enter upon any disputes or unwelcome controversies, thus much I cannot by the way but observe, *that these who labour in the Word and Doctrines, and therein are Ambassadors for Christ*, and stand in his stead to reveale the mysteries, and dispence the treasures of his blood in the Church, *ought to have by way of homage to Christ, and by way of recompence and retribution to themselves a liberrall mainenance*, besitting the honour and dignity of that Person whom they represent, and of that service wherein they minister. The Apostle saith that they are worthy of *double honour*, both honour of *reverence*, and honour of *mainenance*, and doubtlesse the very Heathen shall rise up in judgement against many who professe the Truth in both these respects: for the heathen themselves did shew so much honour to their devillish priests, that I remember one of the Roman Consuls seeing a Priest and some vestall virgins going on foot, and he riding on his Chariot, descended, and would not goe into it againe, till those diabollicall Votaries were first placed. Nay, their very Kings and Emperors in Greece, Egypt, Rome, &c. thought it one of their greatest honours to bee withall the Priests for the people. Amongst the Christians when the Synode of Nice was assembled by *Constantines* command, and some accusati-  
ons, or (as the Historian calleth them) calumniations were presented to the Emperour against some Bishops and Ministers, hee looked not on the particulars, but sealed them up with his owne signet, and having first reconciled the parties, commanded the libels to bee burnt,  
adding

1 Tim. 5. 17. 18

Lam 4. 16.

Phil. 2. 29.

2 Cor. 1. 14.

Hos. 4. 4.

Liv.

Alex. ab Alex.

lib. 2. cap. 8.

Clem. Alex. Bro.

l. 7. Diador. Si-

cut. lib. 2.

Theodor. Hist.

l. 1. c. 11. Socra.

lib. 1. cap. 8.

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*Vita Episcoporum sibi, fama alius necessaria.*  
Aug.

adding withall that if hee should himselfe see a Bishop in adultery, hee would cover his nakednesse, with his owne royall robe; because, saith he, the sinnes of such men ought not to be divulged, lest their examples doe as much hurt to the foules of others, as their fact to their owne: for as a good life is necessary for themselves, so is their good fame necessary for others. The meaning of that noble Prince was not that such mens sinnes should goe unexamined or exempted from punishment, but to shew both in how high honour they who are worthy in that function ought to be had for their workes sake, *1 Thess. 5. 12, 13.* and how wary men should bee in giving liberty to their tongues of distemper'd passions to censure, mis-report, or scandalize the persons and parts of such men, against whom *Timothy* was not to receive an accusation without two or three witnesses, *1 Timor. 5. 19.* And to give notice of those ill consequences which would ensue upon the publike observation of the sinnes of those men, who in their doctrine preach the Truth, and build up the Church. For doubtlesse of other men who preach lies in hypocrisie, there cannot too much of their secret villanies, and personall uncleannesse be detected, that so the lewdnesse of their lives may stop the progresse and growth of their evill doctrine.

But to returne to the point that I am upon, *liberall maintenance is due* to those that labour in the Word and Doctrine out of Justice, and not out of mercy, for their workes sake. I will not presse the examples of heathen themselves in this duty for the shame of Christians. Wee finde that the Priests of Egypt had portions out of the kings owne treasuries, and that their lands were still reserved unto them, *Gen. 47. 22.* And wee finde besides these lands, that they had the third part of all yeerely tributes and levies, as *Diodorus Siculus* tels us. But wee will first looke upon the example of Gods owne Priests and Levites under the Law. Secondly, upon the precepts

*Plin. l. 12. c. 14*  
*Alex ab Alex.*  
*l. 3 c. 22.*

*Diodo. Sicul. l. 2*

cepts and commands of the Gospell. God is not lesse mindefull of Ministers under the Gospell, than of those under the Law. Now then, if you will beleeve that a liberall maintenance is now by God allotted unto us, looke what he did allot to them. First, looke upon the *proportion of their persons*, and then upon the *proportion of their maintenance*. For their persons it would not bee hard to proove that the Tribe of *Levi*, though the thirteenth part of the people in regard of their civill division, were not yet the fortieth part of the people. Looke into the numbring of them, and comparē, *Numb. 1. 46.* with *Numb. 3. 39.* The other Tribes were numbred from twenty yeeres old and upward, all that were able to beare arms, which was to the age of fifty yeares, as *Iosephus* reports; for at that age they were supposed to bee unserviceable for warre; and yet thus their number amounted to sixe hundred and three thousand five hundred and fifty men able to goe to warre. The Levites on the other side were numbred from one monethold and upward, and yet the whole summe amounted but to twenty two thousand. Now conjecture the number of those in the other Tribes who were under twenty yeares of age, and who were too old for warlike service to be but halfe as many as the rest, yet the whole number of the Tribes reckoned from their infancy upward will amount at the least to nine hundred two thousand men. Of which number, the number of the Levites is just the one and fortieth part. After wee finde that they increased to a mighty number more, *1 Chron. 33. 3.* but the whole people increased accordingly, for the Tribe of *Judah* which was before but seventy foure thousand, was then five hundred thousand, and in *Iehoshaphats* time eleven hundred thousand at least, *2 Samuel 24. 2 Chron. 7.* well then, the Levites were but the fortieth part of the people (not so much) so that that Tribe was but almost a quarter as numerous as the rest. Now looke

*Vid. Seldens  
Review of his  
History, cap. 2.*

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looke in the next place to the *Proportion of their maintenance*. One would thinke that the fortieth part of the people could require but the fortieth part of the maintenance in proportion. But first they had the *Tenth of all the increase* of seed, and fruit, and great and small cattell, *Levit. 27. 30.* Secondly, they had *fortyeight Cities* with suburbs for gardens and for cattell, *Numb. 35. 2.* Which Cities were next to the best, and in many Tribes the best of all; in *Juda, Hebron*, in *Benjamin, Gibeon*, both royall Cities. So that those Cities with about a mile suburbe to every one of them can come to little lesse than the wealth of one Tribe alone. in that little Countrey, which from Dan to Beersheba was but about a hundred and sixty miles long. Thirdly, they had all the *first fruits* of cleane and uncleane beasts, *Numb. 18. 13.* Of the fruits of the earth and the fleece of the sheepe. *Deut. 18. 4. Nehem. 10. 35.* of men to bee redeemed, *Numb. 18. 15.* Fourthly, the meate *Offerings*, the sinne offerings, the trespass offerings, the heave offerings, and the wave offerings, were all theirs, *Numb. 18. 9, 10, 11.* Fifthly, they had all *vowes, and voluntary oblations*, and consecrations, and every hallowed thing, *Numbers 18. 8, 9.* Sixthly, excepting the *Holocauft* they had either the shoulder, or the breast, or the skinne, or *something of every sacrifice* which was offered, *Numb. 18. 18. Levit. 7. Deut. 18. 3.* Seventhly the males were to appeare three times a yeere before the Lord, and they were not to come *empty handed*, *Exod. 23. 15, 17.* Lastly, unto them did belong many *recompences of injury*, which was the restitution of the principall, and a fifth part, *Numb. 5. 7, 8.* Now put the *Tithes, the Cities* and these other constant revenues together, and the *Priests and Levites*, who were but about a quarter as many as one Tribe, and yet about three times the Revenues of one Tribe.

But to leave this argument. Let us consider what the Apostle saith; *Let him that is taught in the Word commu-*

*nicate*



nicate to him that teacheth, *ἐν τῷ ἀγῶνι*, in all his goods; as Beza well expounds it, Galat. 6.6. The Elders that labour in the Word and Doctrine are worthy of double honour, for the Scripture saith, Thou shalt not muzzle the Ox that treadeth out the Corne, and the Labourer is worthy of his reward, 1 Tim. 5. 17, 18. Who goeth a warfare at any time of his owne charges? Who planteth a Vineyard and eateth not of the fruit thereof? Or who seedeth a focke, and eateth not of the milke of the focke. Say I these things as a man (that is, am I partiall?) doe I speake meerey out of affection, and humane favour to mine owne cause, or calling? or saith not the Law the same also? For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the Ox that treadeth out the Corne. Doth God take care for Oxen? or saith he it altogether for our sakes? That is, doth God provide Lawes for rewarding and encouraging the labour of brute beasts, and doth he leave the maintenance and honour of his owne immediate Officers to the arbitrary and pinching allowances of covetous and cruell men? For our sakes no doubt this is written, That hee that ploweth should plow in hope, and that hee that thresheth in hope should be partaker of his hope. That is, that the encouragement of the Ministers in their service might depend upon such a hope as is grounded on Gods Law and provision, and that they might not be left to the wills and allowances of those men against whose sinnes they were sent. And this the Apostle proveth by an argument drawne from a most unanswerable equity. If wee have sown unto you spiritual things, is it a great thing if wee shall reape your carnall things? If you doe rightly judge of those heavenly treasures which wee bring in abundance unto you, impossible it is that you should judge our paines and service towards your immortal and pretious soules sufficiently rewarded with a narrow and hungry proportion of earthly and perishable things. Doe yee not know that they which minister about holy things,

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*things, live of the things of the Temple? And they which waite at the Altar are partakers with the Altar (to note that they receive their maintenance from the hand of God himselfe, whose onely the things of the Altar are, and not from men:) Even so hath the Lord ordained, that they which preach the Gospell should live by the Gospell, 1 Cor. 9. 7-13. And what is it To live? First, They must live as men, they must have for necessity and for delight. Secondly, they must live as beleivers. Hee that provideth not for his owne is worse than an Infidell, 1 Tim. 5. 8. They must therefore have by the Gospell sufficient to lay up for those, whom the Law of common humanity, much more of faith, commands them to provide for. Thirdly, they must live as Ministers. They must have wherewith to maintaine the Duties of their calling, a good example of Piety, and Charity, and Hospitality, that they may confirme by practice, what in Doctrine they teach, 1 Timot. 3. 2. And the instruments of their calling, which in a profession of so vast and unlimited a compasse of learning, (for there is no part of learning in the whole circle thereof which is not helpfull and may not contribute to the understanding of Holy Scriptures, and to some part or other of a Divines employment;) cannot but be very chargeable. And alas, how many men preach the Gospell, and yet can scarce finde the first and meanest of all these supplies? This is the great ingratitude of the world, and withall the Malice and policy of Satan, by the poverty and contempt of the Ministers, to bring the Gospell it selfe into contempt, and to deterre able men from adventuring on so unrewarded a calling, as Calvin justly complaines. All that can with colour or countenance be pretended by those who are guilty of this neglect is Poverty and disability to maintaine the Gospell. And it were well if there were not places to be found wherein Dogs and Horses, Hawkes and Hounds grow fat with Gods portion, and the mercenary Preacher,*

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cher, when he growes leane with want, is accused of too much study. But suppose that poverty be truly alleaged: Doe wee thinke poverty a just pretext for the neglect of a morall duty? may a man spend the Lords day on his shop-board, because he is poore and wants meanes? And if I may not rob God of his *time* upon pretence of poverty, neither then is the same any argument to rob him of his portion. Be not deceived, *God is not mocked, namely, with pretence of poverty and necessity*, as Calvin expounds that place, *Gal. 6.7.* Saint Paul beares witness unto some men, that they did good *beyond their power*, that they were richly liberall though they were deeply poore, *2 Cor. 8. 2, 3.* And yet those were but contributions out of mercy, whereas double honour is due to the Ministers of the Gospell by a Law of Justice. It is a wrong and foolish Apologie to pretend the punishment for the continuance of the fault. The poverty of many men is doubtlesse a just recompence for their neglect of the honour of the Gospell. (For God hath ever severely punished the contempt and dishonour done to his messengers, *2 Chron. 16. 10, 12. 2 Chron. 24. 21-25. 2 Chron. 26. 19, 20. 2 Chron. 36. 16, 17.*) Whereas on the other side, doe thou deale faithfully with God, fulfill to thy power his appointment and decree, that they which preach the Gospell may live by the Gospell, and then hearken unto God. *Honour the Lord with thy substance and the first fruits of all thine increase; so shall thy barnes bee filled with plenty, and thy presses burst out with new Wine, Prov. 3. 9, 10. Consider now from this day and upward, from the day that the foundation of the Lords Temple was laid consider it.* Is the seed yet in the barne? *From this day I will blesse you, Hag. 2. 18, 19. Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring yee all the Tithes into the storehouse, that there may be meat in mine house, and prove mee herewith saith the Lord of Hosts,* (if you will not doe it out of duty, yet doe it out of experi-

