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Number

CHRISTS
COVNSELL FOR
ENDING LAVV
CASES.

AS IT HATH BEENE DELI-
VERED IN TWO SERMONS
vpon the five and twentieth verse of
the fifth of Matthew.

By IOHN PRIDEAVX, Doctor of
Divinity, *Regius Professor*, and Rector
of *Exeter Colledge.*

MATTH. 5. 9.
Blessed are the Peace-makers.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

CHRIST
COUNSELL FOR
ENDING LAVV
CASES

AS IN WATH BEENE DELI-
VERED IN TWO SERMONS
UPON THE FIRST AND THE SECOND OF
THE 23rd OF NOVEMBER.

By JOHN PARSONS, Doctor of
Divinity, Rector of St. Dunstons,
and Rector of St. Dunstons

WATSON
Printed at the Press of the



OXFORD,
Printed by Leonard Lichfield
1636.



TO THE
WORSHIPFULL
MY VERY WORTHY

Kinsman EDMUND PRIDEAUX
Esquire, Counsellor at Law,
& M^{rs} MARY PRIDEAUX
*his vertuous and religi-
gious Wife.*



*HE many kindneses I haue
heretofore receiued from you
both, haue long sithence requi-
red a fuller acknowledgement,
then yet I could ever meete
with opportunity to expresse,
howsoever I much desired it.*

*In which respect being over-
intreated by some friends, to publish these sermons,
I made bold to passe them vnder your names, assured
by former encouragements, of your louing acceptance.
They were my first assaies in this kinde, which riper
iudgements will soone discern, both in sundry defects,
and superfluities. But my desire to doe good to the
meanest, shall in part (I trust) excuse me to all. For
we are all debtors (with blessed S. Paul) both to
the wise, and vnwise. And as it must be our wis-
dome especially, to winne soules, so it behooueth all
Gods children to receiue from vs with meeknesse,*

Rom. 1. 14.
Prov. 11. 30.
Iohn. 1. 21.

Deut. 4. 6.

his statutes and judgements. For this is your wisdom, and your vnderstanding, in the sight of the nations, which shall heare all these statutes, and say, surely this is a wise and vnderstanding people. Your exemplary practice herein (which your Neighbours and Country can well testify) my selfe to my great comfort, haue often obserued, both in private prayers, duely continued in your well-ordered family, and publike esteeme of the Word, and its true Professors. To which if this small Mite of mine may adde the least life, or increase, I haue attained my purpose; in which I rest

From Exeter Colledge in
Oxford. October 12.

Yours ever in Christ to be disposed,

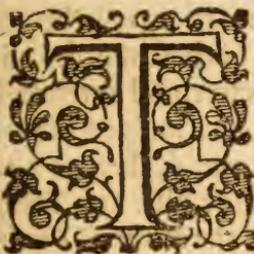
JOHN PRIDEAUX



CHRISTS COVN- SELL FOR ENDING LAW CASES.

MATTH. 5. 25.

Agree with thine adversary quickly, whilest thou art in the way with him: lest thine adversary deliver thee to the Iudge, and the Iudge deliuer thee to the Sergeant, and thou be cast into prison.

I  Hese words (Worshipfull and Beloued) are a part of that large and heavenly Sermon, which our *Saviour* made in the *Mount* to his *Disciples*, and a great *multitude*, as appeareth in the first verse of this Chapter. A learned man calls it, the *key of the whole Bible*, because by it is opened the summe of the *Old* and *New Testament*; and in that sense my Text may be tearmed, the chiefest *ward* of this *key*; as being that which first discloseth the corrupt *Gloeses* of the *Pharisees*, and wherevpon our *Saviour* especially insisteth: Who having shewed before, that the *sixth Commandement*,

Perkins in his exposition of Christ's Sermon in the Mount.

Verf. 22.
 Mapè παρὰ
 ἐπιτομῆς
 εἰκῆ· vid. Be-
 re Annot. ib.

Ver. 23.

24.

ment, not onely forbiddeth actuall murder, (as the Pharisees would grossely haue it) but also rayling words, discontented gestures, rash anger, (as the severall punishments declare, to which these things are liable) inferreth therevpon an effectuall exhortation, to concord, loue, and charitie, and first with their Brethren, in the two verses going immediatly before. *If then thou bring thy gift vnto the altar, and there remembrest, that thy brother hath sought against thee, leaue there thine offering before the altar, and goe thy way, first bee reconciled to thy brother.* And secondly with their Adversaries, which is a higher steppe to perfection, in the words I haue read vnto you: *Agree with thine adversary quickly, whilest thou art in the way with him, &c.*

fn hunc locū.

Vid. Thoma
 Careni

In 5. Marb.

2 The Learned seeme not to agree altogether about the sense and scope of these words. Saint *Chrysostome* takes only the letter, and extends it alone to such contentions, as happen betweene party and party, here in this world, before a ciuill *Magistrate*; and of this minde also are *Theophylact*, and *Euthymius*, among the ancient; *Brentius*, *Pellican*, and *Kemnitius*, with some others, among the latter writers. But *Cyprian*, *Hilarie*, *Ambrose*, *Hierome*, and *Augustine*, with the rest of the *Fathers* and *Schoolemen*, expound parabolically, *the way, this life, the Iudge, Christ, the Sergeant, the Angels, the prison, Hell.* Both senses are true (saith *Abulenſis*) but the latter more principall; whose opinion I the rather embrace, because it tendeth to agreement, for which I labour. To omit there-
 fore

fore the curious discussing of the point, how, and by what reasons, both interpretations may stand, as fitter for the schooles, then this place: I take the words to be vttered by way of a similitude, whose substance, or latter part, commonly called *accusatio* is here omitted, as easie to be gathered, by the shadow, *retractio*, or former part expressed; it being vsuall in Scripture, and common talke; and in this particular enlarged, may carry this sense: *If a creditor of thine, to whom thou art false in band, should thereupon put thee in suit; the law is open, the Iudge must doe right, the penalty is imprisonment: were it not wisdom, therefore for thee to hasten, and agree, before it come to a triall, that so by drawing the Court thou mightst withdraw thy selfe from danger? The like is thy case here in this world, for brotherly reconciliation; whether thou be wronged, or haue wronged, seeke peace, and ensue it, and that now, in the acceptable time, speedily without demurres. For thou art way-laid by death, and knowest not how soone thou shalt bee arrested. If thou come out of charity before Gods tribunall seat; the Angels are his Sergeants, hell his prison, Diuels his hangmen, fire and brimstone his racke; iudgement must passe, and execution shall follow, and then to desire a compositiō will be too late.* So that here you see (Beloued) what both opinions yeeld, to further; and perswade this Christian-like agreement: the first from the words, in regard of temporall damage, the second from the meaning, to avoid eternall vndoing.

3 The summe is an earnest motiue to Brotherly reconciliation with all men,

aud consisteth as it plainly appeareth, of these two parts:

1. A Precept. Agree with thine adversary quickly, whilst thou art in the way with him.
2. A reason thereof, in the words ensuing, lest thine adversary deliver thee to the Iudge, and the Iudge deliver thee to the Sergeant, &c.

The Precept (whereof only at this present, by Gods assistance & your Christian patience I intende to entertain) containeth in it these foure circumstances, the

- 1 Matter whereof. Agree.
- 2 Party with whom. Thine adversary.
- 3 Time when. Quickly.
- 4 The place where. Whiles thou art in the way with him.

Agree with thine adversary quickly, whilest thou art in the way with him.

Agree, as becommeth a man, with thine Adversary, as it behooueth a Christian, Quickly, to shewe thy willingnes, & whilest thou art in the way, to expresse thy carefull providence. For by Agreeing, thou imitatest thy Saviour, with thine adversarie, thou excellest the Scribes and Pharisees, quickly, thou out-strippest the sluggard, and whilest thou art in the way, thou preventest the danger that is to come. And therefore giue me leaue once more to inculcate, and repeate againe Agree, to saue thy selfe, with thy Adversary, to winne thy brother, quickly, to redeeme the time, and whilest thou art in the way, to speed the better at thy journies end.

4 *Agree*: The originall hath it in two words *יד ויטאור*. Which translators contend, who should expresse most significantly. The vulgar Latine giveth it this sense. ^a *Consent or thinke the same things with thine adversary.* Erasmus, ^b *Beare him good will.* Castalion, ^c *Compound.* Vatablus, ^d *See thou come to an agreement.* The Syriack, ^e *Bee desirous of his friendship.* An old Translation which Saint Augustine seemeth to approue, ^f *accord, compound, or make a full atonement*: which is also liked by *Βεζα*, and in effect is the same with his: ^g *bee friends, let there be a perfect reconciliation*, see there be an end of all brabbles betwixt you. For wee are not onely advised (saith he) *to wish well to our adversary*, and there let it rest; *but to goe to him, talke with him, conclude with him*, and as Saint Luke hath it, Chapter 12. 58. *Deliver our selues from any thing hee hath against vs.* All which is included in this one word *Agree*, and yeeldeth this maine doctrine besides many other.

That it is a necessary duty for every true Christian to seeke reconciliation:

A necessary dutie (I say) of every true Christian, not onely coldly to admit, or to bee content it should be so: but also earnestly to seeke, faithfully to bring about, and joyfully to embrace an absolute, hearty, and brotherly reconciliation.

5 The proofes whereof are so many, and pregnant throughout all the Booke of God, that whatsoever is there written, may serue for a testimonie. All the long *Art* of Divinitie, is comprised in this one short word, *Love*. As the Apostle

^a *Esto confensiens.*

^b *Habeto benevolentiam.*

^c *Compone.*

^d *Fac convenias.*

הוית

מתארא

^f *Esto cōcors.*

^g *Esto amicus.*

Nec monet rātū

ut animo

bee velimus

adversario,

sed ut cum eo

transigamus.

ו'c.

Luk. 12. 58.

Gal. 5. 14.

postle obserueth, Gal. 5. 14. *Loue the Lord thy God, is the first and great commandment ; and loue thy neighbour, is the second like vnto this; vpon which two hang the whole Law and the Prophets, Mat. 22. 40.*

Mat. 22. 40.

Ioh. 17. 21.

Ioh. 14. 27.

Ioh. 13. 35.

In regard whereof, the chiefe subject of our Saviours prayer, was *vnyty*, Ioh. 17. 21 ; his chiefe Legacy, *peace*, Ioh. 14. 27. And by this shall all men knowe (saith he) that you are my Disciples, if you loue one another. Ioh. 13. 35. For as there is *one body, one spirit, one Lord, one faith, one baptisme, one God and Father of all, who is aboue all, and through all, and in you all:* so it behooueth the members of this

Ephes. 4. ver. 4. 5. 6.

body, the guided by this spirit, the seruants of this Lord, the partakers of this faith and Baptisme, the worshippers of this God, and children of this Father, with all humbleness of minde, & meekness, and long suffering (as the Apostle exhorteth) to support one another through loue, endeuoring to keepe the vnyty of the spirit in the band of peace. Three things (saith the wise son of Syrach) reioyce me, and by them, am I beautified before God and men: the vnyty of Brethren, the loue of Neighbours, and a man and his wife, that agree together. And therefore euer will be remembered that good minde of faithfull Abraham,

Ib. vers. 2.

Chap. 25. 1.

Gen. 13. 8. who to cut off all debate betwixt his heardmen and Lots ; disdained not to goe, the elder to the younger, the Vncle to the Nephew, the worthier to the inferior, in this kindest maner, *Let there be no strife, I pray thee, betweene thee and me, neither betweene mine heardmen, and thy heardmen, for we are brethren.* The like was Iosephs counsell to his departing brethren, Gen. 45. 24

Gen. 45. 24.

A. 4. 32.

Fall not out by the way. And the multitude of the first Christians, Act. 4. 32. are said to be of one heart, and one soule, in regard of the faithfull agreement which was betweene them. Wherevpon the Author of the Sermons ad fratres in Eremo, sticketh not to inferre; That he that in heart and word, and worke, contendeth not for this agreement, cannot be called a Christian. He that resteth not on this foundation, setteth his life and foot in slippery places, sayleth in a tempest, walketh in aruinous cliffe, soweth on the sand, the new Ierusalem being not a place for quarrellers (as S. Basil grauely obserueth) but an inheritance and reward for gentle natures.

6 A lesson (Beloued) for these contentious times, and dog-daies of ours, to remember vs; what wee are, whom wee serue, what is expected of vs, and how little we performe. The mercilesse debtour in the Gospell, should bee a patterne vnto vs all: Who for taking his brother by the throat, and exacting (as it should seeme) no more, but his owne, receaued this doome of his Master, *O euill servant, I forgave thee all the debt because thou prayedst me: shouldst not thou also haue had compassion on thy fellow servant, even as I had pittie on thee?* But wee are so farre, either from fearing such Iudgements, or imitating this pittie, that like Ishmael (almost) wee are become *Wild men, his hand against every man, and every mans hand against him.* So farre from seeking this brotherly reconciliation, that being sought vnto, wee will scarce heare of it. But alas (selfe-wild and inconsiderate men!) little dost thou marke the steps thou treadest, or the downe-

Ser. 2.

Qui pacem cordis, oris, & operis, non habet, Christianus dici non potest, &c.

Mat. 18. 32.

Gen. 16. 12.

downefall of this way, wherein thou postest. Shall thy God bee called the *Author of peace*, and wilt thou continue a *maintainer of disention*? shall he receaue thee, who rejectest thy *Brother*? or suppose thou wilt *agree* with him, who *quarrellest* with his, and thine owne fellow members? No, no, (Beloued) hee hath taught vs otherwise. Our trespasses are forgien vs, but with this condition, *as wee forgie them that trespasse against vs*. Where is thine aduersary (saith hee) whose injuries like the *blood of Abel* cry vnto mee for vengeance? never looke mee in the face, except your brother bee with you. So true is that which *Pellican* hath on this place obserued: *Non experieris Deum tibi propitiū, nisi proximus sentiet te sibi placatum: Thou shalt not finde that God is pleased with thee, before thy neighbour perceaue, thou art reconciled vnto him. For as the spirit of man* (it is an old Authors similitude) *neuer quickneth those members that are cut asunder or broken, untill they be ioyned againe, and set together: so the spirit of God neuer giueth life to vs, except wee be bound together in the bond of peace.* This prepareth vs to prayer, which must be *without wrath*, it fitteth vs to heare, which must be with all *meeknesse*, it prouideth vs for the Lords Supper, who accepteth no *ghost* without this *Wedding garment*. Though thou speake *with the tongues of men & Angels*, hast the gift of *prophecie*, knowest all *secrets*, canst *remoue moutaines*, giuest thy goods to the *poore*, and thy body to bee *burned*, all this is but *sounding brasse*, and *tinkling Cymbals*. Vaunt of no such offerings at the Lords Altar, before

Gen. 43. 3.

Serm. 2. ad
fratres in E.
remo.

1. Tim. 2. 8.

Iam. 1. 21.

Mat. 22. 12.

1. Cor. 13.

before thou go, and be reconciled to thy brother. Go (I say) not expect when he will come vnto thee, nor tarry till thou happen to meet him; but seeke him out of purpose, enquire for him, commune with him. And where thy presence cannot, thy desire of peace (saith *Gregory*) must performe that office. Satisfie him in thought, whom thy thoughts haue wronged; in words make amends, for thy injurious speeches; as also for thy deeds, let thy deeds recompence. For why should our stubbornnesse so farre overmaster vs, as to make our best services vnacceptable to our King and Master? & *admiral*; O the admirable benignity, and vnspeakable goodnesse of God (saith that golden-mouthed Father *Chrysostome* on this place!) Hee despiseth his owne worship, to maintaine thy charity, he will not be found of thee, till thou hast sought this reconciliation. Never pray, come not at Sermons, worship me not at all (saith our Lord God) what haue I to doe with your appointed feasts, and solemne assemblies? my soule hateth the oblations of such as foster, or bring with them hatred in their soules. Wherefore (*Beloued brethren*) let vs study to agree, that wee may be beloued, and seeke peace here, that wee may enioy it in heaven. The very grasshoppers can goe forth quietly altogether by bands (as the wiseman telleth vs) and the kingdome of Satan is not diuided against it selfe. Now, if you will farther know the party with whom wee are thus to agree, it followeth: Thy adversary] which is the second circumstance I before proposed, and

Dialog 1.4.

Prou. 30. 27.

Mat. 12. 26.

and commeth here in order to bee likewise handled.

7 *Agree with thine Adversary.*] The word *ἄντιδικος* in the originall is not so largely taken, as *adversarius* in the Latine, which may signify any kinde of enemy: but rather as wee terme in *English* in our Law matters, the *plaintife*, in regard of the *defendant*; or the *defendant*, in respect of the *plaintife*, to bee an adversary. *Adversarius litis* (saith *Bellarmino* in a passage vpon this place) *non iniuria*: an Adversary, not so much for an injury offered, as in a triall to be had; and therefore may not so properly bee expounded an enemy, as a friend or neighbour of ours, with whom wee haue a case in controversy. What is answerable to this in the similitude, diuers are of diuers opinions. Some would haue this *Adversary* to bee the *Diuel*, as *Origen*, *Euthymius*, *Theophylact*, with whom we are to agree, (as *S. Hierome* expounds it) by renouncing him wholly, as our promise was in baptisme, and so shaking him off, that hereafter before the Iudge of heauen, hee may haue no action against vs. But *Calvin* confutes this mainly: following herein *Saint Augustine*, whose argument is from the Greeke word *ἑταῖροι*, *be friends*, or a *well-willer*: but betweene the *Deuill* and vs there should be no such commerce, or familiarity. Others by *adversary* vnderstand the *flesh*. This also liketh not *Saint Augustine*, neither *Saint Hierome*, who thinke it hard, that the spirit should agree with the flesh, which ever lusteth, and rebelleth against it. *Saint Ambrose* would haue this

Lib. x. de pur-
gat. c. 7.