*Hic est. s. s. Sata ne al mentis fruidare proo Ministros ut Ecclesiasticos destituatur. & Calvin. in Gal. 6.6. Sata iac onte tentat Doct in a privare Ecclesiam, dum inopie & famis metu plurimos absteret ne idoneis suscipiant. Idem in 1 Tim 5. 17. vi. Muscul. in Gal. 6.6. et in 1 Tim. 3.2. Bish. Jewels Sermons on Hag. 1, 2, 3 4. pag 181. 182. on Psal. 69. 9. pag. 191. 194. Perkins in his Sermon on the Duties and Dignities of the Ministry. Hooker Ecc. policy lib. 5. Num. 79. Hildesham on 1oh. 4 pag. 300. 301. 319. 323. Bolton in his epistle dedicatory to his discourse of true happiness. Greg. Tholos. de Repub. lib. 13. c. 17.*

experi-

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experiment) *If I will not open you the windowes of Heaven, and powre you out a blessing that there shall not bee room enough to receive it, Mal. 3. 9-12.* There was never any man lost by paying God his Dues, there was never any man thrived by grudging, or pittancing the Almighty. I will conclude this point with the Apostle. It is his *Doctrine*; faithfull Ministers are worthy of double honour. And it is his *Exhortation*; Render to all their Dues, Tribute to whom Tribute, Custome to whom Custome, Feare to whom Feare, *Honour to whom Honour, Rom. 13. 3,*

Note lastly, *The Priesthood of Christ is an everlasting Priesthood.* Hee also was without father, and without mother, without beginning of dayes, or end of life. As man without a Father, as God without a Mother, *The same yesterday and to day, and for ever.* His name was *Everlasting Father,* His Gospell an *Everlasting Gospell,* He was a Lambe slaine from the beginning of the world. The vertue of his blood goes *backward* as high as *Adam,* He was fore-ordain'd before the foundation of the world, *2 Timot. 1. 9.* The redemption of those that transgressed *under the first Testament,* the remission of *sinnes that were past,* were procured by this Sacrifice, *Hebr. 9. 15. Rom. 3. 25.* It goeth *downward* to the end of the world, he must raigne till all be put under his feet, and hee must raise up all by the power and vertue of his victory over death, *Iohn 5. 26-29,* And lastly, it goeth *ouward,* to all immortality; for though the *Acts* and administration of his Priest-hood shall cease when hee shall have delivered the Kingdome to his Father, and have brought the whole Church into Gods presence; yet the *vertue* and fruits of those Acts shall be absolutely eternall, for so long as the Saints shall bee in heaven, so long they shall enjoy the benefit of that Sacrifice, which did purchase not a lease, or expiring terme, but *securitatem* an *endlesse life,* an everlasting glory, an inheritance, incorruptible and that fadeth not away, reserved in the heaven for them.

Greg. Naz.  
Orat. 36. de  
Filio.

Heb. 13. 8.  
Esa. 9. 6.  
Revel. 14. 6.

1 Pet. 1. 19.

VERSE



VERSE 5.

*The Lord at thy right hand, shall strike through  
Kings in the day of his wrath.*

VERSE 6.

*He shall judge amongst the Heathen, He shall  
fill the places with dead Bodies: Hee shall  
wound the heads over many Countries.*



**I**N the former part of the Psalm we have had the description of Christs offices of *King* and *Priest*, together with the effect thereof in gathering a *willing people* unto himselfe. Now here the Prophet sheweth *another effect* of the powerfull administration of these Offices, containing his *victories* over all his enemies, allegorically expressed in a *Hypocypsis*, or lively allusion unto the manner of humane victories; wherein first I shall in a few words labour to cleare the sense, and then the observations which are naturall will the more evidently arise.

*The Lord at thy right hand.*] To lay aside their exposition who understand these words of God the Father:

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the words are an *Apostrophe* of the Prophet to those at whose right hand the Lord JESUS is. Some make it an *Apostrophe to God the Father*, a triumphall and thankfull prediction of that Power and Judgement, which he hath given to this his *Benjamin*, the Sonne at his right hand. Because that thereby the phrase retaineth the same signification and sense which it had in the first *verse*. As if *David* had said, O God, the Father of all Power and Majestie, worthy art thou of all praise, thanksgiving, and honour, who hath given such Power to thy Sonne, in the behalfe of thy Church, as to finite through Kings, and judge Heathen, and pull downe the chiefe of his enemies, and to subdue all things to himselfe; and these read it thus, *O Lord, he that is at thy right hand shall strike through Kings, &c.* Others make it to be an *Apostrophe to the Church*, and so to be a phrase not expressing Christs exaltation, as *verse 1.* But his care and protection over his Church, his readinesse to assist and defend his owne People against all the injuries and assaults of adverse power. *Salomon* saith, *A wise mans heart is at his right hand, but a fooles heart is at his left, Eccles. 10. 2.* That is, his heart is ready, and prepared to execute any wise counsels, or godly resolutions; as the Prophet *David* saith, *My heart is prepared O God, my heart is prepared, I will sing and give thanks.* But a fooles heart when hee should doe any thing is like his left hand; to seeke of skill, unactive and unprepared; when hee walketh by the way *his heart faileth him, verse 3.* And this readinesse and present helpe of God to defend and guide his Church, is expressed frequently by his being at the right hand thereof. *Because, the Lord is at my right hand, I shall not bee moved, Psal. 16. 8.* *Hee shall stand at the right hand of the poore to save him, Psalme 109. 31.* *I the Lord thy God will hold thy right hand; saying unto thee, feare not, I will helpe thee, Esai. 31. 13.* As if *David* had said, Be not dismayed nor cast  
downe

downe, O yee Subjects of this King, as if being exalted to Gods right hand, he had given over the care and protection of his people; for he is at the right hand of his Father in Glory and Majestie; so is hee at your right hand too, standing to execute judgement on your enemies, and to reveale the power of his Arme towards you in your protection.

Now the reasons of this phrase and expression, as I conceive, are these two: First, to note that Christs power, providence, and protection, doe not exclude, but onely strengthen, assist, and prosper the ordinary and just endeavours of the Church for themselves. The Lord is *not at our left hand* to succour us in our idlenesse and negligence, but *at our working hand*, to give successe to our honest endeavours. The *sword of the Lord* doth not fight without the *sword of Gedeon*, *Judg. 7. 18.* In the miracles of Christ, when hee fed and feasted men, hee never created Wine or Bread of nothing, but blessed, and so changed or multiplied that which was by humane industrie prepared before. Our Saviour had Fish and Bread of his owne, and yet hee would have his Disciples put in their net and catch, and bring of their owne, to note unto us, that Gods power and providence, must not exclude, but encourage mans industrie, *Iohn 21. 9, 10.* Hee protecteth us *in viis nostris, non in precipitiis*, in our wayes, not in our precipices or presumptions, *Psal. 91. 11.* So long then as the Church is valiant and constant in withstanding the enemies of her peace and prosperitie, God is undoubtedly with her to blesse that courage, and to strengthen that right hand; so long as *Moses* held up his hand, God fought for Israel. There was *Ioshuas* sword, or *Moses* his hand or prayer, and upon those Gods blessing, *Exod. 17. 12, 13.* And they were all to concurre. If the Sword should cease, the Prayer would doe no good; for God will not bee tempted: If the Prayer faint, the sword is in vaine, for God will not bee

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neglected: As in a curious Clocke, stop any wheele and you hinder the whole motion. If God promise to bee present, *Ioshua* must promise to bee couragious, *Iosh. 1. 5. 6. 9.*

Secondly, to note unto us the care and militarie wisdom of Christ our Captaine, to meete with, and prevent our enemies, and to intercept their blowes against us; for we may observe in the Scripture, that *Satan plyeth the right hand of the Church*, laboureth to weaken and assault us, where there is most danger towards him. Let *Satan stand at his right hand*, *Psal. 109. 6.* That is, give him over to the rage of Satan, that he may be hurried to execute his will. Thus *Satan stood at the right hand of Ioshuah the high Priest to resist him*, *Zech 3. 1.* Noting the assiduous and indefatigable endeavours of Satan to resist, disappoint, and overthrow the workes of the worthies in Gods Church. (*I would have come unto you, even I Paul, once and againe, but Satan hindered us*, *1 Theff. 2. 18.*) And to divert the strength of men upon his service. And therefore to rebuke him, and to shew to the Church that our strength is from him, and due unto him; hee also stands there to outvie the temptations and impulsions of Satan.

These are the two expositions which are given of these words, *The Lord at thy right hand*. Now though of all places of Scripture there is indeed but one literall sense; yet when two are given, which both tend unto the same generall scope, and are sutable not onely to the analogie of faith, but to the meaning mainly aimed at by the Holy Ghost in the place, and when there is no apparant evidence in the face of the Text, for preferring one before the other: I thinke it is not unfit to embrace both; and so something I shall touch upon both senses.

*Shall strike through*, or wound, or make gore bloody, *Kings in the day of his wrath.* The word is, *Hath ströcken through Kings*. It is a Prophecie of things future, spoken



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as. of things to be done. To *strike thorow*, notes a compleat victory, and full confusion of the enemy, an incurable wound, that they may stagger, and fall, and rise up no more, and that affliction may not arise a second time, *Nahum. 1. 9. 1 Sam. 26. 8.* The onely difficulty is what is meant by *Kings*; for which we must note, that the Kingdome of Christ is spirituall, and his warre spirituall; and therefore his enemies for the most part spirituall. Therefore I take it, wee are hereby to understand the most potent enemies of Christ; whether *spirituall*, we wrestle not against flesh and blood, but against principalities, and powers, and spirituall wickednesse in high places, *Ephes. 6. 12. 2 Cor. 10. 4.* Or *Carnall*, as heathen and wicked men, *Psal. 2. 8, 9.* The fat and the strong enemies of the Church, *Ezek. 34. 16.* Our spirituall enemies in Scripture are called *Kings*. Satan the *Prince of this world*, the God of this world, the *Prince of the power of the aire. The King of the locusts, &c.* Sinne and originall concupiscence is a *King*. Let not sinne raigne in your mortall bodies. And the *Earthly enemies* of Christ are called *Kings*. The *ten Hornes*, that is, *ten Kings make warre with the Lambe. The Kings of the earth stood up, and the Rulers were gathered together against the Lord and his Christ*; and *Death*, which is the last enemy, is a *King*. *The King of Terrors*, that raigneth over men. And over all these *Kings* doe the victories of Christ reach. Some by *Kings* understand the Romane Emperours (who are called *Kings, 1 Per. 2. 13, 17.*) And their overthrow for persecuting the Church. But since, all sorts of Christs enemies are called *Kings* in Scripture; and all of them doe push at his Kingdome in the Church; I see no ground why we may not by *Kings* understand them all; with their subjects, armies, and associates. As in great victories, the Lords and principall men are said to be overcome, when the servants and souldiers are routed and slaine.

*In the day of his wrath.*] That is, when time hath ripened

John 16. 11.  
2 Cor. 4. 4.  
Ephes. 2. 2.  
Revel. 9. 11.  
Rev. 17. 12. 14.  
Psal. 2. 9.  
Act. 26. 27.  
1 Cor. 2. 8.

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pened the insolency and malice of the enemy, when his fury is fully stirred up and provoked, when the just and full time of his Glory is come; That it may appeare that they are overcome not by time, or chance, or humane power, or secular concurrence, but onely by the power of his wrath hee will doe it. Christ is never destitute of power, but in wisdome he hath ordered the times of his Church, when to have his Church suffer and beare witness to him, and when to triumph in his deliverances. So the meaning of this clause is this, when the day of recompence is come, when the sinnes and provocations of his enemy is ripe, when the utmost period of his patience is expired, *is ordinis*, in the fixed and unmoveable day which he hath set, be the probabilities never so poore, and preparations never so small, the expectations never so low, the meanes in humane view never so impossible, yet then by his wrath hee will utterly and incurably wound his enemies, both spirituall and temporall, that they shall not rise a second time.

*He shall judge amongst the Heathen.*] The word judgement noteth both Governement and Punishment. *The Lord shall judge his people, and repent himselfe for his servants, when hee seeth that their power is gone, Deut. 32. 36.* There to judge, noteth governement. *The Lord standeth up to plead and to judge his people, Esai. 3. 13. That Nation whom they serve will I judge, Genes. 15. 14.* There to judge noteth punishment. Here it is taken for executing condemnation upon the contumacious adversaries of the Gospell of Christ amongst the Gentiles, as in the great victory of Gog and Magog, *Ezek. 39.* Some by *Gentiles* understand all Enemies, both Spirituall and Earthly.

*Glossim in Esai.*  
63. 6.

*He shall fill the places with dead Bodies.*] That notes both the swiftnesse of the victory, and the greatnesse of the victory. That it shall bee so generall; and so speedy that the enemy shall have either none left, or they that are

are left shall not be able, nor have leisure to bury their dead bodies, *Ezek. 39. 11.*

*He shall wound the head over divers Countries. ]* That is, either the principall of his enemies every where ; or Satan who is the god of the World, that ruleth as Head over the children of disobedience in all places. Or Antichrist the Head of nations, the chiefe of Gods enemies, *Revel. 13. 7, 8. 14. 8. 17. 15. 18.*

*The Lord at thy right hand. ]* According to the two-fold Apostrophe before mentioned, here are two observations which I will but touch. First, that God the Father is worthy to have all the Power Majestie, and Judgement, which he hath given to his Sonne our Mediator, for our protection, salvation, and defence, most thankfully and triumphantly acknowledged to him. Wee finde our Saviour himselfe praying God in this behalfe, that he had delivered all things into his hand, even power to make Babes beleeve on him, *Matth. 11. 25. 27.* And this Saint Paul is frequent in, namely, in praying and glorifying God for Christ. O wretched man that I am, who shall deliver me, &c. *I thanke God, through Iesus Christ our Lord, Rom. 7. 25. 1 Tim. 16. 17.* All the promises of God are in him. Yea, and in him Amen, *to the Glory of God by us, 2 Cor. 1. 19. 20.* He gave himselfe for our sinnes, that he might deliver us from this present evill world, according to the Will of God and our Father, *To whom bee Glory for ever and ever, Amen. Gal. 1. 4. 5.* Every tongue must confesse that Iesus Christ is Lord, *to the Glory of God the Father, Phil. 2. 11.*

And reason there is that it should thus bee acknowledged to the Father, because he hath all his Kingdome and Power in the Church from the Father. *All power is given unto mee. Hee hath given him a name above every name;* and this the Sonne hath revealed to us, that so hee might manifest the name, that is, get glory to his Father thereby, *Ioh. 17. 6, 7.* For in Christ it was God that recon-

Hab. 3. 13.  
Psal. 68. 21.

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ciled the world to himselfe. Secondly, he hath it all given unto him in our nature, in our behalfe, and as our head, so that wee in the gifts of God to him were onely respected, and therefore wee have reason to praise God for them. It was not indeed given to him strictly (for it was not to him *Beneficium* but *Onus*, an Office, but not a Benefit) but to him for us, or to us in and by him. In all the victories, deliverances, refreshments, experiences of Gods Power and Goodnesse, we must ever remember to praise God in and through his Sonne, to acknowledge the power of his right hand, which is not now against his Church, but against the enemies of his Church. For therefore the deliverance of his Church is ascribed to Gods *Right hand*, because hee hath there one to plead, to intreat, to move his right hand in our behalfe. Therefore in all our distresses, in all conflicts and temptations, we must by faith looke up *unto Gods right hand*, put him in remembrance of that faithfulnessse, righteousnesse, attonement, and intercession, which is there made in our behalfe. There wee shall have matter enough to fill our mouthes, and hearts with praises, and triumph, and rejoycing in him. *It is Christ who is at the right hand of God; who shall separate us from the love of Christ, Rom. 8. 34, 35.* Here are two arguments of the Churches safety and triumph. The *Love* of Christ, and the *Honour* of Christ. He loveth all his to the end. But what good can love doe with power? Therefore hee that loveth us is exalted by God, and hath all power given him for this purpose, that his Love may doe us good. In the conflicts of my corruptions (which are an adverfarie too wise, too subtile, too numberlesse for mee to vanquish) I may yet when I am driven to *Pauls* extremitie, rest in his thanksgiving, and looking up to Jesus, who will be the finisher of every good worke which hee beegines; and seeing him at Gods right hand, may triumph in the power and office which God hath given to his Sonne there, which

is, to subdue our iniquities, and to sanctifie us by his Truth, and by that residue of Spirit, which hee keepeth for the Church, *Iob. 17. 17. 19.* for that Prayer is a Modell, as it were, and counterpane of Christs Intercession: for saith hee, *I come to thee, and speake these things in the world, that they may have my joy fulfilled in them, verse 13.* that is, that they having a specimen and forme of that Intercession which with thee I shall make for them, left upon publike record for them to looke on, and there finding, that their sanctification is the businesse of my sitting at thy right hand, may in the midst of the discomforts and conflicts of their corruption, have a full joy and triumph in the honour which thou hast given mee. I am beset with the temptations of mine enemies, and persecutions for the Name of Christ; In this case I may give God praise for the power which hee hath given to his Sonne, I may from mine enemies appeale unto Gods right hand; I may like *Stephen*, when the stones and buffets are about my soule, looke up by faith, and see there my Captaine standing up in my defence, *Acts 7. 55.* I may acknowledge unto God the power given unto his Sonne, that though nothing of all this fall upon me without his provision and permission, yet sure I am, that he hath power and mercy in his right hand, that though mine enemies were as strong as a combination and army of Kings, yet the Lord at his right hand hath from him in my behalfe received power enough to strike through Kings, when the day of his wrath is come.

Note, secondly, Christ is at the right hand of his people, present with them, and prepared to defend them from all their enemies, *present by his Spirit* to strengthen, comfort, and uphold them, enabling them to glory and rejoyce in all their sufferings, as knowing that they are but for a moment, and that which is needfull to *purge their faith*, and to make them beare their shame, *1 Peter, 1. 6, 7. Iam. 1. 2. 3. Esai. 27. 8, 9.* and to glorifie the  
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*consequent power of Christ*, which shall bee revealed to their joy, *1 Pet. 4. 13.* when he will recompence double to us in mercy, and to our enemies in severity, *Efsai. 54. 7, 8. 61. 7.* present by his mighty power, and by his *Angels*, to rescue, deliver, and protect them, to be as a wall of fire, as a Shield, a Buckler, a Rocke, a Captaine to his people, *Zech. 2. 5.*

And this is the ground of all the Churches comfort, that more is with them than against them: the enemies have combinations and confederacies of men, but the Church hath *Immanuel*, God with them, *Efsai. 8. 9, 10.* none can pull Christ from the right hand of God, or from the right hand of his people: that is, none can take away either his power or his love from his people. The Church and Truth can never bee crush'd and overthrowne, no more than a rocke with the raging of the waves: they are *Heavenly things*, and therefore nothing of earth or hell can reach to corrupt them. It was but a vaine attempt of the Giants to build a Tower to Heaven: The *world was made* that there might bee therein a Church to worship and contemplate that God which made it, therefore in the creation God never rested till he came to a Church, to note that that was the end thereof; and therefore it is easier to pull downe the world, and to shake in peeces the frame of nature, than to ruine the Church. The Church hath Christ for her Husband, Hee to whom all knees must bend, Hee whom every tongue must confesse, He who will subdue all things to himselfe, so shee hath *Love, Power, and Jealousie*, all three very strong things on her side. And therefore the onely way to bee safe, is to keepe Christ at our right hand, to hold fast his Truth, Worship, and Obedience; for so long as wee have *Immanuel*, all aduerser power is but flesh, and all flesh is but grasse, withered in a moment when God will blow upon it.

Note thirdly, *Christ in his appointed time will utterly*  
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overthrow the greatest enemies of his Kingdome, and deliver his Church from under the sorest oppressions. There is not any one argument in the Holy Scriptures more frequently repeated, than this of Christs victories: prefigured they were in the deliverances of Israel out of Egypt, *1 Cor. 10. 2. 4.* In the deliverance of the Arke out of the waters, *1 Pet. 3. 21, 22.* in the deliverance of the Jewes from Babylon, *Revel. 14. 8. Esai. 11. 10. 12. 15.* To note that in the sorest extremities and greatest improbabilities, God will shew himselfe jealous for his people. This victory is expressed by *treading of a wine presse*, *Esai. 63. 1. 6.* when there are none to helpe, when the Church is brought to sorest extremities, though multitudes meet against her, as many as the grapes in a vintage, they shall all bee but as clusters of Grapes, he shall squeeze out their blood like Wine, and make his Church to thresh them, *Lament. 1. 15. Revel. 14. 20. Joel 3. 12. Mic. 4. 13.* By the dissipation of smoke out of a Chimnie they shall be as the smoke out of the Chimnie, *Hos. 13. 3.* As *Athanasius* used to say to *Iulian the Apostate*, that hee was but *Nubecula que cito transiret*, a little cloud, which would quickly be blowne away. Smoke when it breakes out of a Chimnie with a horrible blacknesse, threatneth to blot out the Sunne, and to invade and choake up all the Ayre, but a little blast of winde scattereth it, and anon nothing thereof appeares By fire consuming *Thornes and Briars*, *Esai. 10. 17.* While they be folded together as *Thornes*, and while they are drunken as drunkards, that is, while they have polluted their counsels, and confederacies so curiously, that no man dares so much as touch them, and while they are drunken with the pride and confidence of their owne strength, they shall then bee devoured as stubble that is fully dry, *Nahum. 1. 10. Esai. 27. 4. 31. 9.*

Therefore the Scripture calleth Christ a *Man of warre*, *Exod. 15. 3.* Because hee is furnished with all Arts of victory,

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ctory, *Power invincible*, as a Lyon amongst shepheards, so is he amongst his enemies, *Esai. 31. 4. wisdome unsearchable*, which must stand, *verse 1, 2*. If he purpose, none can disappoint him, *Esai. 14. 27. Authority* by the least intimation to gather together all the forces of the world against the enemies of his Church. If hee but hisse unto them, they presently come in troopes, *Esai. 5. 26. 7. 18*. He can *command* helpe from his people, *Psal. 44. 4. Psal. 71. 3. Jer. 47. 7.* and if that should faile, he can create helpe for his people, as he did for *Israel*, when he wrought miracles to deliver them, *Psal. 106. 22*.

Wee may more profitably consider the Truth and comfort of this point, by discovering it in the severall enemies of Christ and his People. First, the great enemy of the seed of the Woman is the *Serpent*, that great red Dragon, whose names are all names of enmitie. The *Accuser*, the *Tempter*, the *Destroyer*, the *Devourer*, the *Envious man*, furnished with *much strength*, and mighty succour, Legions of principalities and powers attending on him; and with *much wisdome*, which the Scripture calleth *σοφια*, the wiles, and traines, and craftinesse of Satan. And his Arts of destroying men are two. To *tempt* and to *accuse*. His Temptations are two-fold: either unto *Sinne*, or unto *Discomfort*: either to make us offend God, or to make us disquiet our selves: either to wound us, or to vex us. And in all these his Arts, Christ our Captaine will tread him under our feet, and will give his Church the victorie at the last, either by *Arming us with sufficiencie of grace and faith in his victories*, putting us by his Spirit, in minde of his Temptations, which taught him compassion towards us, who are so much weaker; and encouraging our hearts to cry out unto him who is our mercifull and compassionate High-Priest, like a ravished woman in our extremities, as *Paul* did, *2 Cor. 12. 8, 9.* stirring up our faith to lay hold on him when we are in darkenesse; and the Spirit of Adoption to cry  
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unto him when we are in danger ; and the Spirit of wisdom to solve the objections, to discern the devices of Satan, and to prepare and arme our hearts accordingly to wrestle with him. Or else *by rebuking of him*, pulling in his chaine, and chafing him away, and as our second, undertaking the combate in person for us, when he is ready to prevaile, *Zech. 3. 1, 2.* Thus he overcommeth him as a *Temp-ter*, and ever giveth some, either comfortable or profitable issue out of them.