Vid. Buccafen.
Enarrat. in.
5. Math. &
Beuxam.
Harmon. E-
uang. Tom. 2.
pag. 20. 2. Lib.
1. de ferm.
Dom. in mont.
cap. 22.

this adversary to bee sinne. But what peace or composition should be with that, which wee are bound by all meanes, to root out, and extinguish? Others therefore come neerer the truth, as *Athanasius*, *Augustine*, *Gregory*, and *Beda*, who would haue this adversary to be either *God*, or his *law*, or our owne *consciencs*. And surely the best way it is for vs to curry favour with these; whiles opportunity and time is granted vs. Yet I take the exposition of *Hilary*, *Anselme*, and Saint *Hierome*, to bee more naturall for this place; who goe no farther then the letter, but by *Adversary* vnderstand *Dominū litis, quod est commune nomen utrique parti litiganti*, (as *Tremelius* notes on the *Syriack* word) any man that hath ought against vs, or we against him; importing no other thing, but that the offender should seeke, and the offended embrace, any Christianlike agreement, without running to extremities. Wherevpon I ground this generall doctrine:

That the going to lawe of Christians, where a good end in private may be hoped for, or bad, is contrary to that course of proceeding, which our Saviour here prescribes in Iudiciall causes.

8 A doctrine depending on the former, but yet in such a sort, that whereas there I insisted in generall, vpon the matter to be fought, here I declare in particular, the manner how to finde it: especially in such cases, as breed the greatest jarres. Wherein I would not be mistaken, as though I went about to taxe such courses, or vocations, as our Common-wealth alloweth; or held all pub-
like

like trials before a civill Magistrate, vnneccessary. No, my text cleane dasheth such *Anabaptisticall concepts*, wherein I finde an *accuser*, a *Iudge*, a *Sergeant*, a *Prison*, and all approved. My purpose is therefore only to shew, what mutuall moderation should be practised of vs all, in our private differences, and affaires. For as not to agree in such, dissolueth the bands of charity: so in wickednesse to consent with any, is felony, treason, or conspiracy. So *Herod & Pilate* were made *friends*, *Luke 23.12.* but yet continued *enemies* to our *Saviour*. *Cutpurses* consent, *Prov. 1.14.* but it is to doe a *mischiefe*; and such cordes never hold longer, then the *strangling* of their *masters*. But our causes should be lawfull, in which wee should agree, and *personall*, which wrong not *estates*, and of that nature, which need not so tedious a traversing. Of which the Apostle speaketh, *1. Cor. 6.7.* *Now therefore, there is utterly a fault among you, because you goe to law one with another: why rather suffer you not wrong? why sustaine you not harme?* See how earnestly he presseth that, which our *Saviour* before had preached, *Mat. 5.40.* *If any man will sue thee at the law, and take away thy coate, let him haue thy cloake also.* That is, rather then seeke private revenge, which belongeth vnto the *Lord*, and not to thee, bee content to lose a garment, or more of thy temporall goods: for he easily contemneth such (saith *Chrysostome*) who hopeth for *eternall treasures* in heaven. Hee will leaue his garment with *Ioseph*, in the hand of his *mistresse*, to escape vnspotted with the vaile of honesty. And if wee
must

Luk. 23. 12.
Prov. 1. 14.

1. Cor. 6. 7.

Mat. 5. 40.

In Mat. c. 5.
hom. 11.
Gen. 39. 12.

must forgoe such necessaries, (saith Saint ^a *Augustine*) as coat or cloke, or the like for quietnesse sake: how much more should we contemne things of lesser value, especially at the command of such a *Lord* and *Master*, who will certainly see we shall be no losers by it?

9 This is *counsell* (beloued) of the *Great Law-giver*, not varying with the times, but as a law of the *Medes* and *Persians*, that altereth not. Which if we could be content to follow, by curbing and overtopping our impatient affections, would saue vs much travell, great charges, hot bickerings, infinite discontents, and ever end our causes to our truest advantage. Wee read in *Plutarch* in the life of *Pyrrhus*, of one *Cyneas*, a man of great imployment about that King, who vnderstanding that at the *Tarentines* entreatie, the King his master was resolued to make war on the *Romans*, tooke occasion to discourse with him in this sort: It is reported (O King) (saith hee) that the *Romans*, are great Warriors, and haue large command of puissant nations; put case wee overcome them, what benefit shall wee get thereby? *Pyrrhus* answered, That is a question, which few wise men would aske: why then, all *Italy* & *Greece* are straight at our command. *Cyneas* pawling a while, replied: But when wee haue *Italy* and *Greece*, what shall wee doe then? *Pyrrhus* not finding his meaning; *Sicily* (saith he) thou knowest is hard adjoining to vs, and very well may be our next conquest. But hauing that (quoth *Cyneas*) shall our warres be ended? That were a

a Si de necessarijs imperatum est, quantum magis superflua contemnere conuenit?
Ser. Dom. in mont. l. i.

Her. 1. 19.

Plutarch, in Pyrrh.

jest (quoth *Pyrrhus*) for who would not thento *Affricke*, and so to *Carthage*? the passage is not dangerous, the victory assured. True indeed (saith *Cyneas*) but when we haue all in our hands, what shall wee doe in the end? Then *Pyrrhus* breakes out a laughing. We will then, good *Cyneas* (quoth hee) be quiet, and take our ease, and make feasts every day, and be as merry one with another as wee can possibly. Then *Cyneas* hauing that hee would, thus closeth with him, and what letteth vs now (my Lord) to be merry, and quiet together, sith wee enioy that present without farther travell, & trouble, which we are now a seeking with such bloodshed and danger; and yet we know not whether ever wee shall attaine vnto it, after that wee haue suffered, and caused others to suffer infinite sorrowes and calamities? The application is so manifest, that I need not stand vpon it. For aske but our contentious wranglers what they aime at by their going to Law, and their vexing one another: their answer can bee no other but to right themselves, that at length they may liue quietly. But quiet thy bosome-enemies at home (whosoever thou art) and thy cause shall bee ended, before the action bee entred. For through pride man maketh contentions, *Prov. 13. 10.* Couldst thou but once take order with this malicious affection, 'twere easy to compound with thy greatest adversary? But thou canst not bee so base as to yeeld vnto him; and yet wilt thou be so base as to yeeld vnto the Diuell? Harken to the blessed *Apostle*: Let not the sunne goe downe vpon thy wrath, *Eph. 4. 26.* and it immediatly followeth, Neither

giue

Prov. 13. 10.

Discordia flia inanis gloria, Greg. Mor. lib. 13. c. 31. Aquin. 2a. 2a. q. 37. art. 2. Eph. 4. 26.

giue place vnto the Devill. But thine aduersary pro-
 vokes thee to *strife*, and thou canst not endure it? But thy *Saviour* commands thee to agree, and wilt not obey him? But should I lose mine owne, to buy his favour? But wouldst thou wreake thy anger, to lose a Kingdome? *Loue suffereth all things, it beleeueth all things, it hopeth all things, it endureth all things, it seeketh not its owne but the things that are of God.* If thy cause be good, and thy conscience vnspotted, thou hast an *Advocate with the Father, Iesus Christ the righteous.* This was the *Kings Attorney*, that *David* retained, plead thou my cause (O Lord) with them that *strive with me, and fight thou against them that fight against me.* But wee must haue writ vpon writ, and *Action* vpon *Action*, to vndoe our selues, that we may vex our brethren: *Eseck*, and *Massah*, & *Meribah*, the waters of *strife* and contention, are those we delight to drinke of, the gentle *Shiloah* runneth too softly for our turbulent humours: whose counsell doe we follow in this (Beloved) but his, who was a *liar* and a *murderer* from the very beginning? Are we *Sheepe* of the *Lords pasture*, and yet like *Dogs*, and *Swine* will be barking and biting one another? and shall that seruaunt speed well at his masters comming, who is taken molesting and *smiting* his fellow-seruants? Hence therefore let *Tale-bearers*, and those *Attournies* learne, who set neighbours together by the eares, and egge them onward to contentions, whose *Apparitours* and *Agents* they bee. For if blessed bee the *Peace-makers*, for they shall be called the children of God, then cursed be such *Brawle-makers*, for they

1. Cor. 13. 7.

1. Iohn. 2. 22.

Psal. 35. 1.

 Gen. 26. 20.
 Exod. 17. 7.
 Esa. 8. 6.

Psal. 100.

Mat. 24. 29.

Luk. 12. 45.

Mat. 5. 9.

Mat. 5. 9.

Prov. 17. 14.

1. Cor. 6. 5.

Taxi.

2. Cor. 6. 2.

shall be called the *Children* of the *Divell*. But of you (deare Christian brethren) I am perswaded better things; you haue learned of the *Wise man*, Prov. 17. 14. *that the beginning of strife is as the opening of waters*, which will quickly drowne, if they bee not stopped. Take vp therefore such contentions, as now, or at any time shall arise amongst you; conferre together, lay aside all malice, vse the helpe of your neighbours, and all other good lawfull meanes. *What? is it so, that there is not a wise man among you? No not one that can iudge betweene his brethren? But a brother goeth to law with a brother* (as the *Apostle* complaineth of the *Corinthians*;) and I may adde, most commonly for a matter of small moment. Rather make a *friend* of thy *adversary*, to ioyne with thee in league against thy spirituall enemies, and that *effectually*, and that *quickly*, without any farther prolonging; which is the third *circumstance* I observed in the precept, & will quickly here, by Gods grace, & your Christiã patience, indeavour to run it over.

IO *Agree with thine adversary quickly*] *Maturè*, saith *Castalion: citò*, say the other interpreters: all cometh to one, *seasonably*, or *presently*, the present being ever most seasonable. Because in actions of this nature, the contrary to our common proverbe is found most true, *the more hast, the better speed*: whence I gather, that *delay in any Christian duty is alwaies dāgerous*. To die well (saies one) is a *long art* of a *short life*, and a *speedy beginning*, is the *shortest cut* to this *longest art*. Behold (saith the blessed *Apostle*) *now is the accepted time, behold now the day of salvation,*

salvation, and so day if yee will heare his voice, harden not your hearts, but exhort one another daily, while it is called to day, Heb. 3. 13. There is a *omnes* or a *vñ* to day, or now, in all the mandats almost of the King of heaven. So the Prophet Esaiah's search, Esai. 55. 6. our Saviours Watch. Mar. 13. 37. the Wisemans memento, Ecclesiast. 12. 1. containe no other thing, then that wise sonne of Syrach so much beateh vpon, Ecclesiast. 5. 7. *Make no long tarrying to turne vnto the Lord, and put it not off from day to day; All excuses are refusals, and delays are denials, when our Saviour saith vnto vs, Come and follow mee.* For though his mercy afford vs often-times many yeeres to repent; yet his Iustice permits vs not one houre to sin. *Peccanti crastinum non promisit* (saith Gregory:) he promiset not to morrow to the offender, who is alwaies ready to forgiue the penitent. And therefore Matthew was no sooner called, Mat. 9. 9. but presently hee arose and followed. *Hastily came Zacheus downe from the Tree, and receaved our Saviour ioyfully,* when notice was once giuen, that hee would bee his ghest that day: and no sooner had he looked backe vpon Peter, Matthew 26. 75. but *hee went out* (saith the Text) *and wept bitterly.*

Heb. 3. 13.

Esai. 55. 6.
Mar. 13. 37.

Eccclus. 5. 7.

Mat. 9. 9.

Luk. 19. 6.

Mat. 26. 75.

II I will not stand longer, for the prooffe of a point so eident, but come to apply it to our selues. Thesethings are written for our instruction, to admonish vs to beware, how wee deferre our repentance. It is strange to obserue our shifts herein, how cunningly wee can cozen our selues, and abuse

abuse Gods long suffering, for our longer sinning. But had wee but the grace to consider what true conversion is, and the manifold difficulties that alwaies crosse it; most evidently it would appeare, that all these are augmented, and strengthened by delay, and that by this deceit, more doe perish, then by all the guiles and subtilties of Satan besides. For better considereth that old Serpent, then we doe, how that *one sinne draweth on another*, how *he that is not fit to day, will be lesse fit to morrow*, how that *custome groweth into nature*, and *old diseases are hardly cured*. He knoweth, the longer we persist in sinne, the more God plucketh his grace and assistance from vs. Our good inclinations are the weaker, our vnderstanding the more darkned, our will the more perverted, our appetite the more disordered, all our inferiour parts and passions, the more strengthened, and stirred vp against the rule of reason; whereby his footing is the stronger, and our case the more desperate. Last of all, hee is privie to the *uncertainetie* and *perils* of our life, to the *dangers* that may befall vs, to the *impediments* that will alwaies crosse vs: so that if once he winne vs to *delay a little*, hee doubteth not but to *gaine* our whole time from vs. Now shall we see this *net*, and yet bee entangled? Knowe this guile of this old writhing serpent, and yet neuer endeauour to prevent it? Most commonly there is no man so *iron-hearted*, but hee hath a purpose in time to amend his life. And when hee seeth another to liue religiously, and heareth the commendation of the Saints of God;

PROV. II. 17.

he *wishest* in his heart he were also such a one, and groneth oft-times in conscience, that hee hath never endeavoured so to bee. But alas (my good Christian brother) what letteth at this instant, that this course should not bee taken ? What inconvenience would follow, if presently this were practised, which for ever should doe vs good: Thou shouldest prevent the *evill day*, which suddenly may *over-take thee*: thou shouldest haue thy *lamp* ready, whensoever the *Bridegroome* passeth by thee: thou shouldest be furnished of a *wedding garment*, when the *Master* of the *feast* commeth to take notice of thee. The outward pleasures which thou seemest here to abridge, should bee recompenced in this life, with the peace of conscience, and hereafter with eternall felicitie. And if for the present by such meanes, thy gaine bee neglected, thou shalt surely finde the increase another where. Now, can there bee a waightier matter then thy saluation ? Seest thou not by *others ruines*, the *uncertaintie* of thine owne estate ? And are not these things true, which out of Gods sacred Word I haue proued vnto you ? What senselesnesse is it then for vs (Beloued) to make that the taske of our old age, which should bee the practice of all our life, and to settle our *everlasting*, our *only*, our *surest* making or marring, vpon so tottering, and sinking, and sandy a foundation ? We see, and knowe by experience, that a *ship*, the longer it *leaketh*, the harder it is to be *emptied*: a *house*, the longer it goeth to decay, the worse it is to *repaire*: or a *nayle*, the farther it is driuen in,

the harder it is to *plucke out* againe. And can wee perswade our selues, that the trembling ioynts, the dazeled eyes, the fainting heart, the taying legs, of vnweildy, drouping, and indisciplinable old age, may empty, repayre, plucke out the leakes, and ruines, and nayles of so many yeeres, flowing, taying, and fastening? But suppose wee came to that age, (which is an extraordinary blessing of God, and not granted to many) and retaine in it that vigour, which happeneth to very few, and enjoy that grace of God, which now and heretofore wee so often haue despised: Imagine (I say) the best that may bee hoped for, that thou mayest haue *time* hereafter to repent, and *ability* to vse that *time*, and *desire* to vse that *ability*, and *grace* to prosper that *desire*: whereby thou mayest vanquish *Satan* at the *strongest*, when thou thy selfe art at the weakest; yet consider herein thy foolishnesse, which in matters of lesse moment, thou wouldest bee loath to commit; each day thou *knittest knots*, which once thou must *undoe* againe; thou *heapest* that together, which once thou must *disperse* againe; thou *eatest* and *drinkest* that hourelly, which once thou must *vomit* vp againe; to omit thy vngratefull dealing with thy Lord and Master *Christ Iesus*, whom thou seruest thus at length with the *Diuels leanings*, and then (for sooth) wee will turne to bee religious, when time will scarce permit vs to bee wicked any longer. We see therefore (beloued brethren) the *weight*, and *importance* of this one word *quickly*. Though there be *twelue houres in the day*, wherein men may walke

walke, no wisdom it is for vs, to post ouer our repentance to the last cast. *Non semper manet in foro paterfamilias* (saith Saint Augustine:) The Lord of the vineyard is not alwaies in the Market, to set thee a worke: and no maruaile (saith Saint Gregory) if at the last gaspe he forget himselfe, who in all his life neglected to remember God. Let vs attend therefore to open, when it pleaseth him to knocke. And not (as Felix did Paul) so answer his messengers, *Goe thy way for this time, and when I haue convenient time, I will call for thee againe:* but rather with David to be ready, when hee saith, *Come,* presently to reply, *Lo, I come.* When he saith, *Seek my face,* to eecho immediatly againe, *Thy face (Lord) will we seeke.* Samuels answere must bee ours at the first call, *Speake, Lord, for thy seruant heareth:* and that not onely quickly, but also when we are in the way, which is my fourth and last circumstance, before obserued, and commeth now briefly in the conclusion to be considered.

Ser. 1. de sanctis.

Act. 24. 26.

Psal. 40. 7.

Psal. 27. 8.

1. Sam. 3. 10.

12 *Agree with thine Adversary quickly*] *ἵως ὄρα εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ,* which all translate, *whiles thou art in the way with him.* Alluding perchance, to countrymen (saith *Illyricus*) who came some distance for judgement, from their houses into the city, in which they had fit opportunity betweene themselues to discusse and take vp all matters. But citizens (in my opinion) haue no lesse, they dwell neere together, and may more conveniently meete, and daies of hearing come not so fast, but space, and place may bee had, to compose in good sort such businesse. But figuratiuely

Psalm. 23. 3.

Gen. 6. 12.

Psalm. 1. 6.

Iosh. 23. 14.

tiuely in *Scripture*, this word *Way* hath three especiall significations. First, it is taken for doctrine, as Psalm. 23. 3. *Shew me thy waies, O Lord, and teach me thy paths.* Which Hebraisme the Schoolemen haue taken from the Arabians, when they put *viam Thoma*, or *viam Scoti*, for *Thomas*, or *Scotus* doctrine. Secondly, it signifieth the manner of *living, counsels, behaviour, or endeavours* of men: so Gen. 6. 12. *All flesh had corrupted his way*: that is, their *manners*: and the Lord knoweth the way of the righteous, Psalm. 1. 6. that is, the *counsels, actions, or endeavours* of the righteous, or wicked. Lastly, it is taken for a mans life, as Ioshua 23. 14. *This day I enter into the way of all the world*; and so in this place, *whiles thou art in the way with him*: that is, in the dayes of this *thy pilgrimage*, whiles thou art *alieu*. Which directeth vs especially to this conclusion, that

After this life there remaineth no place for repentance, or reconciliation.