Hee likewise overcommeth him as an *Accuser*. Satan accuseth the Saints, either *by way of complaint* and narration of the things which they have done, *Revel. 12. 10.* which the Apostle calleth *ἰσαορι*, his laying of crimes to the charge of men, *Rom. 8. 33.* and thus Christ overcommeth him by his *Intercession*, and in the hearts of his Saints, by making them judge and accuse themselves, that they may be able to cleare themselves too, *1 Cor. 11. 31. 2 Cor. 7. 11.* Or hee accuseth *by way of suspicion or pre-conjecture*, as hee did *Iob*, *Iob 1. 9, 10, 11.* and herein likewise Christ overcommeth him in his Servants, by permitting him to tempt and vex them, that they may come the purer out of the fire, and by putting a holy suspicion and jealousie into them over their owne hearts, which may still bee a meanes to prevent them against evils that are likely to assault them, to teach them in every condition, as well possible as present, how to walke acceptably before God, *Phil. 4. 11. 13.*

Another great enemy of the Kingdome of Christ is, the *lust* of our owne evill nature. *The carnall minde is enmitie against God, for it is not subject to the Law of God, neither indeed can bee*, *Rom. 8. 7. Phil. 3. 8.* Enmitie in grieving, vexing, and quenching the Holy Spirit in us, and lusting envjously against his Grace, *Iam. 4. 4, 5.* And here also Christ overcommeth, by the prevailing power of his Spirit, giving us *more Grace*, demolishing the kingdome of sinne, and judging the Prince of this world,  
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which before did rule in the children of disobedience. And this hee doth by the Judgement Seat, and Scepter of his Spirit in the heart: for the judgement of the Spirit is too hard for the principalitie of Satan, *Ioh. 16. 11.* The Spirit of Christ is a *victorious Spirit*. Hee bringeth forth his *Judgement unto victory*, *Matth. 12. 20.* *Eesai. 4. 4.* He worketh out by degrees the drosse and impuritie of our nature, and services. First, by faith fixing upon better promises and hopes than lust can make, *1 Ioh. 5. 4.* *Heb. 11. 24. 26.* Secondly, by watchfulnesse, eying corruptions, and so stirring up those arguments and principles which are strongest against them, *Iob 31. 1.* *Psal. 39. 1.* Thirdly, by leading us to more acquaintance with God in knowledge, love, and communion, *Iob 22. 21.* *1 Ioh. 1. 3.* and so fetching more wisdome and strength from him: for this is the way that we get all our strength, even by learning of him, *Phil. 4. 12.* Fourthly, by inclining the heart to hate, and to complaine of corruptions, to bemoane it selfe, as *Paul* and *Ephraim* did, *Rom. 7. 23.* *Marke 9. 24.* *Ier. 31. 18, 19.* Fifthly, by bringing the heart into the light, there to approve and judge its actions, *Ioh. 3. 20.* by setting it alwayes in Gods eye, that it may not sinne against him, *Psalme 16. 8.* Sixthly, by convincing the heart of the beautie and excellencie of Grace, of the unlikenesse of sinne to God, and so making the soule more full of desires for the one, and against the other, *Eesai. 26. 8.* *Ezek. 36. 31.* and thus kindling lust against lust, *Gal. 5. 17.* Seventhly, by being alwayes a present Monitour and Watchman in the soule, to supply it with spirituall weapons, and reasonings against the temptations of lust, *Eesai. 30. 31.* *Ioh. 14. 26.* Lastly, in one word, by daily supplies from the residue of Spirit which is in our head, whereby according to the proportion and exigence of the members, he floweth into them, *Mal. 2. 15.* *Phil. 1. 19.* This is that seed, that leaven, that vitall instinct, which is ever in the heart, setting it selfe against the

the workings and life of lust, and by little and little waisting it away as fire doth water.

The grand instrument of Satan and lust (who are the two leaders in this warre against Christ) is the *wicked world*. The power, malice, wisdom, learning, or any other, either naturall or acquired abilities of evill men: for even in a earthly respect by the word *Kings*, wee are not onely to understand those Monarchs, and Princes of the earth, who set themselves against Christ; but all such as excell in any such wordly abilities as may further that opposition. It notes the strength, policie, pride, and greatnesse of minde, or scorne of subjection, in which is the heart against Christ. So that *King* heere stands in opposition to *Subject*; they who reject Christs yoke, and breake his bonds asunder, and will not have him to raigne over them, those are the *Kings* in the Text. And these also will hee finite through, and confound by the Power of his Word, and the strength of his Arme. The Lord gave the Word, great was the company of those that published it. *Kings of Armies did fly apace, and shee that carried at home divided the spoyle, Psal. 68. 11, 12. Tophet is ordained of old, for the king it is prepared, Esai. 30. 33.* Come, and gather your selves together unto the Supper of the great God. *That yee may eate the flesh of Kings, and the flesh of Captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great, &c. Revel. 19. 17, 18.* As for those mine enemies which would not that I should raigne over them, bring them hither and slay them before me, *Luke 19. 27. Be wise now, ye Kings, be instructed ye Iudges of the earth. Serve the Lord with feare, and rejoyce with trembling; kisse the Sonne lest he be angry, and ye perish from the way, when his wrath is kindled but a little.* Thus the Lord overthroweth his Churches enemies, and protecteth it against all their greatest preparations, and most formidable power,

Psal. 2. 10, 11.  
12.

And

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And this hee doth severall wayes; sometimes by diverting their forces from his Church into some other necessary channell, or ambitious designe of their owne. Thus *Rabshakeh* and his Hoast were called from *Judah*, 2 *King*. 19. 7. 8. so the Lord promised his people that when they went up to appeare before him thrice a yeare, hee would divert the desires of their enemies from their Land, *Exod.* 34. 24. Thus *Julian* the Apostate, having but two maine plots to honour (as hee supposed) his government and his Idols withall, the subduing of the Persian, and the rooting out of the Galileans, as hee called them; was prevented from this by being first overthrowne in the other; for the prosperous successe of which expedition hee vowed unto his Idoll-gods a sacrifice of all the Christians in the Empire, as *Gregorie Nazianzen* relateth. Sometimes by infatuating, and implanting a spirit of giddinesse and distraction in the enemies of his Church, making them destitute both of counsell and courage. When God would punish Babylon (which was a type of the enemies of Christs Kingdome) he made their hearts melt, that they should bee amazed at one another, and their faces should be like flames, *Esai.* 13. 7, 8. That is, not onely pale like a flame, but rather, as I conceive, full of variety of fearefull impressions, and distracted passions: nothing so tremulous, so various, so easily bended every way with the smallest blast as a flame: so their feare should make their bloud and spirits in their faces to tremble, quiver, and vary, to come and goe like a thinne flame in them; so God threatneth to mingle a perverse spirit, to make the spirit of Egypt faile in them, and their wisdome to perish, *Esai.* 19. 1, 2, 3, 14. 17. and thus likewise the Lord dealt with *Julian* in that Persian expedition, hee put a spirit of folly in him to burne his ships, and so to put a necessitie of courage in his people, as the old Gauls did against *Cesar*, and then to leave them all destitute of necessary releefe. Sometimes

*Greg. Naz. Orat. 4. in Iul. an. 2.*

*Theodoret. Hist. 1. 3. c. 20. Naz. Orat. 4. Cesar Comm. lib. 1.*

times by ordering casualties and particular emergencies for the deliverance of his Church, a thing wonderfully seene in the Histories of *Ioseph* and *Esther*. Thus as a man by a chaine made up of severall linkes, some of gold, others of silver, other of brasse, iron, or tinne, may be drawne out of a pit : so the Lord by the concurrence of severall un subordinate things, which have no manner of dependance, or naturall coincidency amongst themselves hath oftentimes wrought the deliverance of his Church, that it might appeare to be the worke of his owne hand. Sometimes by ordering and arming naturall causes to defend his Church, and to amaze the enemies. Thus the Starres in their courses are said to fight against *Sisora*, *Iudges* 5. 20. A mighty winde from Heaven beating on their faces discomfited them, as *Iosephus* reports. So the Christian armies under *Theodosius* against *Eugenius* the Tyrant were defended by windes from Heaven, which snatcht away their weapons out of their hands. To make good that Promise, *No weapon that is formed against thee shall prosper*. So the Lord slew the enemies of *Ioshua* with haile, *Ioshua* 11. 11. And thus the Moabites were overthrowne by occasion of the Sun shining upon the water, *2 Kings* 3. 22, 23. Sometimes by implanting phantasies and frightfull apprehensions into the mindes of the enemy, as into the Midianites, *Iudges* 7. 13, 14. The Assyrians, *2 Kings* 7. 6. thus the Lord caused a voyce to be heard in the Temple before the destruction of Jerusalem, warning the faithfull to go out of the City. Sometimes by stirring up and prospering weak and contemptible meanes to shew his Glory thereby. The Medes and Persians were an effeminate and luxurious people, *Cyrus* a meane Prince, for he was not at this time the Emperour of the Medes and Persians, but onely sonne in law to *Darius* or *Cyaxares*, and yet these are made instruments to overthrow that most valiant people, the Babylonians, *Eesai*. 45. 1. 13. 3. 17. As *Ieremie* was

drawne

*Ioseph. Antiq.*  
*Iud. lib. 5. c. 6.*

*Aug. de Civ.*  
*Dei. l. 5. c. 26.*

*Euseb. l. 3. c. 8.*

*Brisson. de Reg.*  
*Pers. l. 2.*

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Jer. 38. 11.

Herodot. lib. 1.  
Zenoph. de ex-  
pedi. Cyri. 1. 7.

Euseb. de vita  
Constantin. l. 1.  
cap. 50.  
Theodoret. l. 3.  
c. 20. vid. Ter-  
tul. contr. Sca-  
pulam. ca. 3 &  
Laurent. de la  
Barr.  
Euseb. hist. l. 8.  
cap. 26. & Zo-  
naras.

drawne out of the Dungeon by old rotten ragges, which were throwne aside as good for nothing; So the Lord can deliver his Church by such instruments as the enemies thereof before would have looked upon with scorn, as upon cast and despicable creatures; for God, as he useth to infatuate those whom he will destroy, so he doth guide with a Spirit of wonderfull wisdom those whom he raised to defend his Kingdome. The Babylonians were feasting, and counted their Citie impregnable, being fortified with walls and the great river, and God gave wisdom beyond the very conjectures of men, to attempt a business which might seeme unfeasible in nature, to drie up Euphrates, and divide it into severall small branches, and so he made a way to bring his army into the City while they were feasting, the gates thereof being in great confidence and security left open, *Esa. 44. 27, 28. 45. 1. Jer. 51. 36.* Sometimes by turning the hearts of others to compassionate the Church, to hate the enemies, and not to helpe them, but to rejoyce when he is sinking, *Esa. 14. 6. 10. 6. Nahum 3. 7.* Sometimes by the immediate stroke of God upon their bodies or consciences. Thus God gave the Church rest by smiting *Herod*, *Acts 12. 23, 24.* Thus *Maximinus* being smitten with an horrible and stinking disease in his bowels, confessed that it was Christ which overcame him; and *Julian* being smitten with an unknowne blow from Heaven, as is supposed, confessed that Christ was too hard for him; and another *Julian*, Uncle to the Apostate, for pissing on the Lords Table, had his bowels rotted, and his excrements issued out, *Non per secessum, sed per vulnera*, as the same Historian reports. Sometimes by tiring them quite out, and making them for very vexation and succeslesnesse give over their vaine attempts, or else disheartning them that they may not begin them. So *Dioclesian* retired to a private life, because he could not root out the Christians. And

*Julian*

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Nazian. Orat.  
3. in Iulian. 1.Tertul. Apolog.  
cap. 5.  
Euseb. l. 2. c. 7.

*Iulian* was afraid to persecute the Christians, as his predecessors had done, lest they should thereby increase; he forbore it out of envie, and not out of mercy, as *Nazianzene* observes. Sometimes by turning their owne devices upon their heads, ruining them with their owne counsels, and it may be dispatching them with their own hands. Thus the Lord set every mans sword against his fellow in the huge holste of the Midianites, *Iudges* 7. 22. So *Pilate* and *Nero*, the one the murderer of Christ, the other the dedicatour of all the consequent great persecutions, both died by their owne hands, as being most wicked and most cruell, and therefore fittest to revenge the cause of Christ upon themselves. Thus God did not onely curse the counsell, but revenge the treason of *Achitophel* by an act of the most desperate folly and inhumanity which could be committed. Sometimes by hardning them unto a desperate prosecution of their owne ruine, as in the case of *Pharaoh*, suffering them to lift at the stone so long, till it loosen, and fall upon them, *Zechar.* 12. 3. *Matthew* 21. 44. Sometimes by ingratiating the Church with them to their owne destruction, as he did Israel with the Egyptians, *Exodus* 12. 35, 36. By these and a world the like meanes doth the Lord overthrow the enemies of his Kingdome.

Now all this is *In the day of his wrath*, or in his owne due time: where we may note by the way, that Christ hath wrath in him as well as mercy. Though he be by wicked and secure men misconceived, as if he were only compassionate: yet *laxa patientia fit furor*, he will more sorely judge them hereafter, whom he doth not perswade nor allure here. So mercifull he is, that he is called a *Lambe* for meeknesse, and yet so terrible, that he is called a *Lion* for fury. It is true, *fury is not in him*, namely, to those that apprehend his strength and make their peace with him, *Esai.* 27. 4, 6. But yet to those that will not kisse, that is, not love, worship, nor obey him, he

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can with a little wrath shew himselfe very terrible, *Psal.* 2. 12. He commeth first with peace, *Luke* 10. 5. but it is *Pax concessa*, not *pax emendicata*, a Peace mercifully offered, not a peace growing out of any necessity or exigencies on his part, and so wrought by way of composition for his owne advantages. The peace of a Conquerour, *Zech.* 9. 10. A peace which putteth conditions to those to whom it is granted, that they shall be tributaries and servants unto him, *Deut.* 20. 10, 11, 12. Therefore the Apostle saith, that he came to preach or to proclaime peace, *Ephes.* 2. 17. but if we reject it, he then follows the directions of *Ioshua*, *I these mine enemies which would not have me to raigne over them, bring them hither and slay them before me, Luke* 19. 27.

But the maine thing here to be noted is, that Christ hath a *Day*, a *terminus*, a prefixed, and constituted time wherein hee will be avenged on the greatest of his enemies. When he forbears, and suffers them to prevaile, yet still he holdeth the line in his owne hand, the hooke of his Decree is in their nostrils, and hee can take them short when he will. It is never want of power, wisdom, or love to his Church, that their quarrell is not presently revenged; but all these are fitted to his greater Glory. The Lord seemeth to neglect, to breake up the hedge, to sleepe while his Church is sinking (as CHRIST to his Disciples seemed carelesse, *Marke* 4. 38, 39.) to frequently in Scripture the Saints expostulate with God in an humble and mourning debate, *Why sleepest thou, O Lord? Arise, cast us not off for ever, Psalme* 44. 23. *Ierem.* 14. 8, 9. But God hath his *quarre* against us too for this infirmity and halfe of ours: *Why sayest thou, O Iacob, and speakest, O Israel, my way is hid from the Lord, and my judgement is passed over from my God? That is,* he hath not taken notice of my calamity. *Hast thou not knowne, hast thou not heard, that the everlasting God, the Lord, the Creatour of the ends of the earth fainteth not,*

*neither*



neither is weary? There is no searching of his understanding, *Esaï. 40. 27. 28.* He is wonderfull in counsell and excellent in working; and therefore he doth not slumber nor sleepe: but onely in wisdom ordereth times and seasons, that there may in the end be the greater glory unto him, and in the things done, the more beautie. Every thing, saith *Salomon*, is *beautifull in its time*; if you gather it before, it loseth both its beauty and vertue. It would be a madnelle for a man to mow downe his corne when it is in the greene blade. He waiteth, saith the Apostle, for the precious fruit of the earth, and hath long patience, *Iam. 5. 7.* Now the Prophet assureth us, that *Light*, that is, comfort, refreshment, peace, deliverance, is sowne for the righteous, *Psal. 97. 11.* It was sowne for the people of God when they were in captivitie, though to themselves they seemed as dead men in their graves, yet indeed they were dead but as seed in the furrowes, which revived againe, *Psal. 126. 5, 6.* and therefore the Lord likewise (like *Saint James* his husbandman) is said to wait, that he may be gracious to his people, *Esaï. 30. 18.* Though a man suffer never so much injury, and be most violently kept out of his own right, yet he must wait till time and mature proceedings have brought on his matters to a triall; therefore the Lord calleth it *The yeare of recompences for the controversies of Sion*, *Esaï. 34. 8.* It is not for private men to order the periods, or stints, or revolutions of times wherein businesses are to be tried; but publike authority constitutes that, and every man must wait for the appointed time: so the Church must not set God the times when it would be heard or eased; but must trust his wisdom and power, *Ier. 49. 19.* for there is a *set time* wherein he will have mercy upon Sion, *Psal. 102. 13.*

Now this Time is ruled and bounded by these considerations: First, when the sinne of the enemy is growne ripe, and his heart proud and insolent against God and

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his people; when he trampleth upon the poore, when he sacrificeth to his own net, when he adoreth his owne counsels, when he desieth his own condition, and thinketh that none can pull him downe, then is it a time for God to shew himselfe, and to stir up his glory. *It is time* (saith David) *for thee, O Lord, to worke, for they have made void thy Law, Psalm. 119. 126.* So outrageous they are, that their fury runneth over from thy servants to thine ordinances, to blot out the very records of heavens, the name and feare of God out of the earth. And this reason and period of time we finde frequently in the Scriptures given: *In the fourth generation they shall come hither againe, for the iniquitie of the Amorites is not yet full, Gen. 15. 16.* It is not growne to that ripenesse and compasse, as I in my wise, secret, and patient providence will permit. *O thou that dwellest upon many waters, abundant in treasures* (saith the Lord to Babylon) *thine end is come, and the measure of thy covetousnesse, Jer. 51. 13.* when men have filled up the measure of their sinne, then is their end come; be their wealth, or safety, or their naturall, or acquired munition never so great. *Put you in the sickle,* saith the Prophet, *for the harvest is ripe, come get you downe for the presse is full, the Fats overflow, for the wickednesse is great, Joel 3. 13.* When wickednesse is so great, that it filleth all the vessels, then is the Lord ready to put in his sickle, and to cut it downe.

It is further demanded *when sinne is full?* To this I answer, that there are three things principally which set forth the fulnesse of sinne, *Universality, Impudence and Obstinacy*: First, when a whole Land is filled with it, that there are none to intercede or to stand in the gappe, when from Streets to Palaces, from Houses to Courts, from Schooles to Churches, from every corner sinne breaketh forth, so that bloud toucheth bloud. *The Land is full of adulterers,* saith the Prophet, *because of swearers the Land mourneth, for both Priest and Prophet are prophane,*

yea

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Esaï. 48. 4.  
Jer. 3. 3.

*Delicti durior  
frons est, ab ipso  
& in ipso deli-  
cto, impudenti-  
am docta. Ter-  
tul. de vel.  
virg. c. 1.  
Rom. 1. 24. 26.  
Esaï. 69. 27.*

*Dum seruitur  
libidini, facta  
est consuetudo,  
dum consuetu-  
dina necessitas,  
Aug. Confess.  
lib. 8. c. 5. vid.  
Bernard. de  
Gradibus su-  
perbia.*

yea in my house have I found their wickednesse, saith the Lord, Jer. 23. 10. 11. when in every place, and at every view there are new, and more abominations, Ezek. 8. 17. Jer. 5. 1. 6. Secondly, when sinne is *impudent*, whorish and outrageous; when there is no feare, modesty or restraint, but it breaketh all bounds, and like a raging Sea overrunneth the banks. They declare their sinne as *Scdome*, saith the Prophet, and hide it not: woe unto their soules, Esay 3. 9. it is so full that it breaks out into their countenance, hypocrisie it selfe is too narrow to cover it. This is that which the Apostle calleth *An excessse of riot*, and the Prophet, a *rushing, like an horse into the battell*. Now when God thus gives a man over, sinne will not be long a filling up; when lusts breake forth, and throng together, when from concupiscence sinne goes on to conception and delight, to formation and contrivance, to birth and execution, to education, and custome, to maintenances and defence, to glory and boasting, to insensibility, hardnesse, and a reprobate sense, then there is such a fulnesse in sinne as is neere unto cursing, the very next step is hell. Lastly, when sinne holds out in *stubbornesse*, and is incorrigible, when the remedy is refused, the pardon rejected, the peace not accepted; Then is sinne come to its fulnesse. The sinne of the Amorites was never quite full, but when they rejected that peace, mercy, and subjection to Gods people, which was offered them first. But when men sinne against those meanes of grace which are sent unto them, and leave no remedy to themselves; no marvell if the Lord give them over, and let in the enemie upon them, 2 Chron. 36. 16. Therefore we must take heed of finishing sinne, for it is *not sinne*, but the consummation and *finishing of sinne* which condemnes a man.

Now when thus the sinne of the enemie is growne so ripe, that it breaketh forth into pride and insultation against Gods people, then is the Lords time to shew him-

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selfe: *I will restore health unto thee, saith the Lord to his Church, and I will heale thee of thy wounds, because they called thee an out-cast, saying, This is Sion whom no man seeketh after, Jer. 30. 17. see Jer. 50. 11. Ezek. 25. 3. 28. 6-9. Obad. vers. 3, 4. when the high wayes were waste, and the way-faring man ceased, and theemie regarded no man--Now, saith the Lord, will I arise, now will I be exalted, &c. Esai. 33. 8-11. when the enemies helpe forward the affliction of Gods people, and by their pride and insultation doe double the misery which is upon them, then will the Lord returne to them in mercies, and be sore displeas'd with his enemies, Zech. 1. 15. 16. Esai. 40. 2. 47. 5, 6.*

- Secondly, when Gods people are throughly humbled and purged, for God useth wicked men but as his staffe or weapon, as his fire or fan to correct and purge them, *Esai. 10. 12.* He intendeth not in his punishments such severity against them, as against their enemies: if the rod be for the childe, the fire is for the rod, *Esai. 27. 7. 8, 9.* When men are so smitten, that they can returne to him that smiteth them, and not revolt more and more; for God will not throw any more darts at those who are funke and dead already, when they are stirred in their hearts joyntly to seeke the Lord, and to meet him in the way of his judgements, and to compassionate and favour the dust of Sion, then is the day of his wrath; for when Gods time to deliver a people is come, he will more abundantly stirre up the hearts of his people to pray for it, *Psal. 102. 16, 17. Dan. 9. 2, 3.* whereas, when he will destroy a people, he will not suffer his Saints to pray, *Jer. 14. 11.*

Thirdly, when all humane hopes and expectations are gone, when a people is so pilled and broken, that they have no courage, meanes, succours or probabilities left, then is Gods time to deliver his Church, and to punish his enemies: *The Lord shall judge his people, and repent himselfe*

# The Victorie of Christ.

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himselfe for his Servants, when he seeth that their power is gone, Deut. 31. 36. Psal. 68. 20 106. 31. In one word, when the preparations and premisses as it were unto Gods glory are best ordered, and put together, then is the day of his wrath come.