12 For *alia est* (saith *Musculus* on this place) *presentis, alia futura vite conditio*. The condition of *this life*, and the next, are not both alike. Here there may bee had a composition; but there the Iudge will proceed according to law; as the next words following my text doe sufficiently confirme, *thou shalt be cast into prison, and thou shalt not come out, vntill thou hast paid the vtmost farthing*. Here is no mention at all of *pardon*, but all of *payment*; pay, or stay: infinite hath beene thy offence, and so must be thy punishment: not a *dogge to lick a sore*, not the *tip of a finger dipt in water to coole a tongue*,

can be there obtained with an Ocean of *teares* : How much lesse *Indulgences*, or *pardons*, or *Masses*, or *Pilgrimages*, or any *Intercession* of the living can alter the estate of the *dead* ? But of this hereafter in the reason, when we come to speake of the *prison* which the *Papists* imagine to bee their *Purgatory*. Now a word or two by the way, for applying this doctrine taken from the way mentioned in my Text, and so I will commit you to God.

13 This may serue (Beloued) to hasten that speedy *conversion*, which in the point before I so earnestly vrged. For if this *life* bee the appointed place and no other, wherein this *quicke reconciliation* is to be sought, and wrought; then all excuses are cut off, whatsoeuer the Diuels sophistry, or mans backsliding tergiversations can imagine. Otherwise, some peeuish conceit might humour it selfe with such an idle contemplation. There is a great space betweene Heauen and Earth; Gods judgement seat, and the place wee goe from; and can this bee passed in a moment? Besides? who can tell, whether my judgement shall bee immediate vpon my departing? May not others bee first examined? May not I bee reprimed, till the last day of judgement, and hauing that respite to bee reconciled, so sue out a pardon? But our *Saviour* meeteth with all such humane fancies, and earthly cogitations. No, (saith hee) this agreement must not only bee *quickly* in regard of the *time*, but also in *this life*, whiles *thou art in the way*, and thy *adversary with thee*, both together,

Decad. 5. l. 5.

in respect of the place. Iust as that noble *Romane Popilius* dealt in his ambassage with King *Antiochus* (the history is recorded by *Liuius*) hee maketh a *circle* with his *rod*, and passe wee must not the *compasse* thereof, till we haue fully resolued on an absolute answer. Such a *circle* wee are all in at this present (Beloued) and behold an vrgent ambassage from the *King of Kings*. *Peace* or *warre*, *life* or *death*, *hell* or *heauen*, are to bee determined on of vs, in this *instant* and *place*, and therefore let vs bethinke vs (I beseech you) what to doe. Wee finde here no certaine habitation, But onely (as my Text intimateth) a *way* to passe: this passage hath all the dangers, and more then can bee imagined: The *Diuell* as a *theefe*, the world like a *band*, the *flesh* like a *false brother*, to *assault*, entrap vs, and leade vs into vtter darknesse: every *breathing* we make, is the *shortning* of our life, & euery *step* we goe, is the *hastning* to our *grau*e. Sands of the Sea, or Gnats in *Summer*, or leaues in *Autumne*, are not more innumerable, then the heapes, and swarmes, & mountaines of calamities, which are every moment ready to fall vpon vs. And yet we like those outrageous *Sodomites*, Gen. 19. 9. wil not suffer our brethren to *host* quietly by vs, but will *haue them out*, to quarrell, and deale worse with them, though *fire* and *brimstone* fall on vs the next day after. Good Lord, that man should so hardly be brought to consider himselfe, and remember thee! and yet so quickly to joyne with his enemy, and maligne his brother; to forget, whose he is, whence he is, where he is, and which way

Gen. 19. 9.

way he tendeth. Wee account him an *idle-headed fellow*, that will be building in every *Inne*, where he may not dwell: a foolish *Pilote*, that will be *anchoring* in every *creeke*, where his businesse lies not: and a most desperate, and impudent thiefe, that will stabbe when hee passeth along, from the prison to his triall. Our practise is the like, but wee will not thinke of it. Wee build where wee may not inhabite, anchor where wee may not harbour, quarrell and fall out in that very way, nay in the very presence of that greatest *Lord chiefe Justice*, who hath bound vs to the peace, both with our *brethren*, and aduersaries. And now consider, I beseech you (Beloued) would true men fall out in that way amongst themselves, where from every *bush* they may expect a *thiefes* or souldiers bee tumultuous in such a garrison, where they ever stand in danger of their mortall enemies? That bee farre from vs who march vnder the banner of the *King of peace*. Let it be the infamy of *Cain*, to rise against his brother: and the curse of the *Midianites*, to sheath every man his sword in his neighbours side: and a just imputation laid on *Ahab*, that hee and his fathers house had troubled *Israel*. But let vs (beloued) according to our *Captaines command*, and precept, *loue one another, as he hath loued vs*. We are all children of the same heauenly Father, children must dwell together; *members* of the same *body*, members must grow together; *sheepe* of the same *pasture*, *sheepe* must feede together; *souldiers* of the same *army*, *souldiers* must march together. Seest thou therefore

Gen. 4. 8.

Iudg. 7. 22.

1. King. 18.
18.

fore

fore a *bruised reed*? breake it not: or *smoking flaxe*? quench it not: or a fainting soule? thrust it not: or one that is false? trample him not. Reioyce not at anothers crosses, but feare what thou hast deserued, and what may befall thy selfe. Hearest thou of a *Saul's* overthrow? bewaile him with *David*: though perchance hee hated thee, and sought thy vtter vndoing. Hath a Lyon killed a disobedient Prophet? afford him in compassion, *Alas, my brother. Brethren*, and children, and beloued, and babes, and friends, are the most frequent titles we are called by in Scripture; O let vs curbe our swelling affections, and endeavour to bee answerable to such excellent appellations. *Archidamus* (as wee reade in *Plutarch*) being chosen an *umpire* to reconcile two parties, who had sworne solemnely to stand to his award, gets them into *Minerua's groue*, and there enioynes them, that they should never depart thence, till they had reconciled themselves. O that my intreaty now, might bee as his policie then, to bring you all here present to the like exigent, that this *moment* might be the *quickly*, and this *Temple* the very *way*, out of which you might neuer passe, without a full resolution for this Christianlike agreement. But this is his only to effect, who hath commanded it should bee so. *Paul* may *plant*, and *Apollos* may *water*, but it is thou (O Lord) that must giue the *increase*. O thou therefore that art the *Author of peace*, and *lover of concord*, who givest unto thy servants that *peace which the world cannot giue*, Incline (wee beseech

leech thee) our stubborne, and carnall affections,
so to loue one another, as thou hast taught vs:
that thy eternall peace, which passeth all vnderstan-
ding, may keepe our hearts and minds in the know-
ledge and loue of thee, and thy sonne Iesus Christ our
Lord: that the blessing of God Almighty, the
Father, the Sonne, and the holy Ghost, may
be amongst vs, and remaine with
vs now and evermore:
Amen.



The first of these is the
 fact that the British
 government had no
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 the colonies to
 become independent.
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CHRISTS COVN-
SELL FOR ENDING
LAW CASES.

THE SECOND SERMON.

MATTH. 5. 25.

*Least thine Adversary deliuer thee to the Iudge,
and the Iudge deliver thee to the Sergeant, and thou
be cast into prison.*



Such is the servile dispositi-
on of the sonnes of *Adam*,
that in the ordinary passa-
ges of this life, *fear* more
availeth then *love*, to worke
a consideration of their owne
estates: according to that
of the Prophet, Psalm. 119.

*Before I was troubled, I went wrong, but now
haue I kept thy Word.* The reason I take to bee,
the sharpenesse of our senses, and dulnesse of our vn-
derstanding; this being more apprehensiuic of
bitter, then that of *sweete*. In regard whereof, an
iniury more galleth, then a *benefit* contenteth, and

Ver. 67.

Aquin. 1a. 1a.
q. 25. ar. 4. ex
Boetio.

Gen. 3. 3.
Levit. 20. 5.

Mark. 13. 36.
Rom. 11. 21.

we remember to *revenge* the one, when wee forget to bee *thankfull* for the other. So sicknesse more then health, crosses more then curtesies, imprisonment, more then liberty, make a deepe impression. And *fear* (as the *Schooles* obserue) is *one of the foure principall passions*, that vsually overwayeth all our deliberations. Wherevpon the *holy-Ghost*, the deepest searcher, and expertest applyer, in all our affections, imperfections, infections, and defections, annexeth a penalty to his chiefeft mandates. *Eate not, least yee dye*, Gen. 3. 3. *Commit not Idolatry, least thou be cut off*, Levit. 20. 5. *Watch, least he finde you sleeping*, Mark. 13. 36. *Take heed, least he spare not thee*, Rom. 11. 21. It is his ordinary stile, to rouse our *security*, and is here the *burden of this song of iudgement*. *Agree with thine Adversary quickly, whilest thou art in the way with him, least thine Adversary deliuer thee to the Iudge, and the Iudge deliuer thee to the Sergeant, and thou be cast into prison.*

2. In the unfolding of the former part of this *Text*, it may be easily recalled, that it was divided into a *Precept*, and the *reason thereof*. The *Precept* was there enlarged, according to these foure *Circumstances*. *The matter whereof*, *Agree*] the party *with whom*, *thine Adversary*] *the time when*, *quickly*] *the place where*, *whilest thou art in the way with him*. The reason now followes to bee farther followed, carrying with it (as it were) threats, and whips, to scourge onward the assent; as though in more words our *Saviour* had thus vrged it: *I haue advised you quickly to agree, whiles space and place is granted;*

Ioh. 9. 4.

granted, to take order in the day, before the night approach, and not to suffer your brabbles to come to a scanning after this life: but if your frowardnesse bee such, as to admit no good counsell, see what will be the issue. Appearance without delay, iudgement, without partiality, imprisonment without baile, will be strictly exacted and inflicted. Adversary, Iudge, Sergeant, Prison, no way to be shifted, or escaped, twice deliuered, then cast, never to bee reprimed, or eased. Thinke upon these damages, before the action bee entered, for all this will befall, if agreement prevent it not. And this I take to bee the drift of our Saviour, in the words I haue read vnto you: The summe whereof is

A declaration of the exceeding danger, which attendeth the neglect of reconciliation.

And is here exemplified by three circumstances, drawne from the rigorous proceeding of the	[1 Adversary: in these words; lest thine Adversary deliuer thee to the Iudge.
		2 Iudge: And the Iudge deliver thee to the Sergeant.
		3 Sergeant: and thou be cast into Prison.

Least thine Adversary deliuer thee to, &c. The first includeth an accusation, exhibited by the Adversary. The second, a condemnation, pronounced by the Iudge. The third, an Execution performed by the Sergeant. *Facilis descensus Avernii.* Hee tumblesh with a witnes, whom the Lord forsaketh, and the Diuell driueth. From Adversary to Iudge, from Iudge to Sergeant, from Sergeant to Prison: so one in the necke of another; that the first may checke

our *impatience*, for abusing our neighbour; the *second* our *arrogance*, in presuming on God; the *third*, our *securitie*, for not considering what may follow, all our *dulnesse*, *coldnesse*, and *benumb'dnesse*, in matters of the waightiest importance, that ever may concerne *flesh* and *bloud*. Giue mee leaue therefore (*Right worshipfull*, and *beloued*) to summon our startling meditations, to take *some view* before-hand, of these *fearefull Assises*; where wee know not how *quickly* wee all are to haue a *triall*. It is *Syracides* good counsell, *Eccles. 7. 36*. Remember the end, and thou shalt never doe amisse. Sometimes *Boanerges*, the *sons of thunder* (who preach judgement) must as well be heard; as *Bar-ionā*, or *Barnabas* the sonne of a *Doue*, or *consolation*. Let vs take therefore a copie of the *Declaration*, that our defence may bee the director and first of the first, which is the *rigorous proceeding* of the *Adversary*, in these words, *least thy Adversary deliver thee to the Iudge.*]

3 About the first *particle* in my text, which in the originall is *μὴ ποτε*, some scruple ariseth, both for the reading, and meaning. The *vulgar* rendreth it, by *ne fortè*, which the *Rhemists* retaine, in their, *least perhaps*. Preferring such *broken cisternes*, before the *Fountaines* themselues. But this is well corrected by *Erasmus* (saith *Beza*) both here, and in diuers other places: the word signifying properly, *ne quando*, *least at any time* (as our last *Translatours* expresse it, and our former vnderstood it) without any *fortè's*, or *peradventures*, for which *Saint Augustine* first cenlureth himselfe,

Chap. 7. 36.

Mark. 3. 17.

Mat. 16. 17.

Act. 4. 36.

In v. 25.

Lib. 1. cap. 1.

himselfe, in his *Retractions*. Howsoever this difference may seeme exceeding nice, yet vpon it, are grounded two severall interpretations. *Sic temperavit*, (saith the ordinary glosse, which *Hugo* and *Lyra* follow) such a moderation is intimated, by this particule *fortè*, that the penitent may hope for an after remission, & ideo dicit *fortè* (saith *Gorram*) *quia potest fieri quod non*. *Auendano* wheelles on the same bias, with *Thomas*, and the rest of that side except the learned *Abulensis*, who mainly stops it. This *fortè* (saith he) is not put by way of doubting; but as that in the third of *Genesis*; *ne fortè moriamur*, or the like: in the seventh of *Matthew*, *Cast not pearles before swine, ne fortè conculcent eas*; where there could be no doubt of consequence, but that man should dye, and swine would trample such treasures. I should bee loath, by playing too much the Critick on these particles, to be thought to read *Grammar Lecture*. The reconciling (in my vnderstanding) is very evident, if wee take the exposition of the first, with *Chrysostome*, *Theophilact*, and *Euthymius*, in the *literall sense*, and of the latter, with *Cyprian*, *Hilary*, *Ambrose*, *Hierome*, and *Augustine*, with the rest of the *Fathers*, and *Schoolemen*, in the *parabolicall*. For in the *processes* of this life, friends may interpose, or money prevaile, or pitie sometimes hinder a just prosecution; and therefore in regard of men, a *perhaps* may haue his place: but in reference to that greatest, and last account, *Ne fortè*, is as much as *aliàs*, which פא in the *Hebrew*, and ܠܡܝܢ in the *Syriack* translation, may very well also beare; as

In hunc locū.

In textum.

Vers. 3.

Vers. 6.

Vid. Buccasen
& Beauxam.
a Hom. 35. in
Lucam.
b In cap. 12.
Luc.
c Lib. de ferm.
Dom. in mon-
te Bellar. l. 1.
de purgat.
cap. 7.

Vbi supra.

In hanc locam

Ibid.

Eccclus. 35. 15

though the whole had beene thus connected: Agree with thine Adversary quickly, whiles thou art in the way with him: otherwise, or if thou neglect to doe it, thy Adversary will deliuer thee to the Iudge, &c. Secondly, by Adversary I vnderstand, not the diuel with Tertullian, ^a Origen, and ^b Theophylact; nor the flesh with others mentioned by Saint ^c Augustine; nor conscience, with Athanasius; nor Sinne with Saint Ambrose; nor the Holy Ghost, with Chromatius; nor God, or his Law, with Gregorie, Augustine, and Beda: although all these (as Buccasenus at large declares) may haue a good meaning; But (as I tooke it in the precept) with Hilary, Anseme, and Saint Hierome, בעל דין, *Dominum litis*, either party contending, plaintiffe, or defendant. But here Saint Augustine obiecteth, I see not by what meanes one man should deliuer another to that Iudge, before whom all are culpable: besides, put question I kill my Adversary, can I then agree with him whiles wee are in the way, whom by such meanes I haue made out of the way? The answer of Abulensis, and Maldonate sufficiently cleareth the first; *Lest thine adversary deliuer thee*, that is, lest hee bee the occasion thou be deliuered. *Non representatiuè* (saith Buccasenus.) as though hee personally there should present thee with a *Corpus capias*, *sed occasionalitè*, which is Hugoe's word, bee the occasion why Christ should passe sentence vpon thee. For *doe not the teares of irun down the widdomes cheeks*, Ecclesiasticus 35. 15. and *from thence goe up into heauen*: So Iohn 5. 45. *Moses is said to accuse*:
and

Hilar.

and Saint *Hilarie* on this place, *Manens in ea simultatis ira arguet.* The hatred shall accuse that remains unpacified. Which if the case so stand that thou canst not personally appease, by reason of his death with whom thou shouldest agree; true repentance (saith *Abulensis*) may obtaine so much of God, who accepteth, in such necessities, the will for the performance. Which answereth fully Saint *Augustines* latter objection, and giueth cleere passage to this doctrinall proposition, that *The breaking of Gods Law, by any sinne whatsoeuer, maketh vs liable to eternall damnation.*

4 For if the last jarre with our *Adversary* will beare such an action, what breach of *Gods Commandement* can bee exempted? Marke but the nature of the most petty fault that ever was committed, and wee shall finde it high treason against an infinite Majestie. For whether sinne bee a word, or deed, or thought against the eternall Law, as Saint *Augustine*; or a revolting from our alleagiance to Gods edict, as Saint *Ambrose*; or a straggling from a prescribed course to a due end, against nature, reason, or Gods Word, as *Thomas*, and the Schooles define it; ever it includeth a rebellious contempt, which by breaking the least commandement, setteth vp (as it were) a Flagge of defiance against the Commander himselfe. Faile but in one point of the Law, *Iam. 2. 10.* and thou art guilty of all. Though *non quoad conversionem ad creaturas*, (as the Schoolemen restraine it) yet *quoad aversionem à Deo*; (as *Zanchius* helps them out) *qui tam contemnitur in vno precepto, quam in ceteris omnibus.*

Vid. Aquin. 1. 2. q. 71. ar. 6.