The Church then need not to be cast downe with the insultation of her enemies, since Christ is the same yesterday, and to day, and for ever; such as he was ever to his Church, such he is still. If he have delivered his Church from the pride of her enemies heretofore, his power, truth, watchfulnesse, compassion is the same still; and by faith in them we may rebuke Satan, we may chide away the weaknesse and feare of our owne hearts, we may rejoyce against those that insult over us, when they rage most we may hope their time is short, and that it is but the biting of a wounded beast. Therefore we finde the Saints in Scripture arme themselves against present dangers, with the consideration of what God hath done for his Church in times past, *Psalms. 68. 7, 8 74. 13-18. Esai. 51. 9, 10, 11. Hab. 3.* And in the confidence of the same truth and power breake forth into a holy scorne of their enemies, *Mich. 7. 8, 9, 10 Esai. 50. 8, 9.* In the forest extremities we may fix our faith on God, and he delighteth to be depended upon alone, when all outward helpes and probabilities faile, see *Esai. 41. 17, 18. Hab. 3. 17, 18.* A million of men came against *Asa*, one of the hugest hoasts of men that were ever read of, yet by relying on God they were all delivered into his hand; and the reason is added, because God hath eyes, and strength, or as he is described, *Revel. 5. 6.* Seven hornes and seven eyes, much wisdom, and much power to shew himselfe valiant in the behalfe of those that walke uprightly, *2 Chr. 16. 8, 9.*

We should learne likewise to rejoyce and triumph with all thankfulness of heart when Christ subdueth the enemies of his Kingdome, and giveth deliverance and refresh-

Deut. 20. 3, 4.  
Esai. 51. 12, 13.  
Deut. 31. 6, 7, 8

Jer. 31. 8.

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refreshment to his people. When he maketh his hand knowne to his servants, and his fury to his enemies, then should all they that love Hierusalem rejoyce, *Esai. 66. 10.* Thus the Church after they were delivered from the malice of *Haman* instituted dayes of joy and feasting, *Esther, 9. 22.* It is a signe of an evil heart against the peace and prosperity of the Church of Christ, to envie, or slight, or thinke basely of the instruments and wayes whereby Christ delivereth it; as we see in *Tobiab* and *Sanballat, Nehem. 4. 2, 3.*

Lastly, we should learne wisedome to lay hold on the times and seasons of Gods peace, because he hath a day of wrath too; to apprehend the offers and opportunities of grace. Christ had beene at the Churches dore, and had knocked for admittance; but neglecting that season, he was gone, and much she suffered before she could finde him againe, *Cant. 5. 2-7.* When the Lord speaketh unto us in his ordinances, and by the secret motions and perswasions of his holy Spirit, we should not deferre, nor put him off, as *Pelix* did *Paul* to some other time; but pursue the occasion, and set our selves to doe every duty *in Gods time.* There is a time for every work, and it is beautifull only in its time; and therefore fit it is, that we should observe wisely the signes and nature of the times, *Mat. 16. 2.* And accordingly proportion our devotions for the Church and our selves. It is the worst losse of time, to let slip the seasons of grace, and spirituall wisedome, till it may be, Gods time of mercy is passed over. If thou hadst knowne in this *thy day* the thing that concerne thy Peace. But now thy day is over, and my day of wrath is come, they are now hidden from thine eyes.

*He shall judge amongst the Heathen.*] By *heathen* we are to understand the same with *Enemies, vers. 1.* and *People, Esai. 63. 6.* Meaning all the armies and swarmes of Christs enemies either spirituall or secular. The word

Gentiles

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Cameron de  
Ecclesia, pag.  
33-34. weems  
Christian Sy-  
nag. pag. 137.

*Gentiles* was a word of great contempt and detestation amongst Gods people, as the word *Leu* is now amongst us; a proverbiall word to cast reproach and shame upon men. Therefore the Apostle saith of the Ephesians, that in time passed *they had beene Gentiles in the flesh.* Eph. 2. 11. As if by being Christians they had ceased to be Gentiles, or rather that word had ceased to be a terme of reproach. So that *Genile* was a word of scorne, as *Samaritan*, Ioh. 8. 48. or *Canaanite*, Ezek. 16. 3. or *Publican*, Matth. 18. 17. Luk. 18. 11. And therefore we finde those two still joyned together *Publicans and sinners*; and so the Apostle joyneth these two words *Gentiles and sinners.* Gal. 2. 15. So then the word *Heathen* is added by *David* to the enemies of Christ, to render them the more odious, and to expresse the more abject and hatefull condition; and therefore when God would cast notable reproach upon his people he calleth them *Sodomites, and Gentiles*, Esai. 1. 10. Ezek. 2. 3. So then the meaning is, his most abject and hatefull enemies, that are unto him as Jewes and Samaritans, he shall judge, that is, he shall condemne and punish them.

Whence we may note, That *Christs victorie over his enemies shall be by way of pleading and disceptation.* His military is likewise a judiciary proceeding grounded upon righteous and established Lawes. Therefore the day of Gods wrath is called a time of vengeance, and recompence for the *Controversies of Sion*, Esai. 34. 8. To shew that the Lord doth not take vengeance but by way of debate. And therefore when he punisheth, he is said to plead with men. The Priest said not where is the Lord, and they that handle the Law knew me not, &c. *Wherefore I will yet plead with you, saith the Lord, and with your Childrens Children will I plead,* Ier. 2. 8, 9. So to plead and to take vengeance goe together, Ier. 51. 36. And the LORD is said to *reprove with equity*; and to smite the earth with the rod of his mouth; that  
is.

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is, to convince, and argue before he doth punish, *Eesai. 11. 4.* as we see in the case of *Sodom, Gen. 18. 21. 33.* Herein the Lord sheweth that all our misery beginnes at our selves. That if we perish, it is because we would not take his counsell, nor be guided by his will; That he did not sell us to any of his creditors, but that for our iniquities we *sold our selves, Esai. 50. 1.* In humane warres, though never so regularly and righteously ordered, yet many particular men may perish without any personall guilt of their own. *Delirant Reges, plectantur Achivi.* But in these warres of Christ, there shall not a man perish, till he be first convinc'd by a judiciary proceeding, of his owne demerit. Every mouth must be stopp'd, and all the world by the evidence and acknowledgement of their own conscience become guilty before God, before his wrath shall seize upon them. The Lord sent *Noah* to preach, before he sent a flood to destroy the old world. He argued with *Adam* before he thrust him out of Paradise. The voyce goeth ever before the rod, *Mic. 6. 9.* This course our Saviour observed towards him who had not the wedding garment. First, convinc'd him till he was speechlesse, and then cast him into utter darkenesse, *Matth. 22. 12. 13.* And this course the Lord tooke with his people, when he punished them, *Eesai. 5. 3. 4. Amos 2. 11. 3. 7.* For he will have the consciences of men to subscribe, and acknowledge the justnesse of his proceedings, and to condemne themselves by their own witnesse; when he entreteth into judgement he doth it by *line and plummet, Esai. 28. 17.* In proportion to the meanes of grace neglected, to the patience and forbearance abused, to the times of grace overslipped, to the purity of the Law violated and profaned. We must take heed therefore of continuing Gentiles, of being aliens from that common wealth of Israel, and strangers from the covenant of promise, of living without God in the world. No man can with hope or comfort say, *Enter not*

into



# The victory of Christ.

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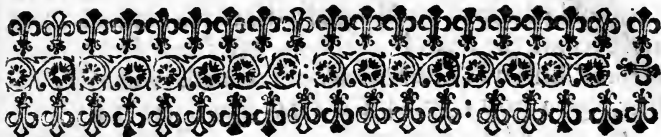
into judgement, but he who is the *Lords servant*, and of his household; we must be all ingrafted into the naturall Olive, and become the seed of *Abraham*, and *Iewes by Covenant*, before Christ will be our Peace or reconcile us unto his Father, *Rom. 1. 29. 11. 17, 24. Gal. 6. 16. Ephes. 2. 11-14.*

*He shall fill the places with dead Bodies.*] This notes the greatnesse of the victory, that none should be left to bury the dead. There shall be an univerrall destruction of wicked men together in the day of Gods wrath, they shall be bound up in bundles, and heaped for damnation, *Mat. 13. 30. Psal. 37. 38. Esa. 1. 28. 66. 17.* And it notes the shame and dishonour of the enemy, they shall lie like dung upon the face of the earth, and shall be beholden to their victors for a base and dishonourable buriall, as we see in the great battell with *Gog and Magog*, *Ezek. 39. 11-16.*

*He shall wound the Head over many Countreys.*] Either literally, Antichrist, *Revel. 17. 2. 18.* Who taketh upon him to be œcumenicall Bishop, and Monarch, and to dispose of Crownes, and dispense Kingdomes at his pleasure. Or spiri-  
tually, *Satan*, who is the *Prince of this world*, whose head Christ was to crush, and tread under our feet, *Gen. 3. 15. Ro. 16. 20.* Or figuratively, the *Head*, that is, the counsell and power of many Nations, which at last shall appear to have been but a vain thing, *Pf. 2. 2. 1 Cor. 1. 19.* What sense soever we follow, the maine thing to be observed is that which we handled before; that Christ will in due time utterly destroy the greatest, the highest, the wisest of his enemies. And therefore this may suffice upon this verse.

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## VERSE 7.



## VERSE 7.

*He shall drinke of the Brooke  
in the way: therefore shall he lift  
up the Head.*



Some understand these words in the sense of the two former, for a figurative expression of the victories of Christ; and they in a two-fold manner. Some by *Brooke* understand the blood of the Adversarie with which the way should be filled as with a stream: and by drinking hereof, the satiating, refreshing, and delighting himselfe in the confusion of his enemies; for the Lord is eased when his enemies are subdued, *Esai.* 1.24. Others, that he should pursue his victorie with such heat and importunity, that he should not allow himselfe any times of usuall repast, but should content himselfe with such obvious refreshment as should offer it self in the way: and should immediately lift up his head again, to pursue the enemy at the heele; and in this sense, there is no more new matter here intimated then that which hath been before handled.

Others understand the meanes whereby Christ should thus lift up his head and exalt himselfe above all the enemies

emies of his Kingdome, namely by his *Passion* and *sufferings*; by death destroying death and him that had the power of death, which is the Devill. I will not undertake to define which sense is most agreeable to the place: it being so difficult. But upon occasion of this latter (which I think is more generally embraced) I shall speak something of the meanes and ground of Christs victories over his enemies, and of his government in his Church, namely his sufferings and resurrection.

*He shall drinke of the Brooke in the way* ] By Brooke then or Torrent we may understand the wrath of God, and the rage of men. The afflictions and sufferings which befell Christ. And this is a very frequent Metaphor in Holy Scriptures to understand afflictions by water, *Psalms*. 18. 4, 5. 42. 7. 69. 1. 124. 4, 5, So the wrath of the Lord is called a stream, and a lake, *Esai*. 30. 33. *Revel.* 19. 20. In regard of the rage and irresistableness thereof, *Sternis agros, sternis sata lata, boumque labores*, and in regard of the turbidness and foulness thereof, for Gods wrath is full of dregs, *Esai*. 51. 17. *Psalms*. 75. 8. It is said in the Historie of Christs Passion, when he was going to wrestle with that wofull agonie in the garden, that he *passed over the Brooke Cedron*, *Iohn* 18. 1. And we may observe in the History of the Kings, that when the good Kings *Hezekiah* and *Asa*, and *Iosiah*, purged the Citie and the Temple of idolatry, *they burnt the cursed things at the brooke Kidron, and cast them thereinto*, *2 Chron.* 15. 16. *2 Chron.* 29. 16. 30. 14. *2 Kings* 23. 6. To note unto us that the brooke was the sinke, as it were, of the Temple, that into which all the *purgamenta*, and uncleanneses of Gods House, all the *cursed things* were to be cast; with relation whereunto it is not improbable that the Prophet *David* by a Prophetical spirit might notifie the sufferings of Christ, by drinking of that cursed brooke over which he was to passe, to signifie that on him all the faithfull might lay and powre out their sinnes,

who

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who is therefore said to be *made sin, and a curse for us*, 2 Cor. 5. 21. Gal. 3. 13. As the people when they laid their hands on the head of the sacrifice, did thereby, as it were, unload all their sins upon it.