Iam. 2. 10. Aquin. 1. 2. q. 73. art. ad 1um. De operib. Redempt. lib. 1. cap. 8. ad Thef. 2.

Wherefore the *wrath of God is revealed from Heaven against all ungodlinesse*, Rom. 1. 18. *because such a one hath stretched out his hand against God, and made himselfe strong against the Almighty.* Job. 15. 25. This will further appeare, by conferring but the *backe parts of Gods Maiestie, with mans unworthinesse*, and the severitie of the Iudge, with the *respectlesse presumption* of the offender. For seeing that every sinne is to bee esteemed, according to the worth of the partie against whom it is committed, (as the same injurie offered to a *pesant* and a *Prince* standeth not in the same degree) hence it followeth, that the disobeying of an *infinite Commander*, is an *infinite offence*, and consequently deserueth a correspondent punishment. And howsoever, *an unwise man doth not well consider this*, and a *foole doth not understand it*: yet certainly that is most true, which is obserued by *one*, out of *Saint Augustine*, that in every sinne wee commit, as also in all other elections, there is ballanced (as it were) in the scales of our reason, here, an *Omnipotent Lord*, commanding for our *eternall good*, and there a deadly enemy, alluring to our *utter destruction*. Where notwithstanding, such is our damnable ingratitude, and malicious stupidity, wee will fully reject the *Lord of life*, and preferre a *murderer*, *Haue yee no regard, all yee that passe this way*, behold and see, whom yee dayly pierce, and then tell mee, what disgrace may bee viler then this, or punishment too heavy for such a contempt. The incomprehensible *Ancient*

Plal. 92. 6.

Act. 3. 14.
Lam. 1. 12.

ent of daies, Almighty Iehovah, who made all things of nothing, by his Word, and by the same can reduce them to worse then nothing againe: whose looke drieth vp the Deepes, and whose wrath, maketh the Mountaines to melt, the Earth to tremble, the Rocks to rent, the Heavens to shiuer, Diuels and Angels to quake before him. Before whom all Kings are as Grasshoppers, all Monarchs, as Molehils, all beauty, base, all strength, feeble, all knowledge, vaine, all light, dimme, all goodnesse, imperfect; in such a case, with such an opposite, by such a creature, as man is, so extraordinarily graced by him, to bee weighed as Belsazzar, in the ballance, and found too light. This is that, which vrgeth his mercy, and kindleth his Royall indignation, Sometimes (as it were) passionately to expostulate, *What iniquitie haue your Fathers found in me? Or haue I beene a wildernesse vnto Israel, or a land of darknesse?* Then to exclaime, *Heare, O heauens, and hearken, O earth; for the Lord hath said, I haue brought vp children, and they haue rebelled against me. And goe to the Iles of Chittim; and behold, and send to Kedar, hath any nation changed their gods, which yet are no Gods? But my people hath changed their glory, for that which hath no profit.* Last of all, if a man will not turne, hee will whet his sword חרב חרב (as Ezechiel ingeminateth) *A sword, a sword, both sharp, & fourbished,* and the strings of his Bow make ready against the face of the rebellious. Thus saith the Lord God of Hosts, the mighty one of Israel, *Ah, I will ease me of mine adversaries, & avenge me of mine enemies.* All which

Dan. 5. 27.

Ier. 2. 31.

Esay. 1. 2.

Ier. 2. 10. 11.

Chap. 21. 9.

Psal. 21. 12.

Eziah. 1. 24.

Pfal. 51. 4.
Mat. 10. 30.

which doth iustifie God in his saying, and cleare him when he is iudged. For as his Providence numbred our haire, so doth his Iustice our sinnes; whereof as none is so waighty, (without finall impenitency) that may not be forgiven: So none so slight, (if hee once enter into judgement) that waigheth not downe to hell.

5 This may be a caveat for vs, (Beloued) first to beware of the leauen of the Romish Synagogue, who frame indulgences for Gods law, & come with peace, peace, when death is in the pot. Which that we may the more vnderstandingly deeme of, it shall not be amisse to touch a little on the positions, of their chiefest patrons. In which I intend to bee exceeding breete, as ayming rather at our owne reconciling with God, then quarrelling with such obstinate aduersaries. Bellarmine de amissione gratia, & Statu peccati, besides other foure divisions of sin, which hee there relateth, hath this for the fifth, which hee onely standeth vpon throughout that whole booke. Of sinne (saith hee) some are deadly, and diuert a man wholly from God; others, veniall, which hinder him onely a little: and those hee termeth not so, ab eventu, (with Saint Ambrose, and Augustine) because it pleaseth God in mercy, vpon repentance through Christ, to pardon them (as Wickliffe, Luther & Calvin most strongly ever maintained against the Schoolemen:) but ex natura sua & ratione peccati, being such, as crosse not charity so in their nature, vt si vellet Deus non condonare, (it is the very vpsshot of the booke before cited) that if God would not pardon them, but (as it were)

Lib. 1. c. 2. Le-
thalia, quae ho-
minem plane
auertunt à
Deo. Venialia
quae nonnihil
impediunt
cursum ad
Deum, non t-
men ab eo a-
uertunt, &
facili negotio
expiantur,
&c.
Lib. 1. de A-
missione. grat.
& statu pec-
cati. cap. 14.

were) in iustice doe his worst, hee could punish them no further, then with *temporall afflictions*, They stand with *perfect charity*, saith ^a *Scotus*: Remitted they may be *without any infusion of grace*, as *Gregorius de Valentia* the Iesuite peremptorily defineth; they make vs not *spotty*, or *odious*, in the sight of God, according to the gentle ^c *censure* of the *Divines of Collaine*, & therefore deserue not *hell* but *Purgatory*, if ^d *Aquinas* may be beleued. And to make it yet more plaine, how *bold* they can bee with *Gods Iustice*! Wee need not *repent* for them, saith *Andradius*, with *Bonaventure*, in his fift book of the *defence of the Councel of Trent*; neither say to God, *Forgiue vs our trespasses*, as the *Rhemists* would father on *Saint Augustine*, at the 8. verse of the 7. chapter of the Epistle of *Saint Paul* to the *Romans*. When God had giuen a *Command* to *Adam*, *Gen. 2. 17. Of the Tree of knowledge of good & euill, thou shalt not eate: for in the day thou eatest thereof, thou shalt die the death*; the *Serpent* comes with a *countermend*, *Yee shall not dye at all: as though Gods meaning, and his words, had beene cleane contradictory*. And is not this the dealing of our *Adversaries* in this present controverſie? For if every one be *accursed*, that *fulfilleth not all the Commandements*, *Levit. 26. 14. all his ordinances*, *Deut. 28. 15. whatsoeuer is written*, *Gal. 3. 10. if hee violate the first, and greatest Commandement*, *Mat. 22. 37. who loueth not God, with all his heart, and with all his soule; and with all his minde*. And ⁱ *αὐθιγὰ ἐστὶν ἀνομία*. *I. Ioh. 3. 4. every, the most insensible staggering*, (as *Calvine* soundly vrgeth) commeth

Pænon temporalem tantum, non autem sempiternam exigere possit.

^a *In 4 sent.*

dis. 17.

^b *Tom. 4.*

dis. 7.

^c *Censura Coloniensis.*

^d *In quartum sent. d. 21. q. 1.*

Cap. 3. 4

Num. 23.
1. Kings 22. 6

Lib. 1. de A-
miss. grat. &
statu peccat.
cap. 12.

Quamvis pec-
cata venialia
si cum mortali-
bus confe-
rantur non
sunt perfecte
peccata, abso-
lute tamen
peccata nomi-
nari possunt,
ut in sacris
litteris nomi-
nantur:
lib. 1. de A-
miss. grat. &
statu peccat.
cap. 12.

commeth within the compasse of one of these circumstances; what presumption is it then in any *Baalamite*, to be hired to *blesse*, where the *Lord* hath *curst*, and to lay with *Ahabs Prophets*, *Goe up and prosper*, when *Gods Word* hath told vs, *wee shall surely fall*? But *Bellarmino* hath devised certaine shifts, to delude all these evident places, as first *properly*, and of *themselves*. These are not *mandates* (saith hee) but *degrees of the same Commandement*. Secondly, such places are not to bee interpreted of veniall finnes, but of *mortall onely*, where finding in his owne conscience, these *Fig-leaves* too narrow to couer such apparent nakednesse; he addeth *thirdly*, that we must not so *strictly* vrge whatsoeuer the *Law* hath enacted against *veniall sins*, because (which is his *fourth extraction* out of the *Schoole limbiques*) these are not against, but *besides the law*: and lest all this should faile, hee strikes it dead at the last, with such a qualification: Though *these veniall faults* may bee *absolutely called finnes*, and are so *tearmed in holy scripture*, yet *perfectly* they are not so, being *conferred with mortall finnes*, & *idcirco ex solis istis vocibus, de rebus ipsis non est pronuntiandum*. And therefore wee must not speake of such matters, as the *Word of God* directs vs; but attend (as it should seeme) such *circumstances* as the *Consistory of Rome* shall prescribe vs. But can such *huskes* satisfie any one that hath a father to goe vnto? The *Iewes Massoreth* are thought too saucy, for disliking some words in the old Testament, as offensiuē to modest eares, and adding their corrections in the margin, as
though

though the holy Ghost had not knowne how to expresse his minde. But these are piddling criticisms to the Cardinals animadversions. With him, mandates must be degrees of mandates, and contra, shall be prater; hee will haue a milder censure for veniall finnes, or the text shall stretch for it. God saith plainly yea: he saies expressly no. But if such chaffe hold out waight in the ballance of the Sanctuary, what proofes may Scripture yeeld to convince heretiques? or heretiques not pervert, to maintaine their owne fancies? The Arke and Dagon, Christ and Belial, Bethel and Bethaven may bee so vnited together. Antiquity (I am sure) was little acquainted with such subtilities.

Ποῖον ἀμάρτημα μὴ ἐν πολυήσκει τις ἐπιείη; who dares to tearme (saith ^a Basil) any fault little: & *va universa nostra iustitia* (saith ^b S. Augustine) woe to our best works, or righteousnesse, if without Gods mercy, they come to a scanning. Every offence (according to Gregory Nazianzen) is the death of the soule, & clippeth it (in the Latine Gregories opinion) from soaring aloft. And howsoever Bellarmines former shift may winde from these also: yet his own men in reason should sit neerer to him. Gerson de vita spirituali Anim. Lect. 1^o opposeth himselfe purposely against this absurd distinction of the Schoolemen. Richardus seconds him: *Almaine thinkes no otherwise: Rossensis ioynes with them both: Durand* so pro- ueth, that every sinne in his owne nature, is not only besides, but against Gods Law: that Caietane is faine to come with this old Catholicon, simpliciter, and secundum quid, to helpe out Thomas his Master,

a Regul. Bre-
vior ad In-
terrog. 4.

ἀπειθεία ἐκ
ἐν τῇ διαφορᾷ
τῆς ἀμαρτη-
μάτων, ἀλλ' ἐν
τῇ ὄψει.

Ibid. Inter-
rog. 293.
b Confess. lib.
9. c. ult.

2. Sent. dist.
42. q. 6.

Caietan. in
Aq. 12. 2e. q.
88. art. 1.

ster, 1^a. 2^a. q. 88. ar. 1. and yet all will not serue. To hasten to a more profitable vse, *Michael Baius*, not long sithence professor of Divinity in *Lovaine*, acknowledged just so much, that every sinne is mortall in its owne nature, as we contend for. And all the world may see, that these *Taske-masters* can shew no other warrant, for gathering this stubble of veniall sinnes, in the sense they vrge it, but only from the *Romane Pharaoh*, to make bricke in *Purgatory*. But this availes not in Gods Court (Beloued) and therefore our plea must be cleane altered. For his thoughts are not our thoughts, nor his waies our waies: *Esay. 55. 8.* Behold (saith *Bildad* in the Booke of *Iob*) the *Moone hath no light*, and the *Starres* are uncleane in his sight: and will a worme, or a shadow, a bottle in the smoake, stand vp to try titles with him in judgement? If thou, Lord, wilt be extreame, to marke what is done amisse, O Lord, who may abide it? That which vineger is to the teeth, smoake to the eyes, a carcasse-smell vnto the nose, a naked dagger to the heart: more is the smallest faulting of mortall man to the infinite iustice of Almighty God. Never can there be the like antipathie, or deadly feud, betwixt the most hostile creatures that ever were created, as betwixt the Author of all goodnesse, and this *Diuels brat*, sinne. It crosseth his very nature, and he must needs crush it; it contemneeth his prerogatiue, and therefore may not be tolerated. It threw the *Angels* out of heauen, *Adam* out of *Paradise*, burned *Sodom*, disinherited *Sauls* posterity, plagued *David*, rooted out the whole families of *Ieroboam*, *Baasha*, and *Ahab*, plucked at length,

Chap. 25. 5. 6.

Psal. 130. 3.

Iude. 6.

Gen. 3. 24.

Gen. 19. 24.

1. King. 15.

29.

1. King. 16.

12.

2. King. 10.

11.

length the most *beloued Son* out of the bosome of his *Father*, to dye ignominiously in the habit of a *servant*. And yet such is our senseless stupidity, and vngratefull perversnes: we *drinke iniquity like water*, and distaste it not; acknowledge Gods heavy indignation against it, and regard it not; see the dungeon ready to receiue vs, the scourges to torment vs, the plagues to befall vs; and yet by any manner of repentance shunne them not. Who presumeth not on Gods mercy, as though hee were not just: and is not bolder to offend this *King of Kings*, then the meanest neighbour or friend he hath: what examples terrify vs, or terrors effect, or effects declare, that wee incline not to the position of *Dauids foole*, who hath said in his heart, that there is no God? After so long teaching and often hearing, many *threats*, and often *punishments* by *famine, pestilence, & waters*, remaine there not *Chams* amongst vs, who dishonour their *parents*? *Ismaels* that *mocke*, & *Esaus* that *vow revenge* against their fellow members, and naturall brethren, *Ioabs* to *kisse*, and *stab*; *Absolons*, to *flatter*, & *rebell*; *Pharisees* for *outsides*, & *Sadduces* for *believe*, that rate at a *messe of pottage*, their heauenly birth-right? *Indas* once sold his *Master* for *thirty peeces of silver*: but we often part with him, and commonly for halfe the mony. What *sophistications* vse wee not to gild over, and extenuate finnes: not only to poyson our selues, but also to draw on others: To be *drunke*, and *frequent lewd company*, is now to be *sociable* and *lowial*: *swearing*, a note of *resolution*: *gulling*, of a good wit: *cheating*, of a tried experience:

Psalme. 14. 1.

rience: extorting couetousnesse of a carefull providence, and damnable dissimulation of a notable headed politician. How many of our greener yeares affect not rather the name of a good fellow, then of a good Christian? come at Sermons as at plaies, to censure, rather then to practise; and take vp all new fashions, both in garb and complement, except that newnesse of life, which our Saviour commendeth. But I tell thee (my good Christian brother) these leakes are not so little, but they may quickly sinke thee; the very touch of this pitch is sufficient to defile: and thou tread but on the egges of this wily cockatrice, thou shalt presently perceiue that there lurketh a serpent. Were the Angels punished eternally for sinning once, and thinkest thou to stand out in iudgement with so many transgressions? must our thoughts be scanned, & shall our words escape? or our words bee condemned, and yet our actions pardoned? Bee not deceived, God is not mocked. Inclinations, motions, intentions, our most secret, and lightest finnes, are as Eli's sonnes, they will breake our neckes, if wee breake not off them. Gods Word is a two-edged sword, which must kill our faults, or vs; and if we stumble and dash against the Corner stone, it will fall vpon vs, and grinde vs to powder. For as one sparke of fire may burne a whole City, and one naked place in an armed man (saith S. Chrysostome) giue way to a deadly wound: so the least graine of sinne vnrepented, may draw such mountaines of miseries vpon vs, which all that wee can doe, or say, (without Gods infinite mercy) shall never bee able to remoue. O that

Mat. 27. 44.

In Matth.
Homil. 35.
Vid. August.
in Johan.
17. a. 12.

that we would therefore deale with these vanities, as *Ioseph* did with his *Mistress*, and breake out at the first assault, into this or the like contemplation: *Thus and thus hath the Lord done for me; he brought me into this World, to overcome this world, that by contemning this, I might enioy a better. Doe not all creatures serue me, that I should serue him? and haue I ought of mine owne, but only by his bounty? how then should I doe any wickednesse, and sinne against him, who beholdeth my least backslidings, and will surely punish them? He spared not the naturall branches, and shall I haue an indulgence? hath his Sonne suffered to redeeme his enemies, and shall his enemies escapethat contemne his Sonne? No certainly (Beloued) hee is just, as well as mercifull: if thou turne from his statutes, thou shalt bee overturned. In a day that thou lookest not for, and in an houre that thou art not aware of, the snares of death shall overtake thee, and paines of Hell shall compasse thee round about. Thine Adversary shall not onely deliver thee to the Iudge, but the Iudge deliver thee to the Sergeant: which is the second circumstance I before proposed, & followeth to lead further your judicious considerations.*

7 *The Iudge shall deliuer thee to the Sergeant.* This Iudge all consent vpon to bee *Christ*, to whom the *Father* hath committed all Iudgement. *Ioh. 5. 22.* For though the *Apostles* are said also to iudge, *Luk. 22. 30.* and the *men of Niniveh*, *Math. 12. 41.* yet this is but by way of *affession*, or *approbation*, as the *Schoolemen* expound the former; or *exemplarily*, as produced to *convince others*, who

D

haue

Math. 24. 50.
Psal. 18.

*Aquin. sup-
plem. 4. 89.
arr. 1.
Lomb. lib. 7.
c. 18.*

Jn 12. Mat.

Luk. 12. 58.

Vid. Bell. lib.
1. de Purg. c.
7.

Ibid.

In hunc locū.

have lesse profited by greater meanes (as *Beza* and *Piscator* intimate of the latter) none having absolute authority, but he to whom all power was given *Math. 28. 18.* Next, what this word *ἰσχυρῶς* should signify (for which *Saint Luke* hath *ἐπιμαρτυρῶν*, the *Syriack*, *גבירא*, the *Remists*, and our last Translation, *Officer*, *D. Fulke*, *Minister*; some old translations, *Doomesman*, and we here *Sergeant*) there is some small difference. *S. Ambrose* & *S. Augustine* would have it to be the *good Angels*, because there are said, to minister to our Saviour, in the former Chap. at the 11. verse, to come with him, chap. 16. 27. to gather the tares, Chap. 13. 30. But *Chrysostome*, *Gregory*, *Theophylact*, *Hugo*, and *Abulensis*, together with the *Ordinary glosse*, doe thinke it rather the *Devils office*. For these are the *curst Iaylers* of the damned, which must accompany them eternally in everlasting fire, *Math. 25. 41.* Both opinions are probable (saith *Bellarmino*.) *Piscator* joynes them together: and *Buccasenus* shewes the reason. The *Goates* (saith he) are deliuered to the good Angels, to be separated from the sheepe, and from thence to the evill, to be tortured for ever. Whence I gather in stead of many, this one generall observation:

That there shall be a Iudgement hereafter, wherein every man shall receiue according to his workes.

8. I need not to be curious in prouing this point, which is receiued as a principle, in the *Articles* of our faith. That *Sadduce*, which denies it, denies also *God*, and shall sooner feele it, then haue time to prevent it. *In a moment*, in the twinkling of

1. Cor. 15. 22.

of

of an eye, at the terrible sound of the last Trumpet; the sonne of man shall come in the clouds of heauen, with all his holy Angels in power and great glory: when the Sunne shall be blacke as sackcloth of haire; the Moone like bloud, the Starres fall vnto the earth; as a figtree casteth her leaues, the heauens depart as a scroll roled, and every mountaine and Ile moue out of their places; when the earth melteth, the sea roareth, the elements dissolue, nations howle, all the world flasheth with the terrible and all-consuming flames, mentioned by the blessed Apostle S. Peter; then shall we all appeare before the Iudgement seat of Christ, Rom. 14. 10. that every mā may receiue according as he hath done, 2. Cor. 5. 10. And here (beloued) in a matter of so serious importance, it should be idle for me, to breake out into the mazes, and vagaries of the Schoole-men: as to determine with the master of the Sentences, that this last fire shall, as the first floud, rise iust fiftene cubits about the tops of the highest mountaines; or with Nicholas de Orbellis, that the materiall Crosse, whereon our Saviour was crucified, should bee carried (as a Mace) before him, when hee cometh to Iudgement, or with Aquinas and the rest of that side, that the place of this Iudgement shall bee in the ayre, right against mount Oliuet, over the valley of Iehoshaphat. Well saith Artemidorus in his Oneirocritiques, No dreames of a private man may haue a publike interpretation. For what should we speake in such obscurities, that the Lord putteth not into our mouthes? That which Lombard hath of the authority of Angels in this businesse, *Puto hoc non*

Math. 24. 30.

Rev. 12. 5.

2. Pet. 3. 10.

4. Sent. dist.
47. Ibid.In supplem. 9.
88. art. 4.4. Sent. dist.
47. Epist. 24.
ad Hieronym.

ante sciri, quam videatur. I thinke it cannot bee knowne, before it be seene, or at least revealed; and S^t *Augustine* somewhere of *originall sinne*, Never be so *inquisitiue*, how thou hadst it from thy *parents*, but labour to be *cleared of it* by the merits of thy *Saviour*; may serue vs heere, to curbe our curiosity. Let it not bee thy care to conceiue, *where* and *when*, and with *what circumstances*, this judgement is to be holden, but *there*, and *then*, and by *good assurances*, to bee deliuered from the horrible dammages thereof. Two kinds of *Judgements* the *Scripture* mentioneth, on which wee may safely build. The first a *particular*, the second a *generall*. This for the *soule* alone, at every mans severall departure, as that of *Dives* and *Lazarus*, *Luke. 16. 22. 23.* That for the *soule & body*, and all *men together*, at the *last day*, after the *universall resurrectiō*, *Heb. 9. 27.* The first respecteth vs (saith *Aquinas*) as *private persons*; the second as *parts of mankind*: neither shall that be recalled, or mitigated in the *second*, which was determined in the *first*: but rather *published*, what there was *privately* passed, and what was in the *particular* begun, in the *generall* shall bee consummated, by reuniting the *soule* and *body* everlastingly together.

9 In both which, could we but thinke of with deliberation, the most strict, and severe proceeding of Gods vnmoueable *justice*, it would coole our courages, and take downe the presumption, that now so lauishly runs on in the score of Gods *mercy*. For though in this life, his *cares* bee open

to the petitions of the penitent, yet hereafter when he returneth to execute judgement, hee acknowledgeth that he is a hard man, reaping where hee never sowed, & gathering, where he strowed not. Who for offending a little one, will inflict a heauier punishment vpon the guilty, then the casting him into the sea, with a milstone about his neck, and for defect alone of a wedding garment, wil adjudge an invited ghest, to utter darknes. And now (my beloued brethren) was Adam so hardly censured, (as it is thought) for one Apple? The Angels for a thought: Moses and Aaron for once doubting: all Israel, for Achans taking one wedge of Gold: the whole Tribe of Benjamin, for forcing of one woman: & shall wee thinke, in that terrible Day of the Lord, a day of darknesse and dimnesse, a day of clowdes, and stormes before so iust a Iudge, so many accusers, for so haynous, voluntary, and continued crimes, it is possible for vs to escape vnpunished? Felix trembled when Paul preached of iudgement: and Lemnius reports of a young man of the Emperour Charles his Court, who for horreur of the execution hee was the next day to suffer, in one night became white, both in his head and beard. But could wee but restraints a little our thoughts, to the meditation of these fearefull Assises, it would stop our lewd courses (as the light from heauen did Saules) and make vs to cry out with him, Lord, what wilt thou that we doe? For alas, how will all our Gallants and Swaggerers behaue themselues in that perplexity? all our hypocrites & extortioners? all our drunkards and Adulterers, when the Iudge

Mat. 25. 26.

Math. 18. 6.

Math. 22. 13.

Act. 24. 26.

Lib. 2. de complex. cap. 20.

Act. 9. 6.

shall come in this terrible majestie, this to *fanne*, this to *purge*, this to *separate* the *corne* from the *chasse*, the *wheat* from the *tares*, the *Sheepe* from the *Goates*, without *pitty*, *pardon*, or *partiality*? which way will they beturne themselves? What *Apologies* will they make? whose helpe and counsell can they vse, in so desperate and suddaine an extremity? who? where? what thing can yeeld consolation? when the *Lord* once *bloweth* against them (as the *Prophet* speaketh) *with the fire of his wrath*? *Above* them (as *Anselme* describes it) an *angry Iudge*, ready to condemne them, *beneath*, a *gaping Chaos*, with *grisly fire* and *brimstone*, eternally to ingulfe them; on the *right hand*, their *sinnes* accusing; on the *left hand*, *ugly fiends* to dragge them to execution; within, a *gnawing conscience*; without, *loathsome companions*, the *world* burning, all *creatures amazed*, the last sentence thundred out in this dreadfull manner: *Goe yee cursed of my Father, into everlasting fire, prepared for the Diuel & his angels*. Vpon the pronouncing of which, what imagination can conceaue, or tongue of men and Angels expresse the ruthfull and dismall departing of the damned reprobates? *Parents*, from their *Children*, *Husbands* from their *Wiues*, *Brothers* and *Sisters* from each other, so to be sundred, that neuer *pitty*, or *comfort* may afterward be expected; this is that which should *sticke* closer to the *bravny hearts* of our carelesse worldlings, then *Ehuds dagger* did to *fat Eglons*: and awake them to looke about, whiles *space*, and *place* is granted. O my deare Christian

Ezech. 21. 31

Math. 25. 41.

Judg. 3. 21.

stian Brother, then thou shalt truly finde, that this is no Bugbeare, wherewith wee are threatned at this present: one *cup of cold water giuen*, one pleasure abandoned, one injury endured here in this world for *Christs sake*, but especially the *treasure of an unspotted conscience*, shall giue thee at that instant greater comfort, then all the dignities and delights of a thousand worlds. But thou supposest this farre off, and therefore the lesse regardest it. Senselesse, and inconsiderate as wee are! haue wee beene so often deluded, and yet discern not this last, and deadliest bait of that *old Serpent* the Divell? It is not for vs (I confesse) to knowe the *times and seasons, which the Father hath put in his owne power*: and therefore to particularize with some, that the ^a *Turkish Monarchy* shall haue its period, just 81. yeeres hence, and the *Papacy* 71. or with ^b others in like curiosity, that the *end of the world* shall fall, within the compasse of those doozen yeeres betweene 1688. and 1700. is more then my *Algorithme* findes *demonstration* for: yet if by a *cloud*, wee may conjecture of a *storme*, and by the *budding of a figge-tree*, that *Summer* is neere at hand, warrantable it is to teach at this present, which the *Apostle S. Iohn* did 1500. yeeres sithence, that *these are the last times*, which how much longer they are to last, neither the ^d *Angels*, nor any creature can exactly assure vs. *Ionas* had for the *Ninivites*, ^e yet *forty dayes*: but for ought we know, within *forty houres*, this time may come, when time shall be no more. For what *signes* thereof are mentioned in *Scripture*, which are not

Mar. 10. 42.

Act. 1. 7.

a Brightman
in c. 9. Apoc.
An. 1696. vltimus est terminus Turcici nominis.
b Napier prop. 14. c. 116.
Alsted. præc. Theol. cap. 16 ubi vid. plura de fine Mundi pag. 526.

c 1. Ioh. 2. 18.

d Mar. 24. 36.

e Cap. 3. 4.

2. Theff. 2. 8.

already fulfilled, or what summons haue beene omitted to warne vs to provide? *False Christs* were to come, and they haue beene discovered; *persecutions to arise*, and they haue beene endured; *Antichrist* to bee revealed, and behold, hee is conspicuous, with his *Locusts* and followers: *warres*, and *rumours* to trouble all the world, and they haue beene felt, and heard: *pestilence* and *famine*, *earth-quake*s, and *strange prodigies*; *false Prophets*, and *false brethren*, *increase of iniquity*, and *frozen-nesse of charity*, what man so simple that speaks not of, and daily almost complains not? Two signes onely remaine which can bee doubted of: The *preaching of the Gospel throughout the world*, and the *Conversion of the Jewes to Christianitie*. But the first (according to most Writers) was accomplished in the Apostles time. For *went not their sound out through all the earth*, & *their words vnto the ends of the world*? Rom. 10. 18. or at least now is, as *Io. Fredericus* (in a peculiar tract) hath shewed, by spreading the *Gospell* amongst the *East Indians*, and *Americans*. And for the latter, though *Chrysoſtome*, *Hilarie*, *Ambrose*, *Hierome*, and *Augustine*, with diuers of our *new Writers*, very probably collect, that before the end, there shall bee a *generall conversion* of the *Jewes*: yet *Calvin*, *Bucer*, and *Musculus*, with diuers others of good note, expound that *Israel of God*, Rom. 11. 26. (the onely place that intimates such a matter) either *allegorically*, of the *faithfull*, or of some persons, to bee *converted* in all ages of the *Jewish Nation*: All falling at length on *Origens uncertainty* in this point.

Vid. Parum.
in 1. cap. ad
Rom. Dub.
18.

Vid. Marlorat.
in Rom. 11.
26.

Quis autem sit iste omnis Israel: what all that *Israel* is, that shall be saued, Hee only knoweth, and his *Sonne* that saueth them. Small hope may therefore be grounded on such *ambiguities*. To these if wee further adde the Prophetic of *Rabbi Elias*, not disliked by most of the Ancients, and the *Cabala* of *Rabbi Isaac* on the first verse of *Genesis*, related by *Genebrard*, *Chronol. lib. 19.* which al drue at the period of 6000 yeares. By the *Septuagints*, *Iosephus*, *Eusebins*, *Augustines*, *Isidores*, and *Alphonsus* the *Astronomers* account; this date is out already. And according to the truer supputation of those that followe the *Hebrew text*, not far from finishing; the *times for the Elects sake being to bee shortned*. What is left therefore (B.) for vs, but to *watch*, and *be ready* (as our *Saviour* counselleth,) lest our *Master come*, and the *Bridegroome passe*, & this *day as a Theefe ouertake vs*, where wee are least prouided of it? *S. Hierome* professeth; that *whether he eate or drinke, or did any other thing*, this voice did alwaies sceme to trumpet in his eares, *Surgite mortui, & venite ad iudiciu*, arise you dead, and come to iudgement. And nothing can better vs more, then the remembrance of this like sentence, vttered by our *Saviour*: *Come, giue an account of thy Stewardship for thou mayest be no longer Steward*. Certainly there can bee in this case but two kindes of *deliuerings*; the first, *from our sinnes*, to a better *estate*; the second, *for our sinnes*, to an incensed Iudge. If the first befall thee, no happiness can be greater then thine; but if the second, without redresse thou shalt bee *cast into prison*: which

which is the last *circumstance* I before proposed, and will hasten by reason of the time briefly to conclude.

IO *And thou be cast into prison.* בית אסורא, saith the Syriack, *domum vincitorum*; to wit, by the Sergeant, to whom the *Iudge* deliuered thee. That which breeds here a scruple, is what this word *prison* should signifie. *Conueniunt similiter omnes* (saith *Bellarmino lib. 1. de Purgatorio, cap. 7.*) All *Interpreters* concur in this, that by this *prison* is meant *hell*: and thus farre he speaketh ingeniously. But marke the poore shifts of so great a *scholler*, to set vp his *Dagon* againe, that hath so often falne, before the *Arke of God*; hee is faine to rake *Hell* it selfe, to finde out *Purgatory*. For this hee goeth onward, *In quo tamen multa sunt mansiones; alia pro damnatis, alia pro his qui purgantur.* In this *hell* notwithstanding are many *mansions*, some for the *damned*, others for them which are to bee *purged*. But a more ample *mappe* of this place, wee haue in his *second booke* of *Purgatory*, and *Chap. 6.* where hauing rejected 7. *opinions*, concerning this *subterranean Geography*, the eighth he borroweth frō the *Schoolemen*, and seemeth to approue, that this *infernum*, or *hell*, is a place within the *bosome*, or *bowels of the earth*, divided (as the higher regions) into foure *parts*, whereof the lowest *sinke*, or *coale-house* is *hell*; next about that, *Purgatory*, then *Limbus infantum*, where children goe, that dye *unbaptized*; about all, *Limbus Patrum*, where the *Patriarkes* were faine to lodge, before *Christ's Passion*; but then were remoued, and the place

left

left empty. This scantling of time will not permit mee to examine all particulars, how our adversaries could come to so perfect notice of all these places, as also so *distinctly* to vnderstand, what *persons* are there to bee purged, and for what *sinnes*; how *griueous* the *punishment* is there inflicted, by *diuels*, in a *corporall fire*, how long it shall *endure*, what *suffrages*, *Masses*, or *indulgences* will *asswage* it, or *remoue* it, that the *soules* can neither *merit*, nor *demerit* in such a case, that they are *alwaies certaine* of their *eternall salvation*, and this to be firmly *beleueed* as an *article of faith*; It will aske (I say,) more time, then your patience can allowe mee: I will strike therefore at the roote, and so passe along. To make all this good vnto vs, *Bellarmino* produceth tenne places out of the old Testament, and so many more out of the New. To all which in generall I answer: First, out of *Bellarmino* himselfe in the last Chapter of his first booke of Purgatory: Where being vrged by *Peter Martyr*, and our men, that *Purgatory* is not found in Scripture, and therefore can bee no matter of *Faith*; hath nothing to say but this, *Ad primum ergo respondeo, Non est necesse vt Scriptura ubiq; omnia dicat. It is not necessary that the Scripture should every where mention all things, especially where it may be patched vp with Apostolicall traditions.* On which when *Bellarmino* also relyeth, for the prooffe of this *Ignis Fatuus*; what doth hee, but in effect (as *Iunius* well notes against him) ouerthrowe his Scripture forces: *Sith Traditions take no place, but where Scripture faileth,*

Vide Bellar.
ubi supra.

In eundem locum.

Lib. 4. de verbo Dei non scripto.
 Lib. 2. Epist. Libro 12.
 Deipnosop. Conuenit inter nos & aduersarios ex solo literalis sensu peti debere argumenta effisacia.
 Bellar. l. 3. de verb. Dei, c. 3.
 Lib. 1. de purgar. c. 7.

Psal. 110. 1.