Now as waters signifie afflictions; so there are two words with relation thereunto, which signifie suffering of afflictions, and they are both applied unto Christ, *Matthew 20. 22.* Are yee able to *drinke* of the cup that I shall drinke of, or be *baptized* with that Baptisme that I am baptized with? He that drinketh hath the water in him; he that is dipped or plunged, hath the water about him: So it notes the universality of the wrath which Christ suffered, it was *within him*, *My soule is heavie unto death*; and it was all *about him*, betrayed by *Judas*, accused by *Jewes*, forsaken by *Disciples*, mocked by *Herod*, condemned by *Pilate*, buffeted by the servants, nailed by the souldiers, reviled by the theeves and standers by, and which was all in all, forsaken by his Father. So then by the drinking of the brooke is meant suffering of the curses, and it is frequently so used, *Ier. 25. 27. 49. 12. Ezek. 23. 32, 34. Hab. 2. 16. Rev. 14. 9, 10.*

By [ *The way* ] we must understand either the *Life of Christ* on earth, his passage betweene his assumed voluntary humility and his exaltation againe; or, *The way betweene mankinde and Heaven*, which by that flood of wrath and torrent of curses, which were *à mou*, *Col. 2. 14.* was made utterly unpassable, till Christ by his sufferings made a path thorow it, for the ransomed of the Lord to passe over.

[ *Therefore shall he lift up the Head.* ] It noteth in the Scripture phrase *victorie*, eluctation, and breaking thorow those evils which did urge and presse a man before, *Psal. 27. 6.* and also *boldnesse*, confidence, and security to the whole body, *Luke 21. 28.* And further, it is not, He shall be lifted up, but, He shall do it himselfe. He hath  
the

*Qui se humili-  
averat, ipse  
exaltabit.  
Hieron.*

the power of life, and the fountaine of life in himselfe, *Iohn 5. 26. 10. 18.* So that following this sense of the words, the meaning is, He shall suffer, and remove all those curses which were in the way betweene mankinde and heaven, and then he shall lift up his head in the Resurrection, and breake thorow all those sufferings into glory againe; which sense is most punctually and expressly unfolded in those parallel places, *Luke 24. 26-46. Phil. 2. 8, 9. 1 Per. 1. 11.*

*Hee shall drinke of the brooke in the way.*] From hence wee may note, First, that betweene mankinde and heaven, there is a torrent of wrath and curses, which doth everlastingly separate betweene us and glory; *μῆρα χείμας ἰσχυρῶς*, a great and fixed gulf, which all the world can neither wade thorow, nor remove. The Law at first was an easie and smooth way to righteousness, and from thence to salvation, but now every step thereof sinks as low as hell. It is written within and without with curses; which way soever a man stirres, hee findes nothing but death before him: one mans way by the civility of his education, the ingenuitie of his disposition, the engagements of other ends or relations, may seeme more smooth and plausible than others, but by nature they all runne into hell, as all rivers, though never so different in other circumstances, runne into the Sea. It is as impossible for a naturall man of himselfe to escape damnation, as it is to make himselfe no childe of the old *Adam*, or not to have beene begotten by fleshly parents. The *Gulf* of sinne in our nature cannot be cleansed, and therefore the *Guilt* thereof cannot be removed. The *Image* wee have lost is by us *unrepairable*; the *Law* wee have violated, *inexorable*; the *Iustice* wee have injured, *unsatisfiable*; the *concupiscence* of our nature *unsatiable*; sinne an aversion from an *infinite* good, and a conversion to the creature infinitely; and therefore the *Guilt* thereof infinite and *unremovable* too.

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Wee should learne often to meditate on this point, to finde our selves reduced unto these straits and impossibilities, that we cannot see which way to turne, or to helpe our selves, for that is the onely way to draw us unto Christ. Every man naturally loves to bee in the first place beholden to himselfe; in any extremitie, if his owne wits, purse, projects, or endeavours will helpe him out, hee lookes no further; but when all his owne succours have forsaken him, then hee seekes abroad. It is much more true in the matter of salvation; no man ever did begin at Christ, but went unto him upon meere necessity, when he had experience of the emptinesse of all his other succours and dependancies, wee all by nature are offended at him, and will not have him to reigne over us, till thereunto wee be forced by the evidence of that infinite and unpreventable misery, under which without him wee must sinke for ever. This is of all other the most urging argument unto men, at first to consider, that there is a torrent of curses, a sea of death, a raigne of condemnation, a hell of sinne within, and a hell of torments without, betweene them and their salvation; and there is no drop of that sea, no scruple of that curse, no title of that Law, which must not all bee either fulfilled or endured. Suppose that God should summon thy guilty soule to a sudden apparance before his Tribunall of Justice; and should there begin to deale with thee even at thy mothers wombe: Alas, thou wouldest bee utterly gone there; even there a seed of evill doers, the spawne of viperous and serpentine parents, a cursed childe, a childe of wrath, and exact image of the old *Adam*, and of the bloud of Satan. But then here is after this produced a catalogue, and history of sinnes of forty, fiftie, or threescore yeares long. And in them every inordinate motion of the will, every sudden stirring, and secret working of inward lust, every idle word, every uncleane aspect, every impertinencie and irregularitie of life,

life, scored up against thy poore soule, and each of them to be produced at the last, and either answered or revenged: O where shall the ungodly and sinners appeare if they have not right in Christ? And how should men labour to bee secured in that right? Who would suffer so many millions of obligations and indictments to lie betweene him and God, uncanceled, and not labour to have them taken out of the way? Now the onely way to be brought hereunto, is, to deny our selves, and all we doe; to doe no good thing for this end that we may rest in it, or rely upon it when we have done, but after all to judge our selves unprofitable servants: when we have prayed, to see Hell betweene Heaven and our prayers; when we have preached, to see Hell betweene Heaven and our Sermons; when we have done any worke of devotion, to see Hell betweene Heaven and all our services, if God should marke what is amisse in them, and should enter into judgement with us: In one word, to see Hell betweene Heaven, and any thing in the world else, save onely betweene Christ and Heaven. Till in this manner men be qualified for mercy, they will have no heart to desire it, and God hath no purpose to conferre it. Christ must be esteemed worthy of all acceptation, before God bestow him: and the way so to esteeme of him is, to feele our selves the greatest of all sinners. And when the soule is thus once humbled with the taste and remembrance of that worme-wood and gall which is in sinne, there is then an immediate passage unto hope and mercy, *Lament. 31. 9-22.* and that hope is this,

*That Christ hath drunken up and dried that torrent of curses, which was betweene us and Heaven. and hath made a passage through them all by himselfe unto his Fathers Kingdome. Hee was made sinne and a curse for us, that so he might swallow up sinne and death, and might bee the destruction of Hell, Hos. 13. 14. I will here but touch upon two things. First, What Christ suffe-*

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red. Secondly, *Why hee suffered*: for understanding of the first, wee must note, first, that Christs *Human nature* was by the *hypostaticall Union* exalted unto many dignities, which to all the Creatures in the world besides, are utterly incommunicable; as the communication of proprieties, the adoration of Angels, the primogeniture of the Creatures, the cooperation with the Deitie in many mighty workes, the satisfaction of an infinite Justice by a finite passion, &c. Exalted likewise it was by his *spirituall Union* above all his fellowes, with that unmeasurable fullnesse of grace; as wonderfully surpasseth the united and cumulated perfections of all the Angels in Heaven. Secondly, wee must note likewise, that all these things Christ received for the worke of mans Redemption, and therefore he had them in such a manner as was most suteable and convenient for the execution of that worke. Now Christ was to fulfill that worke by a way of suffering and obedience, by death to destroy him that had the power of death; as *David* by *Goliaths* sword slew him that was master of the sword. As there fell a mighty tempestuous winde upon the Red Sea, whereby the passage was opened for Israel to goe out of Egypt into Canaan; so Christ was to bee torne and divided by his suffering, that so there might be a passage for us to God, through that Sea of wrath which was betweene our Egypt and our Canaan, our sinne and our Salvation. Here then are two generall Rules to bee observed concerning the sufferings of Christ. First, that the Oeconomic or dispensation of his Mediatorship is the measure of all that hee suffered. So much as that required, he did suffer, and more hee did not: for though hee suffered as man, yet he suffered not because he was a man, but because hee was a Mediator. Secondly, in as much as a Mediatour betweene God and sinners, was to be holy and separate from sinners, (for if he should have beene a sinner, he had beene one of the parties, and not a Mediatour) therefore

none



none of those sufferings which are repugnant to his Holiness, and, by consequence, unserviceable to the administration of his Office, could belong unto him. Such things then as did no way prejudice the plenitude of his Grace, the union of his natures, the quality of his meditation, such things as were futeable to his Person, and requisite for our pardon, such as were possible for him, and such as were necessary for us, those things he suffered as the punishments of our finnes.

Now punishments are of severall sorts; some are sins, some onely from finnes. Some things in severall respects are both finnes and punishments. \* In relation to the Law, as Deviations, so they are sinne: in relation to the order and disposition of Gods providence, so they are punishments. As hardness of heart, and a reprobate sense. Other punishments are *from sinne*, and in this regard sinne is two wayes considerable, either as *inherent*, or as *imputed*: from sinne as *inherent*, or from the conscioufnesse of sinne in a mans selfe, doth arise remorse, or torment and the worme of conscience. Againe, sin as *imputed* may be considered two wayes: either it is *imputed* upon a ground *in nature*, because the persons to whom it is imputed are *naturally one* with him that originally committed it, and so doth *seminally* descend, and is derived upon them. Thus *Adams* sinne of eating the forbidden fruit is *imputed* unto us, and the punishment thereof on us derived; namely the privation of Gods Image, and the corruption of our nature. Or else it is *imputed* upon a ground of *voluntary contract*, vadi-  
monie, or susception, so that the guilt thereupon growing is not a *derived*, but an *assumed guilt*, which did not bring with it any *desert*, or worthinesse to suffer, but onely an obligation and obnoxiousnesse thereunto. As if a sober and honest person be surety for a prodigall and luxurious man, who spending his estate upon courses of intemperance and excessse, hath disabled himselfe to

\* Deus natura-  
rum bonarum  
Creator opti-  
mus, malarum  
voluntatum  
justissimus or-  
dinator. Aug.  
de Civit. Dei,  
lib. 11. c. 17.  
l. 14. c. 26. c. 10.  
7. cont. Julian.  
Pelag. l. 5. cap. 3  
De G. at. c. 2.  
Lib. Arbitr. c.  
23. de Præd. st.  
justorum. c. 10.

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\* τὸ ἐνδὲ ἀνθρώ-  
ποισι ἐμὲ τὴ ποι-  
εῖν ὡς καὶ ἐν τῷ  
πατρὸς σώματι·  
ἵνα μὴ ὅσα ἀν-  
θρώπων ἐγὼ καὶ  
στασιῶδες, ἅπαντα  
ταῦτα τὸ κατ'  
ἐμὲ καὶ ὁ Χριστὸς  
ἔλαβεν. Greg.  
Nazian. Oral.  
32.