Mat. 1. 25.

faileth, by his owne doctrine in his first generall Controversie. But as that lunaticke *Thrasylaus* mentioned by *Horace*, and *Athenaus*, thought all the ships to bee his owne, that arriued in the *Haven at Athens*: so wheresoeuer there is fire doubtfully mentioned of in *Scripture*, our Adversaries straight convey it, to heate *Purgatory kitchen*. Secondly, I answer in particular, to the words of my *Text*, which he especially buildeth vpon. First, that they are *symbolicall* (as himselfe confesseth) and therefore according to *Aquinas* and their owne *Schooles*, proue nothing. Secondly, whereas this particle *untill*, may seeme to enforce a *deliuerance* from this *prison*, and so by some shew of consequence, their *Purgatory*, the argument being thus framed: *Thou shalt not come out, untill thou hast paid the vttermost farthing; therefore, afterward thou mayst come out*. *Saint Augustine* (as he acknowledgeth) instanceth against this, both by that place of the *Psalmist*, *Sit thou on my right hand, untill I make thine enemies thy foot-stoole*; as also in that of the *Evangelist*, *Ioseph knewe not Mary, untill shee had brought forth her first begotten*. Where the first implyeth not, that after *Christ's* enemies were subdued, hee should sit on *Gods* right hand no longer; nor the latter helpeth the inference of *Heluidius*, that after our *Saviours* birth, *Ioseph* knewe his wife. *Saint Augustine* therefore concludeth, that *donec* in this place signifieth, *non finem pœnae, sed continuationem miserix*: not an end of paine, but the continuance of misery; *Semper solues* (saith *Hugo* out of *Remigius*) & *nunquam persolues*.

solues. Thou shalt ever be *paying*, yet never *satisfie*. Which exposition *Calvin*, and *Bucer*, and *Musculus* doe not only embrace: but *Anselme*, and *Beda*, *Thomas*, and *Gorram*, *Ammonius*, and *Avendano*, *Maldonate*, and *Iansenius*, with I know not how many of their owne consorts. But *Bellarmino* vrgeth this farther, and therefore we must farther follow him. *Exempla B. Augustini non satisfaciunt* (saith hee) *S. Augustines* examples, or instances satisfy not. For in the first; *Sit thou on my right hand, untill I make thy enemies thy footstoole*; although I cannot inferre, therefore afterward *Christ* shall not sit on *Gods* right hand; yet this is a necessary consequence, therefore there shall a time come, when *Christs* enemies shall bee made his footstoole. So in the second, *he knew her not, untill she had brought forth*. Though I cannot gather, therefore he knew her afterward, yet this I may argue, therefore she was to bring forth. And no other is the consequent in this place, *thou shalt not come out, untill thou hast paid the utmost farthing*. Therefore there shall be a time, when the utmost farthing shall bee paid. But to this utmost straine of *Bellarmines* Sophistrie, a meane *Logician* may easily answer; that all this concludeth but a necessity of the thing to be done, not a possibility of the party to be able to doe it. *Ostendit debitum solvendum* (which I take to be the meaning of *Piscators* answer) *non debitorē solvendo*: If it argue the debt to be paid; it enricheth not the debtor to bee able to pay it. So that by equipollency it falleth to be such a connexiue proposition: *If thou pay the utmost*

ubi supra.

In 26. ver. 5.
cap. Math.

most

most farthing, then thou maist be deliuered; which I deny any man can ever pay (hauing, by offending an infinite God, deserved an infinite punishment) and therefore must alwaies ly by it. For if some paines may satisfie Gods Iustice in *Purgatory*, for a small offence; should not greater paines proportionably in *hell*, doe the like for a greater offence, and so by consequence, the devils themselves (which was *Origens* error) in time might be freed? The *Fathers* father not (howsoever *Bellarmino* marshall them) this glowing, and locall *Purgatory*; but rightly vnderstood, are as farre from it as it from truth. For they make it not a *hot-house* for the soules of the elect, farmed by the *Pope* to the *Deuill* at a yeerely racke rent: but *abditā quadam receptacula* (as *Lombard* hath rightly deliuered out of ancient learning) certaine unknowne places of repose, where purged at their dissolution from the body, by vertue of *Christs* passion, they rest from their labours in expectation of the complement of that joy, which they shall receiue together with the body, at the reuniting againe, in the generall resurrection: wherefore *Saint Augustine* concludeth, *Non est ullus ulli locus medius; ut possit esse nisi cum diablo, qui non est cum Christo*. Iust therefore as some Geographers, for proouing of a blacke rocke many hundred miles about, directly vnder the *North pole*, send vs to *Gyraldus Cambrensis*; hee to a *Priest* of *Norway*; the *Priest* to an *Oxford Magician*, who was carried thither to see it by the *Deuill*, if wee will beleue the narration: So the best proofes of our adversaries for their *Subterranean*

4. sent. dist.
45.

Lib. de peccat.
Merit. et Remiss.
cap. 28.
Vid. Tabulam
Mercat. uniuers.

nean Purgatory, come by many deductions; from the same *Author*; as it appeareth by the divers *apparitions* they so confidently alleage for it. But we taking *parabolically* this *prison*; for no better place then *Hell*, may resolute without difficulty on this position,

That the wicked shall be turned vnto Hell, and all the people that forget God.

II I take it in the words of the *Prophet*, *Psal.* 7.19. to cut off all occasion of farther prooffe. The *use* is a terrour to carelesse worldlings, that runne the *broad way* spoken of by our *Saviour*, and never marke where it leadeth. Come on therefore, thou inconsiderate and retchlesse *Christian*, and looke before thou leapest, and if thou wilt needs to this prison, see thy entertainment. Horrible (out of doubt) was that *storme* of *fire* and *brimstone*, which consumed *Sodome*, and the *Cities* of the *Plaine*. And fearefull was that *seventh plague* of *Egypt*, *Thunder*, and *Haile*, and *Lightning* running vpon the *ground*. And inferiour to neither, was that prodigious death of *Corah*, *Dathan*, and *Abiram*, when the earth opened her iawes, and *swallowed them aliue* into the pit with all their *goods* and *families*: but these are but a *preface*, a *spark*, a *drop*, a *nothing* to the everlasting *tortures* of Gods extremest vengeance. Never eye hath scene, nor care hath heard, nor heart of man hath conceiued the infinite bitternesse of these *last vials of wrath*. A *bottomlesse dungeon*, a *lake* of Gods *wrath*, a *poole* of *fire* and *brimstone*, a *gastly* *ἄδης*, *ἕβρη*, *ἰνερπυρ*, *pitchy mists*, *deadly fogges*.
hideous

Gen. 19. 13.

Exod. 9. 23.

Num. 16.

hideous confusion, chaines of utter darknesse. Tophet prepared of old, deepe, and large, burning with fire, and much wood, and the breath of the Lord kindling it as a river of brimstone. These very names of this Prison, mentioned in Scripture, should daunt, and amazethe most presumptuous worldling, that by altering of his course of life, hee might avoide the thing it selfe. Of which, should I but farther relate the fearefull descriptions, frequent in Fathers, and Schoolemen, (wherein all notwithstanding come too short) I should not so much racke your patience with horrour, by reason of mine owne insufficiency, as abuse it with prolixitie, by going beyond my time. O God! to depart from thee, to accompany the Devill and his angels, to bee excluded from heauen, into everlasting fire, alwaies scorched, and never consumed; ever dying, and never dissolved; sinking eternally, and never come vnto the bottome; weeping, gnashing, freezing, frying, without the least drop of hope, or hope of pity; I quake, and stop, and dare to go no farther. O indignation of the Almighty, fall not upon vs: for our flesh trembleth for feare of thee, & we are afraid of thy terrible iudgements. Wee acknowledge our lightest offences, to deserue thy eternall anger, and this prison to be due for our dayly transgressions: but spare vs, good Lord, for thy Sonne, who spared'st not thy Sonne for vs: let not the thought of our last end be so the last end of our thought, that by forgetting thy iustice, we neglect thy service, & presume in the least sinnes, to offend thy infinite Maiesty. Heare vs, good Lord, for thy

Church,

Church, and thy Church for thy Sonne, and
thy Sonne, for both; to whom with thee,
and the holy Ghost, three persons and
one God, be ascribed all honour,
power, and dominion, both
now and evermore.

A M E N.



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A
CHRISTIANS
FREE-WILL
OFFERING.

AS IT WAS DELIVERED
IN A SERMON ON
Christmässe day, at Christ-
Church in *Oxford*.

By I O H N P R I D E A V X, Doctor of
Divinity, *Regius Professor*, and Rector
of *Exeter Colledge*.



OXFORD,

Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

CHRISTIAN
FIREWELL
OFFERING

AS IT WAS DELIVERED
IN A SERMON ON

(The text is faint and illegible)

By JOHN PRIDMORE, Doctor of
(The text is faint and illegible)



LONDON,

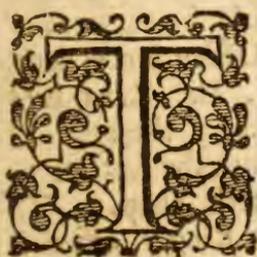
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A
CHRISTIAN S
FREE-WILL
OFFERING.

AS IT WAS DELIVERED
IN A SERMON ON
Christmasse day, at Christ-
Church in Oxford.

P S A L M E I I O. 3.

*In the day of thy Power shall the people offer thee
free-will Offerings with an holy worship; the dew of
thy birth is of the wombe of the Morning.*



His Psalme is an evident *pro-
phcy* of our *Saviour Christ*,
our *Saviour* himselve s^o inter-
preting it, *Mat. 22. Marke*
12. and Luke 20. Some
Iewes would make it to bee
Eliezers gratulation for his
master *Abrahams* victory a-
gainst the five Kings, *Gen. 14.* Others, *Dauids*
thankesgiuing for his escaping *Saul*, & setling in the
kingdome. But the wiser *Rabbins* referre it no o-
therwise then we doe, to the *Messias* alone, (as *Lyra*

on this Psalme noteth;) and that *Calvin* ever went about to wrest, or apply it to *David*, is a malicious slander of *Hunnius* and *Gesner*, as *Pareus* sheweth at large, in his second booke *Calvini orthodoxi*, cap. 41. Now this Prophecy fore-describeth, first, the calling of the *Messias* to the office of the Mediatorship, both *Kingly* and *Priestly*, in the foure first verses: and secondly, the administration of his *Kingly Office* in the three following verses to the end of the Psalme. His calling to this *Kingly office*, is solemnized first by a *Commission*: Secondly, by a *promise*. The *Commission* graceth him first with *Title*, my Lord; secondly, with *Peace*, Sit thou on my right hand. The *Promise* assureth Him first of the crushing and trampling of his enemies *under foot*: in the residue of the first verse. Then, of the generall spreading of the *Gospell* from *whence*; and among *whom*; verse 2. Lastly, of the condition of the beleeuers, who should be *willing* in their *offerings*, *holy* in their *worship*, innumerable for their *multitude*, verse 3. The *Priestly Office* succeedeth, confirmed, first, by an oath, The *Lord hath sworne*: and farther illustrated by the type of *Melchisedech*, verse 4, on which the Author to the *Hebrewes* at large commenteth, chap. 7. To this the administration of his *Kingly office* is annexed; and farther amplified, first, by the successfull onset, The *Lord shall wound Kings*; *indge the Heathen*, fill places with dead bodies, smite in *under the heads of divers Countreies*, verse 5. 6. Then by his triumphant victory in *lifting* vp the

Head to raigne, after he had passed the *brooke* of all tribulations and *crosses*, with resolute *expedition* according to his *Fathers* appointment, versed the last. Thus we haue the generall view of the whole Psalme, which (according to *Cassiodore*) is the absolute *summe* and comprisall of the *Messias* doings & *suffrings*, manifested at large in the Old & New Testament, so that this third verse falleth out to be a particular *touch* of the *Beleeuers* application; the former exhibiting the *Kings Due*, this the *Subiects Duty*:

Totum hic summam dicitur, quicquid in utroque Testamento continetur.

[1. Of the time,] In the day of thy Power.

In which may it please you to obserue the circumstances,

[1. Devotion,] The people shall offer thee free-will offerings with an holy Worship.
 [2. of the Persons] amplified by their
 [2. Hidden increase and innumerable multitude, The dew of thy Birth is of the Wombe of the Morning.

The first may bee referred to the solemnity of this Time: the second may minde vs of our duties in celebrating this *Times* solemnity. The third may rest as a *comfort* to the afflicted Church, whose lot though it sometimes fall as a *Lilly* among *Thornes*, or as a *Lodge* in a *Garden* of *Cucumbers*, or as a *besieged City*: Yet it will prooue at length to bee a goodly heritage, through the *good will* of him that dwelt in the *Bush*, who shall water her *Furrowes* with the dew

Esay 1.8.

Deut. 23.16

of heauen, & lead her forth by the rivers of comfort.

The points therefore I am to stand vpon, may be reduced

- | | | |
|--------------------------|---|---|
| to these three
heads, | } | 1. The <i>Incarnation of Christ.</i> |
| | } | 2. The <i>duty of Christians.</i> |
| | } | 3. The <i>hidden and fruitfull propagation of the Church of Christ.</i> |

Which may bee connected thus for our better memory, and more ready practice. The *Sonne of God* (as vpon this day of his *Power*) manifested himselfe in our *flesh* for our Redemption: therefore let vs offer vnto him freewill-offerings with an holy *worship*, that so amongst vs the multitude of the *faithfull* may increase, as the numberlesse *dropes* of dew from the mornings wombe. Of which high mysteries if my discourse come short (as needs it must) of your expectation, I trust, my knowne distractions in another kinde, and small time allotted for a businesse of this consequence may be in stead of an apologie. That which shall be now defectiue in mee, may be made vp hereafter (when God shall giue leaue) by *him whose *turne* in a case of necessity I now supply. For the present, I shall bee forced from my wonted method of *Doctrines* and *Vses*, to propose what I haue to say by way of *explication* and *application*, which experience will teach a man to bee the readiest course, though both in effect come to one. First then, of the *Incarnation of Christ* manifested to the

Dr Godwin
the Reverend
Deane of
Christ-
church.

the world, especially vpon *this day*, and here fore-
told in generall in these words of my Text, *In the*
day of thy power.]

2. The exception that may here bee taken to
the reading (which is according to the most
common *Translation* of our *Church Bookes*,) will
prooue vpon scanning to bee nothing materiall.
The originall indeed hath it in this order, as our
last Translation sets it : *Thy people shall bee willing*
in the day of thy Power. But no man (I trust) will be
so Criticall, to put any great difference betwixt,
In the day of thy power shall thy people offer thee free
will offrings; and *The people shall bee willing in the*
day of thy Power. *In the day of thy strength,* saith the
vulgar: of thy force and valour, say *Tremellius*
and *Iunius* : Of the *Assemblies*, say they of *Gene-*
ua: of the *Armies* (saith *Munster*;) at such times
as thou shalt bring thy bands and joyne battell, as
Vatablus, *Castalio*, and the *Chaldy Paraphrase* haue
it. All which the originall *ביום חילך* may beare
without any straying. Now the better to ga-
ther the meaning, wee are to consider, that
• *Divines* doe mention a *fourfold coming* of
Christ: the first in the flesh; And the *Word* was
made flesh, *John. 1. 14.* The second, into the hearts
of the faithfull; *Behold, I stand at the doore and*
knocke; if any heare my voice and open the doore, I
will come in to him and suppe with him, *Revel. 3. 20*
The third, at the houre of every mans death:
Watch yee therefore, for yee know not when the Ma-
ster of the house cometh, *Mar. 13. 35.* The fourth, at
the vniversall and dreadfull day of *Iudgement:* For

In die virtu-
tis, fortitudi-
nis, exercitus.

vid. Pelbart.
Ros. Theolog.
lib. 3.
Altenstaig.
ver. Advetus.
Hospiunum
de Orig. Festo-
rum Christia.
pa. 13 r.

Legenda aurea
in principio.

The Church
read it for one
of the Psalms
appointed for
Evening prai-
er for this day

3. Sept. d. 1.

a Gen. 14.

b Deut. 18.

c Iosh. 5. 13.

שר צבא

דבר

d Job. 19.

e Chap. 7.

f Chap. 3.

g Dan. 8. 13.

פלמרוני

then shall yee see the Sonne of man come in a cloud, with power and great glory, Luk. 21. 27. In reference to these foure commings of Christ; the Church by a laudable custome, hath anciently celebrated the foure *Sundayes*, immediatly going before the feast of the *Nativity*; by the name of *Advent-Sundayes*, that prepared before-hand, with the due meditation of so inestimable a benefit, wee might solemnize the *Nativity*, with the greater triumph. Which here to bee meant *certainely* (though not *anely*) by the *day of power*, may be easily gathered by the former verse: For when began the root of *Iesse* apparantly to sprout, or the *rod of power* to be sent from *Sion*, among the middest of the *Gentiles*, *Christs* enemies, but at the breaking downe of the partition wall, published first in *Ierusalem*, and from thence to all the world, by the *Apostles* preaching? All which notwithstanding (saith *Lumbard*) had grounde and beginning from the comming of our Saviour in the flesh. Whence wee are to conceaue somewhat more to bee meant by the *day of Christs power*, then by power in it selfe, considered without this adjunct of *day*. His *power* indeed from the beginning was ever sufficiently manifested by the *Creation* of the world, preserving of the *Church*; conversing with the *Patriarkes*, entring into league with *Abraham* and *Isaac*; wrestling with *Iacob*, leading his people through the *Wildernesse*, (hee being a *Moseses* b *great Prophet*, c *Iosua's* Captain of the Host of the Lord, *Iob's* d *למרוני*, e *Esayes Immanuel*, f *Zacharie's* *Ioshua*, g *Daniels Palmoni*, as here *Dauids* ארורי whom

whom all the *Types* and *Sacrifices* of the Law had reference; and therefore in *Iury* must needs be well knowne, whose name was so great in *Israel*:) Yet to vs, to vs (I say) the *Gentiles* that sate in darke-nesse, and in the shadowe of death; the manifesta-tion of this power never appeared; before this *fulnesse* of time, this *acceptable yeere*, this day of *Christs* power springing from on high had visi-ted vs, as it is fully, though shortly here set downe (saith *Cassiodore*) in the doctrine of the *Incarna-tion*.

Plenè & bre-
vitèr delincar-
natione.

3. In which, for the farther enlarging of our meditations, as this time occasioneth, wee may obserue first, the *conception*, secondly, the *nativity* of our *Saviour*; his *conception* shewes him to bee the *Sonne of God*; his *Nativity* the *Sonne of man*; another manner of conceiuing could not haue beene voyd of sinne, another kinde of birth had called his *Manhood* in question. In this con-ception wee shall most profitably enquire, First, *who* tooke our nature vpon him: Secondly, *how*: Thirdly, by *what efficient* it was immediately brought to passe. *Who*: the *second person* in the *Trinity*, *Iohn. 1. 14. The Word was made flesh and dwelt among vs.* That the *Incarnation* was most agreeable to the *second person* in the *Trinity*, the *Schoolemen* labour to shew: First, out of the *prop-erties* attributed to him in *Scripture*; (and if I may so translate their terme *appropriata*;) Second-ly, out of his *approprieties*. The *properties* are foure. First, hee is called the *Sonne*: and who so fit as the *Heire* to fetch home the lost *Prodigals*, and

h In 3. Sent.
d. 1.

Heb. x.

and make them *cobehres* with him. Secondly, he is termed the *Word*, as readiest at all assayes to *declare* his *Fathers* will, preach his Law, Psalm. 2. & manifest his name: Ioh. 17. Thirdly, in that hee is the *expresse image* of his *Fathers* person, who could more conveniently restore the image of God which was decayed in vs. Lastly, the *Mediatourship*, best sorted with the middle person in the *Trinity*, to take our nature, and to become a meane for reconciling vs with *God*. The *Approprieties* which are also foure, *Wisedomes*, *Strength*, *Equality*, *Pulchritude*, (observed by Saint *Augustine* and *Hilary* to bee attributed to the *Sonne*,) doe further cleare the conveniency of his *Incarnation*. The *Wisedomes* of God was fittest to restore the things that were made in *Wisedomes*, Psalm. 104. The *strength* of his arme, to triumph over *Hell* and *Death*: *True Equality*, to rectifie them who ambitiously had lost themselves by affecting to bee as *Gods*: and *beauty* to couer their *deformities*, whose gayest flourish is but as a *menstruous* garment. The *Father* could not so conveniently haue assumed mans nature, by reason of his internall attribute of *innascibility*: and leaft there should haue beene two *Sonnes* in the *Trinitie*. Neither could this haue beene performed by the Holy Ghost, without the communicating of the name of the *Sonne* (saith *Lumbard*) to moe persons then one. Thus the *Schoolemen* had leasure to contract that which the *Fathers* by subtil search in this point had *hammered* out against the old *Heretiques*, who now beginning to

Turrecrema.
Dom. 1. Adv.
uent. 4. 3.

reviue

reviue againe in our new *Arrians* and *Samosatenians*, it stands vs vpon to bee catechized in these (otherwise needlesse) *subtilties*, that some may alwayes stand in the gappe, and the truth bee not wronged by our slight and negligent maintaining of it.

4. It appeareth by that which hath beene briefly touched, *who* tooke our nature vpon him. It will be harder to expresse that which followeth, the manner, how? for who shall *declare* his *generation*? *Esay* 53. In the *assumption* of our flesh (saith *Bernard*) *three mixtures*, the omnipotent Majestie of God made so *admirably* singular, and singularly admirable, that the like were neuer done, or ever shall bee vpon the earth. For there were married, as it were, and linked together *Deus & homo, Virgo & Mater, Fides & cor humanum*, God and Man; a Mayde and a Mother; Faith and mans heart: every word in this point involving a *mystery*; and *noveltie*, or *misplacing* of a *phrase* in the *jealousie* of carefull *Antiquitie*, hath beene censured for an *heresie*. For they ever warily affirmed the *humane* nature to be *assumed*, but the *Divine* to be *united*. They constantly maintained the distinction and integrity of both natures against *Eutyches confusion*; *united* notwithstanding in one and the same person, against *Nestorius distraction*. This person the *Schoolemen* more nicely pronounce to bee one, not by that incomprehensible *unitie* which excludeth all *multitude* or *multiplicitie*: for that belongeth onely to the *persons* in the *Deity*: but by an *union* which

requires

In vigilia
Natalis Do-
mini.

Alex. ab Ha-
les. Sum. The-
ol. part. 3. 2. 7.
m. 1. art. 1.

In 3. sent. d. 6.
q. 3.

a Lib. 5. ca. 10.

b Lib. de recta
fidei Confess.

c In Symbol.

d Ep. 99.

e In 3. sen. d. 1.

f Peri Archon.

lib. 2. cap. 6.

g Orat. in Na-
ravit.

h Ortho. fid.

lib. 3. cap. 11.

i Ibid. l. 3. c. 5.

k In vigil.

Natal. serm. 3.

l De Trinitat.

l. 1. 3. cap. 17.

m In 3. sent.

dist. 1.

Lib. 3. de In-
carnat. cap. 8.

requires a *composition*, not *huius ex his*, (as *Durand* speaketh) but *huius ad hoc*; not a framing of a third thing out of divers parts vnited; for so the *Godhead* and the *manhood* must not bee said to *concurrere* as parts for the making vp of this *person*, but such an adjoyning of the things *vnited* the one vnto the other, that the natures remaying *distinct* (as *Agatho* rightly teacheth) and all their *properties* and *operations*, the *subsistence* notwithstanding is but one, and in this case (according to *Athanasius*) one, not by the *conversion* of the *Godhead* into *flesh*, but by taking the *manhood* into *God*. The *Fathers* haue much laboured to expresse this popularly. *Iustine Martyr* and *Athanasius* bring the similitude of the *Soule* and *body*. *Saint Augustine* and *Scotus* of two *accidental* formes in one *subiect*, as of the same man, who is both a *Lawyer* and *Physitian*. *Origen*, *Basil*, and *Damascene* of a piece of *glowing Iron* to which the *fire* is incorporated: and this is best approued by *Brentius*, and *Kemnitius*. *Damascene* againe and *Bernard* compare the *mystery* of the *Incarnation* with that of the *Trinitie*; that as there we beleue three *persons* in one nature: so here we should acknowledge three natures, of *flesh*, *Soule*, and *Deitie* (as *Saint Augustine* speaketh) in one *person*. But the most expressiue is that of a *tree* and a *Siens* ingrafted to it, which becommeth one with the *stocke*, yet retaineth it's owne nature and *fruite*. Thus *Aquinas*, *Bonaventure*, and with them most of our *orthodoxe* writers: all which notwithstanding (as *Bellarmino*

in this point truly sheweth) come short of the thing. Wherein our *Lutherans* are farthest out, by grounding the *hypostaticall Union* on the transfusion of the proprieties from one nature into another, and not (as they ought to doe) on the communication of the subsistence from the *Deity* to the *Manhood*. This only is sufficient to make good these harder speeches in appearance. God hath purchased the Church with his owne blood, *Acts 20. 21*. And where the Sonne of man being vpon earth, is affirmed to be in *Heaven*, *Ioh. 3. 13*. for subiects of a looser composition afford in a manner the like *Synechdochicall* *pradications* in the concrete (to speake with *Logicians*) not the abstract. So a *Philosopher* dyeth (saith *Saint Augustine*) but not *Philosophy*; in his 89. Epistle. The *Man Christ* is every where, but not the *manhood*; and with these generalities wee rest informed of the manner of this conception. The efficient succeedeth, which is the Holy *Ghost*; *Matthew 1. 20*. Much remaineth to be spoken, and the time weareth: I can but touch therefore at matters, and so away. The action of the Incarnation being *opus ad extra*, or externall, belongeth (as you know by a receiued rule in *Divinity*) to all the three persons in the *Trinity*, though it bee *terminatiuely* in the Sonne (as the *Schooles* speake) and appropriated here to the Holy *Ghost*: To the Holy *Ghost* (saith *Saint Augustine*) by reason he is the conveier and distributer of all the boundlesse graces and mercies, that flow to vs from the *Deity*, among which, a greater then this of the *Incarnation* can-

not

Vid. Turre-
crem. in vigil.
Nat. Do. II.
94.

not be conceiued. Some haue laboured to open this more plainly by this obvious comparison: Three *sisters* (say they) concurre to the weauing of one *seamlesse coat*, which the *Second* onely weareth, and the third immediatly *setteth* on: So mans nature was assumed onely by the *Sonne*, vnited by the *Holy Ghost*, though wrought by all three. But in such *profundities* it is dangerous ventring farther then the text inlightens vs. This we haue expressed by an *Angell* concerning the secret of this conception: *The Holy Ghost shall come upon thee*] as for a worke that goeth beyond all substitution of any created Excellency. *And the power of the most high shall overshadow thee*] either as a shelter to free the sacred *Embrio*, from originall infection, to which *Adam's* flesh was liable, and *actnate* it in the wombe by an vnconceivable operation; or as a cloud to *overshadow* it from our *ambitious prying* (as *Calvin* and *Stella* take it) who neglecting and loathing that wee are bound to learne, will endanger our selues with the *Bethshemites* to looke too farre into the Arke.

Luke. I. 35.

1 Sam. 6.

5 Thus farre of the Conception of our Saviour, being the dawning (as it were) of the *day* of his *power*, which hath brought vs to the *Nativity*, wherein this *Sunne* of *Righteousnesse* appears aboue the *Horriſon*. Here the natiuity must be said to be (with *Damascene* and *Aquinas*) of the *person*, and not of the humane *nature*, as some will speake vnadvisedly. For the humane nature is onely the *terme* of this action, the *Person* the *subject*: who was borne of a *Virgin*, that yet ever remained

a *Vir-*

Lib. 3. part. 3.
q. 35. art. 1.

Actiões sunt
suppositorum,
non natura-
rum.

a *Virgin*, (howsoever *Helvidius* dream't the contrary;) and that by opening the wombe, not *utero clauso*, as the *Papists* imagine, to make way for their *poeticall transubstantiation*: (for not the bearing of a childe, but the *knowing* before of a man is opposite onely to virginity) as true philosophy and sence might teach them. Now in this blessed Nativity of this Virgins sonne, wee are briefly to take notice of these *four* circumstances; the *time* the *place*, the *manner*; the *manifestation*. For the time we need not trouble our selues with the differences of *Chronologers*, *Hebrew* and *Greek*, *Greeke* and *Latine*, *old* and *new*, wherein, two scarce meet in one reckoning, either for the *yeere* or *moneth*, much lesse for the *day*, as diuers haue laboriously shewed: but rest our selues on the generall certainties which the Scripture affords vs. When the *scepter* therefore was departed from *Iudah* (according to *Iacobs* prophecie, *Gen. 49.*) when the *first Temple* was destroyed and the *second* was yet standing, foretold by *Zacharie* and *Aggai*, vnder the *last Monarch*, in the last of *Daniel's weekes*, which some would haue to end precisely at *Christs passion*; others, at the overthrow of *Ierusalem* by *Titus* and *Vespasian*; *Origen*, *Driedo*, *Iansenius*, and *Melancthon*, at his *Nativity*, when the *Romanes* out of their *Sybill*s, *Herod* frō the *Iewes*, the *Iewes* out of their *Prophets*, the *Easterlings* from *Balaam's starre*, were so possessed with expectation of such a King to be borne, that it was not the question of the *Iewes* alone, but the inquisition almost of all the world, *Who art thou? Art thou Elias?*

Maria virgo ante partum, in partu, post partum erat porta clausa. Augu. ex Ezech. 44. vid. Turrecrem. in vigil. nar. Dom. 9. 3.

Vid. Sleidan. de 4. Imper. lib. 1. -- Genebrard. l. 1. Chronolog.

Hug. 2. 70.

Vid. Willet in Daniel pag. 295. Iohn. 1.

Gal. 4. 4.

Mich. 5. 2.

Hieronym. in
2. Matth.

Luke 2.

Psal. 22. 6.
Esay. 53. 2.

lias: Art thou that Prophet? Art thou hee that should come, or doe wee looke for another? Then in this fulnesse of time appeared the morning of the day of His power, wherein the seede of the Woman advanced forward to breake the serpents head. The place which Hee honoured with His birth, was not ruling Rome, or glorious Ierusalem, but little Bethlem, little in comparison of many thousands of Iudab. There was another Bethlem in Galilee, neere Nazareth, where Ioseph and the Blessed Virgin great with childe then dwelt, but all the world must bee taxed by Augustus that ruled all, to occasion a removall of this holy couple, that so prophecies might be accomplished by Gods secret hand, that guideth the projects of the greatest, and Statesmen vnwittingly bring to passe what he had before determined. That which politique Augustus and cruell Herod never dreamt of, and the proud Scribes and Pharisees would haue held madnesse to haue noted poore Ioseph and Mary for, King David foresaw in the Spirit, and truely gaue notice of it: Psal. 132. Loe, we haue heard of it at Ephrata, and found it in the fields of the wood. And where could this bread of life bee more conveniently borne (saith Gregory) then at Bethlem, which is by interpretation the house of bread? in a little towne and hovell, to shew the vanity of pompous and luxurious buildings: as a pilgrim in an Inne and Stable, to minde vs of our condition in this life, from whence he came to reduce vs to the many mansions of his Father. Thirdly, the manner of his birth was so meane; that the Scripture might

might

might be fulfilled, that from the bottome of humility, hee might the more gloriously ascend to the top of power: that the great ones of this world may bee hence lessoned *not to swell* in such outward vanities, and disdain their poore brethren. That the difference might bee the more conspicuous and apparent betwixt his *First* and his *Second* comming, and to teach vs to expect our *portions* and *dividends*, not here, where he had nothing, but hereafter, where in all abundance hee hath provided for vs. Last of all, the *manifestation of this gloriously-meane* Nativity, was so disposed of by the Fathers providence, that though the most neglected it, *all* notwithstanding had that notice, which might leaue them vnexcusable. The *Shepherds in the fields*, and the wise-men of the East, *Jews and Gentiles*, *Herod* and all *Ierusalem* were troubled at it, *King and Subiects*; *Bethlem* and all those coasts were filled by the relation of the *Shepherds, Towne and Countrey*. In the Temple aged *Simeon* and *Anna* spake to all that looked for redemption in *Ierusalem*, *men and women*. And it is worth the noting, to consider how it pleased God to vary the manner of this manifestation, and to fit it according to mens divers conditions and capacities. The *Easterne Astronomers* shall haue directions from a *Starre*, *Herod* a *stranger* from *strangers*, the *Priests* and *Scribes* from the *Prophets* wherein they were best *studied*, holy *Simeon* and *Anna* in the midst of their *devotions*, had a *Revelation* from the holy *Ghost*, which best fitted them. But the ruder *Shepherds*

Luke 2.

had the plainest message both by word and tokens, as being vnfittest to beleeue, or to bee beleeued without vncontroleable evidence.

6 I need to hold you no longer in the point of the *Incarnation*, so wonderfully foretold, so precisely effected, so plainly manifested in this day of the *Lords power*, which here our Prophet speaketh of: the application now should follow of all the circumstances, if I thought your godly meditations in this behalfe had not prevented mee. And yet (I know nothow) *Knowledge* and *Devotion* are sometimes so farre fundred and estranged, that the farther wee wade in the one (without the especiall operation of Gods Spirit) the lesse wee respect the other. A man would haue thought the *Iewes* had had faire warnings enough of this *day of this power*, to haue daunted them at least from such violent *oppositions*, and *persecutions*; and we are hot vpon the *Scribes* and *Phariseses*, as they were vpon their Ancestours, *Mathi. 23.* If wee had beene in their daies, and case, we would haue hastened with the *Shepheards*, followed the *Starre* with the *Wise-men*, beene at *Bethlem*, spent our dearest bloud, to convey the *Childe* with his *Mother* from *Herods* tyranny; told the *Scribes* and *Priests* to their teeth, that they were *Serpents* and *Vipers*. Thus wee crackle what wee would haue done, in a wandring kinde of speculation; but from performing at homewhat we should doe, the very same temptation now hindreth vs, which then inueigled, and overthrew the *Scribes* and *Phariseses*. *S^t Augustine*

stine, in his tenth booke *de Civitate Dei*, and 29. chapter, indeavouring to expresse the cause why *Porphyrie* and the rest of the *Platoniques*, should be so averse from *Christianity*, seeing they beleevd in their owne *Philosophy*, things of as great *impossibility*, falleth at length vpon this issue; *Huic veritati ut possis acquiescere, humilitate opus erat, quae cervici vestra difficilimè persuaderi potest.* For the receiuing of the *Christian Truth*, *humility* must be a preparatiue; but that you hold a yoake too vneasy for your neckes. Vpon which hee presseth them farther: You can beleeu (saith he) *Porphyrie* in his booke *de regressu anime*; and *Plato* shall haue credit in his assertions, that the *World*, and *Sunne*, and *Moone* are *living creatures*, and haue *soules*: but when *Christians* tell you of a *Resurrection*, you straight forget your *selues*, and your owne *Tenents*. But what is the cause of this diversity? No other surely so apparent as this; *Christus humilitate venit, & vos superbi estis: Christ came humbly into the World, and you are proud.* This was also the very *stumbling blocke* of the *Jewes*: They were so fastned to the earth, and to the conceit of an *externall Monarchy* here below, that it could never bee beaten into their braines but their *Messias* should bee an *earthly Conquerour*, who should advance his followers to bee *Magnifico's*, and *Rulers* over all the earth: This conceite seemed also to haue possessed *Zebedees children*, and therefore their *mother* must put in for a *promise* of places liketo bee about our *Saviour* in his *expected temporall Kingdome*; and the *Disciples*

Acts 1. 6.

after the Resurrection, were casting about some such matter: *Lord, wilt thou at this time restore the Kingdome to Israel?* So naturall a thing it is for flesh and bloud to plot for somewhat, especially how to become *great* here, howsoever it lose by the bargaine hereafter. Thus we can obserue, (B.) and reprocue in others, but yet goe on to practise it our selues, as though our *estate* and *case* were of a different nature; otherwise why cannot a *little* content vs, who shew our selues in the managing of that *we haue*, to be worthy of *nothing*? or why should a meane estate bee the subiect of scorne, sithence our *Saviours* choyce hath thus graced it in the *day of his power*, but that (as *Saint Augustine* hath it) *He was humble; but we are proud?* Should it not make vs tremble, to cloath our selues with the *Fleece*, and not feed the *Flocke*? make it dainty to trouble our selues with winning soules, which *Christ* hath purchased with his dearest bloud? plot more for a *poore preferment* here, then for a *Kingdome* hereafter? take the purple robe vpon vs, but turne off the *Crosse*, to be vndergone by any *Simon of Cyrene*, whom wee happen vpon in the *way*, but that (as *S. Austin* hath hit the right veine) our pride looks as *scue vpon our Masters humility*? It is this *statelinese* that makes vs vnlike our *Saviour*, and all his true *Disciples*, that haue followed him, and gone before vs. For to speake nothing of the *Fathers*, and those men (as it were) of another world, what is the reason wee come so farre short in *learning gifts*, and *Zeale* of our *Reformers*, and *Masters*, who haue gone (as it were) but yesterday

ster day before? Why is there such a *sensible decay* of Doctrine, and Discipline, among the best, but for that we *vye*, who should bee *greatest*, and not who should bee *holiest*, ayme more at the *esteeme* of men, then the *praise* of God, and still forget this lesson of our *Saviours* humility. Hee was humble in the *day* of his power; wee account our selues *disgraced*, if wee bee told fully of our faults. The remedy for all this is the *direction* which followeth. Thy people shall offer thee *free-will offerings with an holy worship*; which is the duty of the faithfull, and *second member* of my text, that followeth now in order briefly to bee considered.