\* *Infirmities*  
*quædam vitio-*  
*sa, quædam mi-*  
*seræ. Aug.*

pay any of his debts; the one doth for his vicious disabi-  
lities deserve imprisonment, unto which the other is as  
lyable as hee, though without any such personall desert.  
Now then the punishments which Christ suffered are  
onely such as agree unto sinne thus imputed; \* as all our  
sinnings were unto Christ. Againe in punishments wee are  
to distinguish betweene *punishments inflicted* from with-  
out, and *punishments ingenerated*; and immediately resul-  
ting from the condition of the person that suffereth, or  
betweene the *Passions* and *Actions* of the men that are  
punished. Punishments inflicted are those paines and do-  
lorous impressions which God either by his owne imme-  
diate hand, or by the Ministerie of such instruments as he  
is pleased to use, doth lay upon the soule or body of a man.  
Punishments ingenerated are those which grow out of  
the *weakenesse* and *wickednesse* of the person lying under  
the fore and invincible pressure of those paines which are  
thus inflicted. As blasphemie, despaire, and the worme  
of conscience. In one word, some evils of punishment  
are \* *visions*, either *formally* in themselves, or *fundamen-*  
*tally*, or by way of connotation in regard of the originals  
thereof in the person suffering them. Others are onely  
*dolorous* and *miserable*, which presse nature, but doe no  
way defile it, nor referre to any, either pollution or impo-  
tencie in the person suffering them, and of this sort onely  
were the punishments of Christ.

Now these punishments which Christ thus suffered,  
are either *inchoate*, or *consummate*; *inchoate*, as all those  
penall defects of our nature, which neither were sinnes,  
nor grounded upon the inherence of sinnes (for hee  
tooke not our personall, but onely our naturall de-  
fects) And these were either corporeall, as hunger,  
thirst, wearinesse, and the like; or Spirituall, as feare,  
griefe, sorrow, temptations, &c. *Consummate*, were  
those which hee suffered at last. And these likewise  
were either corporeall, as shame, mockings, buffets,  
trials,

trials, scourgings, condemnation, and ignominious, and a cursed death. Or spirituall, and those were principally two. First, a punishment of *Dereliction*. *My God, my God, why hast thou forsaken mee?* *Matth. 27. 47.* There was some kinde of separation betweene God and Christ, during the time of his sufferings for sinne in that cursed manner. For understanding whereof, we must note that he had a *four-fold Union* unto God; First, *In his humane nature*; which was so fast united in his Person, to the divine, that death it selfe did not separate it either from the Person, or from the Deitie. It was the Lord that lay in the grave. Secondly, *In Love*; and so there was never any separation neither, but when hee hanged on the Crosse, hee was still the beloved Sonne of his Father, in whom hee was well pleased. Thirdly, *In the Communion of his Spirit and Holinesse*; and in that regard likewise there was no disunion, for hee was offered up as a Lambe, without spot or blemish. Lastly, *In the fruition of the light of his countenance*, and of his glory and favour; and in this respect there was for the time of his sufferings a *Dereliction*, *subtractione visionis, non dissolutione unionis*, by the withdrawing of his countenance, not by the dissolving of his Union. Hee looked upon Christ as a God armed against the sinnes of the World, which were then upon him. Secondly, There was a *punishment of malediction*. Hee did undergoe the curse of the Law, hee did grapple with the wrath of God, and with the powers of darkenesse, hee felt the scourges due unto our sinnes in his humane nature, which squeezed and wrung from him those strong cryes, whose deepe and woefull complaints, that bloody and bitter sweat, which drew compassion from the very rockes. And surely it is no derogation to the dignitie of Christs Person, but on the other side a great magnifying of the Justice of God against sinne, of the Power of Christ against the Law, and of the mercy of them both towards sinners, to affirme that the sufferings

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rings of Christ, what-ever they were in *specie* in the kinde of them, were yet *in pondere*, in their weight and pressure, equally grievous with those which we should have suffered; for being in all things save sinne like unto us, and most of all in his liablenesse to the curse of the Law (so farre as it did not necessarily denote either sinne inherent, or weaknesse to breake through in the person suffering) why he should not be obnoxious to as great extremities of paine, I see no reason; for no degree of meere anguish and dolor can be unbecfitting the Person of him who was to be knowne by that Title, *A man of sorrowes*. And surely farre more indignity it was to him to suffer a violent death of body from the hands of base men, than to suffer with patience, obedience and victory farre sorer stripes from the hand of God his Father, who was pleased upon him to lay the iniquity of us all.

For the second thing proposed, *Why Christ suffered* these things; The Scripture giveth principally these *five reasons*: First to execute the decrees of his Father, *Act. 4. 27. 28.* Secondly, to fulfill the prophesies, prefigurati- ons, and predictions of Holy Scriptures, *Luk. 24. 46.* Thirdly, to magnifie his mercy, and free love to sinners, and most impotent enemies, *Rom. 5. 8.* Fourthly, to declare the righteousnesse and truth of God against sinne, who would not be reconciled with sinners but upon a legall expiation, *Rom. 3. 25.* For although we may not limit the unsearchable wisdom and wayes of God, as if he could no other way have saved man; yet we are bound to adore this meanes, as being by him selected out of that infinite treasure of his own counsell, as most *con- venient* to set forth his wonderfull hate of sinne, his inexorable Justice and severity against it, his unsearchable riches of love and mercy towards sinners, and in all things to make way to the manifestation of his Glory. Lastly, To shew forth his owne power which had strength to stand under all this punishment of sinne, and

*Aug. de Trin.  
lib. 23. cap. 10.  
& de Agone  
Christiano, To.  
3. cap. 11.*

at last to shake it off and to declare himselfe to be the Sonne of God by the resurrection from the dead, *Rom.* 1.4. For though Christ did exceedingly feare, and for that seeme to decline and pray against these his passions: yet none of that was out of jealousie, or suspition that he should not breake through them, But he feared them as being paines *unavoidable*, which he was most certainly to suffer; and as paines very *heavie* and grievous, which he should not overcome without much bitterness, and very wofull conflict. Now for a word of the last Clause.

*Therefore shall he lift up the Head.*] We may hence observe, that *Christ hath conquered all his sufferings by his owne Power.* As in his passion when he suffered he *Bowed downe his head* before-hand, and gave up the Ghost with a loud voyce, to note that his sufferings were voluntary, *Ioh.* 19. 30. So in his resurrection he is said to *lift up his head himselfe*, to note that he had *life in himselfe*, that he was the *Prince of Life*, that it was impossible for him to be held under by death (as we were by the Law, *Rom.* 7. 6.) And that his exaltation was *voluntarie* likewise and from his own Power, for he was not to have any assistant in the worke of our redemption, but to doe all alone, *Iohn* 2. 19. 5. 26. 10. 17. *Act.* 3. 15.

If it be objected that Christ was raised from the dead *by the Glory of his Father*, and that he raised him up, *Rom.* 6.4. *Act.* 13. 33. To this I answer that this was not by way of supplement and succour to make up any defect of Power in Christ; but onely *by way of consent* to Christs owne Power and Action, that so men might joyntly honour the Sonne and the Father, *Ioh.* 5. 19. 26. Or by the *Glorie of the Father* we may understand that Glorious power which the Father gave unto his Sonne in the flesh, to have life in himselfe, *Ioh.* 5. 26. annexing thereunto a command to exercise the same Power,

*Iohn*

VERSE 7.

*John 10. 18.* Of hee is said to bee raised by himselfe and his Father both, because that Holy Spirit which immediately quickned him (*Rom 1. 4. 1 Tim. 3. 16. 1 Pet. 3. 18.*) was both his and his Fathers. It was not any personall thing wherein the Sonne differ'd from the Father, which raised Jesus from the dead, but that Spirit which was common to them both.

To conclude then with the consideration of those great benefits, and that excellent use which this resurrection of Christ doth serve for unto us. First, it assureth us of the accomplishment of his workes of mediation on earth, and that hee is now in the execution of those other Offices which remaine to bee fulfilled by him in Heaven for the application of his Sacrifice unto us; for having in the resurrection justified himselfe, he thereby rose for our justification likewise, *Rom. 4. 25.* For if the debt had not bene taken quite off by the Surety, it would have lien upon the principall still. And therefore the Apostle proveth the resurrection by this, that Gods mercies are sure, *Acts 13. 34.* Whereas if Christ were not risen from the dead, wee should bee yet in our sinnes; and so by consequence, the mercies of David should have failed us, *1 Cor. 15. 17, 18.* And for this reason it is (as I conceive) that the Lord sent an Angell to remove the stone from the mouth of the Sepulcher; not to supply any want of power in him, who could himselfe have rolled away the stone with one of his fingers; but as a Judge when the Law is satisfied, sendeth an officer to open the prison doores to him who hath made that satisfaction; so the Father, to testifie that his Justice was fully satisfied with the price which his Sonne had paid, sent an Officer of Heaven to open the doores of the Grave, and as it were, to hold away the hangings while his Lord came forth of his bed-chamber.

Secondly, it assureth us of our resurrection; for as the head must rise before the members, so the members are sure

sure to follow the Head. The wicked shall rise by his *Judiciary power*, but not by the vertue and fellowship of his *Resurrection*; as the faithfull, who are therefore called *Children of the Resurrection*, *Luke 20. 36. 1 Cor. 15. 20. 23.* Thirdly, it doth by a secret and spirituall vertue renew and *sanctifie our nature*, *Rom. 6. 4.* For the acts of Christs mediation in his sufferings and victories, are spirituallly applyable, and effectually in us unto answerable effects. His death to the mortification of sinne, *Heb. 9. 14. 1 John 1. 7.* And his Resurrection, to the quickning of us in holinesse, *Ephes. 2. 5. Col. 2. 12.* Fourthly, it comforteth us in all other calamities of life which may befall us; hee that raised up himselfe from the dead, hath compassion and power to deliver us from all evill, and to keepe us from falling. This is the summe of *Iobs* argument, God will raise me up at the last day, therefore undoubtedly hee is able (if it stand with my good and his owne glory) to lift me up from this dunghill againe, *Iob 19. 27.* And this is Gods argument to comfort his people in patient waiting upon him in their afflictions, because their dead bodies shall live, and they that dwell in the dust shall awake and sing, *Eesai. 26. 19.* Lastly, it serveth to draw our thoughts and affections from earth unto Heaven; because things of a nature should move unto one another. Now saith the Apostle, *Our conversation is in Heaven, from whence wee looke for a Saviour, even the Lord Iesus Christ; who shall change our vile Bodie, and make it like unto his glorious Bodie, according to the working, whereby hee is able to subdue all things unto himselfe.* To him with the Father and the Holy Ghost, three Persons, and one God, be all honour, glory, Majesty and thanksgiving for ever, *Amen.*

F I N I S.

The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that every entry should be supported by a valid receipt or invoice. This ensures transparency and allows for easy verification of the data. The second part of the document provides a detailed breakdown of the financial data for the period. It includes a table showing the total revenue, expenses, and net profit. The table is as follows:

Category	Amount
Total Revenue	\$1,200,000
Total Expenses	\$800,000
Net Profit	\$400,000

The final part of the document concludes with a summary of the findings and a recommendation for future actions. It suggests that the company should continue to focus on cost reduction and revenue growth to improve its overall financial performance.





*A Table of such places of Scripture  
as are by the way briefly opened or  
paraphrased in this Exposition,  
and the former three  
Treatises.*

T noteth the Treatise, and P the Psalme.

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F I N I S.

# M.P.R.

Year	Month	Day	Event
1901	Jan	1	...
1901	Jan	2	...
1901	Jan	3	...
1901	Jan	4	...
1901	Jan	5	...
1901	Jan	6	...
1901	Jan	7	...
1901	Jan	8	...
1901	Jan	9	...
1901	Jan	10	...
1901	Jan	11	...
1901	Jan	12	...
1901	Jan	13	...
1901	Jan	14	...
1901	Jan	15	...
1901	Jan	16	...
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1901	Jan	18	...
1901	Jan	19	...
1901	Jan	20	...
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1901	Jan	23	...
1901	Jan	24	...
1901	Jan	25	...
1901	Jan	26	...
1901	Jan	27	...
1901	Jan	28	...
1901	Jan	29	...
1901	Jan	30	...
1901	Jan	31	...



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Ford