7 Thy people] *Thy*, implyeth a *propriety*, *People*, a *Congregation*, at least a *multitude*: except the people be *Gods*, in vaine a *holy worship* is expected, and *singularity* in this thing is not so *acceptable*, or *fit*, as the *united devotions* of a *Congregation*, or people. This people shall offer] Here is their *externall forwardnesse*, *exemplarie*, to drawe on others. They shall offer to *Thee*] Not to *others*, *Saints*, *Angells*, much lesse their *shrines*. Our Prophet seemes not to bee acquainted with any such doctrine. They shall offer thee *free-will offerings*] This is the *inward ground* which Hee especially here respecteth, that giueth to will and to doe, and onely *searcheth* the *hearts* and *reynes*. *With a holy worship*,] composed of *inward sinceritie* and *outward decency*, according to the *first* and *second* Commandement. Thus I paraphrase the words as they lye in my translation. Those

that read it *otherwise*, may frame some other *deductions*, but in substance not much different. The vulgar *Latine* is here wholly wide from the *originall*, in rendring it *Tecum principium*, which the *Schoole-boyes* of *Doway* (for their childish translation out of the *Latine*, credits them no further) construe, *With thee, the beginning*. The error (as it should seeme) of the *Greeke* gave some way to this, $\epsilon\kappa \text{ } \tau\epsilon\kappa\alpha\mu$, which divers of the *Ancients* afterward tooke for a ground to proue the *Eternitie* of the *Sonne of God*: but by a mere mistake, both in the *pointing* of the *Hebrew*, and then reading עמך *with thee*] for עמך *thy people*] and next, גדבד , which may signifie, *principality*, not *beginning* (as the *vulgar*) for גרב , *devotio- num*, saith *Pagnine*, and *Montanus*: *spontanearum voluntatum*, according to *Leo Iuda*, *Munster* & *Vatablus*. *Ingenuitatum*, addeth *Iunius*, and the rest dissent not, which is sufficiently expressed in both our *English translations*: *Thy people shall bee willing, or offer thee free-will offerings*. It may bee (as *Moller* on my Text conjectures) that the vulgar mistooke ד for ה letters much alike, and so came in the difference. *Bellarmino* would faine justifie that reading, by *chopping* and *changing* points and letters at his pleasure, but his own men concurre not with him. Such *Criticismes* (I knowe) are harsh in a *Sermon*, but the Text must bee cleared, that the ground bee sure. That which followes with an *holy worship*] some read, *in ornatibus sanctis*, referring it to the *Priests Robes*, or garments: so *Moller* and *Piscator*. Others in *decoribus*, or *decoris* locis.

In hanc lo-
cum.

locis Sanctuarij, in relation to *Jerusalem*, and the *Temple*, as *Bucer*, *Iunius*, and *Calvin*. *Saint Ierome* seemes to mistake ר for ך, and therefore in stead of *קדשי ביהררי*, reades *קדש ביהררי* in the mountaines of holinesse, all which our last translation very well compriseth, *In the beauties of holinesse*. To fasten then vpon some certaintie: Two things may be hence gathered, as the *graces* and *luster* of all *Christian worship*; *Chearefulnesse* in the vndertaking, & *syncerity* in the performance. Both which, as they concerne a settled *Church* or *congregation*, must be set forth vnto the world in regard of the place, the *Temple* appointed for that purpose, for the more *solemnity*. In respect of the *administration*, in *vestures* or *gestures*, or some *marke* of *difference*, which shall be thought fittest, for *decency* & *edification*, betweene the *Priest* and *people*. There may be a *holinesse* without *externall beautie*; and there is *externall pompe* enough, not grounded vpon *inward holinesse*. But such *unlawfull divorces* should not dismay vs, from a ready, and voluntary struiuing, for regaining, and maintaining, this blessed *match* of *beauty* and *holinesse*. This was Gods owne precept, three times repeated in one chapter, *Deut. 12*. The *free-will offrings*, and the rest of that nature, must not be *huddled* vp in *private*, but brought to the place, which the Lord had chosen, and *there* must they *eate before the Lord*, and they must *reioyce in all that they put their hand vnto*, they, and their *households*, *vers. 7*. which is againe repeated to the like purpose, *vers. 12*. And yee shall *reioyce before the Lord your God*, you, and your *sons*,

and your daughters, and your men servants, and your mayd servants, and the Levite that is within your gates; And the third time at the 18: verse, *and thou shalt reioyce before the Lord, in all that thou puttest thy hand vnto.* Surely, dulnesse, or murmuring, or coldnesse, or externall formalities aiming rather to please the world, or stop mens censurings, then proceeding of inward willingnesse, is so farre from acceptation at the hands of God, that hee pronounceth it worthy of all reproch and punishment. What a volley of curses are there thundred forth, Deut. 28. but when or for what offences, are they especially inflicted vpon Israel? The cause is plaine in the 47. verse, *Because thou seruest not thy Lord with ioyfulnesse and gladnesse of heart for the abundance of all things.* Agreeable to this, was dying Davids exhortation to his heire apparant Salomon, 1. Chron. 28. 9. *And thou, Salomon my sonne, know thou the God of thy Fathers, & serue him with a perfect heart, and with a willing minde.* The reason he addeth, is pressiue, *For the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; If thou seek him, he will be found of thee, but if thou forsake him, hee will cast thee off for ever.* And what need wee in this point goe further, then this our kingly Prophets royall practice? Good God, how extaticall in this kind are the flashes of his deuotions? Sometimes, in chearing vp his owne dulnesse, *Why art so vexed, O my soule, and why art so disquieted in me?* Sometimes, in exciting others, *O clap your hands together, blow vp the trumpet in the new moone, in our solemne assemblies,*
bring

bring hither the lute and harpe. The Church could never meet with the like invitations as his, *O come let vs sing vnto the Lord, let vs heartily reioyce in the strength of our saluation: Let vs come before his presence with thanksgiuing, and shew our selues glad in him with Psalmes.* And, *O bee ioyfull in the Lord, all yee lands, serue the Lord with gladnesse, and come before his presence with a song.* In the virgin purity of the *Primitiue Churches* devotion, (when *plaine Honestie* was held the *best policie*, and *formalitie* without *sincerity*, as *borrowed too scandalously* from the *stage*, was denied *institution* and *induction* into the Church of God) then these things were as religiously *applied*, as now they are often *repeated*. But the world is altered, though *God, Heauen,* and the way to it, remaine continually the same. The more too blame are those *humorous schismatiques*, that snarle at this, and the like *festivals*, and are come now at length to that *Iewish nicenesse*, as to deny the *dressing* of meat vpon the *Sabbath* day; I say no more, from such the *poore* may expect *poore Christmasses*. Another sort runne in opposition; to take vp all such times with *gourmandizing*, and *gambols*, in stead of these *free-will offerings* in the *beauty of Holinesse*; but neither of these are worthy to bee further mentioned. Our course must bee in the meane, according to *Nehemiahs* direction, Chap. 8. verse 10. *Who* when the people that returned from the *captiuitie*, wept at the reading of the *Law* which they had so carelessly transgressed: *Goe your way* (saith hee) *eat of the fat, and drinke the sweet, and send portions vnto them for whom*

whom nothing is prepared. And his reason is remarkable: For this day is holy unto our Lord, neither be ye sorry, for the joy of the Lord is your strength. This course if we tooke, on such, and the like Holy-days, the fruit would appeare at length, in the secret increase of the Faithfull, which I have signified to be meant in that which followes.

8. *The dew of the birth is of the Wombe of the morning.*] The exact unfolding of which words, may yeeld matter enough for another Sermon: but I presume not so farre to trespasse vpon your patience, and therefore will onely touch them, and so conclude. The differences that at the first entrie doe here arise, are first, concerning the readings, then, the sense. In the reading, there growes a diversity both in the pointing, and words. For some would haue the kingly accent *Athnach* (which is here vnder the word *וַיִּשְׁבַּח* the morning) to supply (as vsually it doth) the place of a colon, or middle distinction: and then the reading may be (as our last translation hath it, with *Iunius*) *In the beauties of holinesse, from the Wombe of the morning*, and there stop. Others take it, as a note of the sentence onely inverted: so *Piscator*, *Munster*, *Moller*, and the most that I haue seene. And *Gesner* giues instances of this reading, which I follow without prejudice to the other. The vulgar here againe is strangely besides the Text. For instead of, *From the Wombe of the morning, thou hast the dew of thy birth*; it hath it, (as the *Doway* renders it) *From the wombe before the day-Starre I begate thee*. No colour is for it, but from the *Greeke*.

Greeke. I cannot stay to sift the ground of this mistake. Read but onely *Epiphanius* in his 2^d booke, the 65. *Hereſie*, against *Paulus Samofatenus*, and you shall see the inconvenience, of depending too much vpon other mens references, and taking vp things at the second hand. That good *Father* in that place, conferring all the *Greeke* copies, of *Aquila*, *Symmachus*, *Theodotion*, the first and sixth edition; at last falls vpon the originall, which he sets downe in *Greeke letters* with his owne interpretation, word for word, but his *Hebrew* is such that I thinke few *Iewes* would ever vnderstand, or acknowledge. For instead of מִרְחֵם *from the womb*] he hath μίρεμ for מִשְׁרֵם *the morning, or from the morning.*] μίρωμα for לֵב יָבֵשׁ *to thee the deaw.*] מִלֵּדָה] One word, which hee sets downe as *Hebrew* for *deaw*: And last of all for יְלִידָתְךָ *thy birth*] hee hath put παραδύχαι, a word never heard of. Which I mention not for any disgrace to that *learned Father*, who hath so well deserued of the *Church*: but that it may appeare, how much wee are beholding to those *Linguists*, that haue spent their labours, to make these fountains more cleare for vs. For vpon these *diuersities* of readings grew diuers *expositiōs*, some, referring it to the person of *Christ*, others, to his *members*. In regard of the person of *Christ*, *Tertullian* and *Iustine Martyr*, vnderstand it of his *Incarinatiō*, as if by the *womb of the morning*, were meant the *Virgins womb*, wherein *Christ* was conceived without the helpe of man, and borne in the *night* before the rising of the *day-starre*. *Melancthon* and *Gualter* mislike not this, but deduce

Lib. 5. aduers.
Marcion.
Dialog. cum
Triphon.

Vid. Moller.

Part. I. q. 32.
art. 1. & ib.
q. 46. art. 2.

it in another manner. *Athanasius*, *Hilary*, *Ambrose*, *Augustine*, with most of the *Ancients* who follow them, interpret this onely of *Christs* eternall generation, and *Bellarmino* with *Gesner*, striues to make it available against the *old Heretiques*. In which case I say no more, but wee haue no need to depend vpon such *deductions*, but that *Aquinas* his rule is good (which *Calvin* of some hath been taxed for following) *Cum quis ad probandam fidem Christianam adducit rationes quae non sunt cogentes, cedit in irrisionem infidelium; credunt enim quod huiusmodi rationibus innitatur, & propter eas credimus*. Such arguments therefore are better spared, in a choyce of diuers more vrgent. In regard whereof, I take this, with the *current* of our later writers, to bee rather vnderstood of the *propagation* of the *Church* by the *seede* of the *Word*. Of which *two things*, are here intimated, first, their *secret increase*, as the *Morning dew*, which is found vpon the *grasse*; though no vapour or cloud appears from whence it hath discended; and *secondly*, their *multitude*, which as the *morning drops*, in euery age more multiply, then man can take notice of. The *Spirit of God* therefore never ceaseth from the *propagating Christs Church*, though men neglect their *duties*, and all the world *oppose* it. And here I might take occasion to discourse how the *Church* is sometimes *invisible*, and yet ever *fruitfull*: sometimes, *personated* by *Hypocrites*, and yet springing still as the *Corne* among the *Weeds*, in *persecution* flourishing, in *exile* from one place, entertayned ever in another, knowne

knowne still to bee by her members, but onely knowne to God, how many the members be. But I perceiue the time hath prevented me. The application of the whole is: This is the day of *Christs power*, wherein we are to tender our *free-will offerings, prayers, praise, & thankesgiuing*, vnto the Lord of Hostes, in the *beauties of holinesse*, now he cometh downe vnto vs (as our Prophet speaketh) *like theraine into a fleece of wool, even as the droppes that water the earth*. Let vs conclude therefore with the end of that same 27. Psalme, *Blessed bee the Lord our God, even the God of Israel, which only doth wondrous things: And blessed bee the name of his Maiesty for ever, and let all the earth be filled with his Maiesty.*
Amen, Amen.



know will be by her members, but only
 known to God how many the number be. But
 I knowe a true heart, covered is. The ap-
 pearance of the spirit of God is the day of
 our power, & therefore we are to watch our feet,
 and of things that are said to be doing, and
 the Lord of Hosts, in the secret of his heart, now
 doeth, howe ever we are our proper speak-
 ers, which is a kind of word, yet we are
 never to be made the word, but to be conducted
 forth with the end of this kind of language, added
 for the Lord our God, even the God of Israel,
 which is the word of his heart, and
 which is the word of his heart, be ready
 for ever, in all the words
 that shall be said.

The words of the Lord our God, even the God of Israel,
 which is the word of his heart, and
 which is the word of his heart, be ready
 for ever, in all the words
 that shall be said.

Higgaion & Selah:

FOR THE DIS-
COVERY OF THE
POWDER-PLOT.

A SERMON PREACHED
AT S^tMARIES IN OXFORD,
the fift of November.

By I O H N P R I D E A V X, Doctor of
Divinity, *Regius Professor*, and Rector
of Exeter Colledge.



OXFORD,
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FOR THE DIS
COVERY OF THE
TOWNSHIP

A SERMON PREACHED
AT ...
...

By ...
...



Printed by ...
...



HIGGAION ET SELAH.

PSALME. 9. 16.

The Lord is knowne by the iudgement which hee executeth: the wicked is snared in the worke of his owne hands. Higgaion. Selah.



Here is no man that compares the words of my text with the occasion of this dayes assembly, but will straight-way acknowledge the fitnessse of this acknowledgement, as at all times never to bee forgotten, so especially vpon this day and occasion, with an *Higgaion* and *Selah* to be remembred, *The Lord is knowne by the iudgement which hee executeth, the wicked is snared in the worke of his owne hands.* This perchance will receiue the more life, when it shall appeare, that *David* in this whole Psalme may well bee made our spokes-man, as composing it for a celebration of some extraordinary deliuerance, and leauing it to the *Church* as a patterne
for

for imitation. And so much may be collected from the title it selfe, that in the originall is לְמוֹנֵה לְבוֹן עַל מוֹתָ לְבוֹן, which our last Translators (as you may see) frame to the chiefe *Musician*, and his instrument; *Iunius*, to the tune of *treble*, or *counter-tenor*; an excellent applying of such *faculties*, which now most commonly are *abused*. But others either by *disioyning* the words, or *straining* the poynts, or taking vantage of *inversion* of letters, and divers *significations* of the same roote, (as ^a *Moller* and *Lo-rinus* at large informe) bring it about either to be a thankesgiuing for *Pharaoh's* destruction, and the *first borne* of *Egypt*, or *Goliath's* overthrow, or *Nabals* fall, or *Hanun's* discomfiture, for abusing *Dauids messengers*; or according to *Saint Hierome*, and *Aquinas*, expressed in the *vulgar edition* out of the *Septuagint*, *pro occultis filij*, for the discovering and punishing of the secret plots of *Absalom* his sonne. For those that expound it of *Christ's Victory* over death and *Satan*, mistake an application, for an interpretation, (as *Burgensis* well taxeth *Lyra*;) And others obserue not the difference in the *genders*, that would make עַל מוֹתָ לְבוֹן to signify the *Flourishing* estate of the *Church*, *Iuuentutē candidam*, & so gratify their mother by a *broken title*. Out of all which *differences*, this *consequent* may be picked for our purpose, that for any notable deliuerance, either from tyrants, as *Pharao*, or terrible *invaders*, as *Goliath*, or *Churlish neighbours*, as *Nabal*, or open *truce-breakers*, as *Hanun*, or bosom *traytors*, as *Absalom*, the *Church* is to expresse her ioy and thankfulnessse in an ex-

^a In hunc locum.

traordinary manner, as receiuing herein an earnest, that the time at length shall come, wherein the overthrow of *Antichrist* by the *Lambe*, shall be celebrated in heaven, with everlasting *Halleluiahs*. This the *Papists* themselves cannot complaine to be wrested: for whereas we translate (according to the Originall) the last verse of this Psalm, *Put them in feare, O Lord, that the heathen, or nations, may know themselves to be but men;* they say according to the *vulgar*, out of the seventy *Interpreters*, which ^a *Bellarmino* takes vpon him to make good; *Appoint (Lord) a Law-giuer over them.* And this *Law-giuer*, their *Doway Diuines* with the *Interlineary glosse*, acknowledged to be *Antichrist; the heathen*, to be men of *heathenish* conditions: *Gentiliter vinentes* (saith the *Glosse*.) So that to make, by way of application the *Pope*, this *tyrannicall law-giuer*, the *Gentiles*, his *seduced assassines*, this *deliverance*, the *powder-plot*, or a *treason* of the like nature, is but to take the hint, that they themselves haue giuen, and the insisting on a *notorious instance*, included in the generall. It would set an edge on our deuotions, and excellently direct our meditations, but to take a view in the passage, of our *Prophets* carriage in the whole *frame* of this *thankesgiuing*, how heartily he begins to vow *praises*, and *reioycing*, and *singing*, and every kinde of setting forth *Gods marvelous workes* in this behalfe; how sincerely he acknowledgeth his *iuſtice*, his *vprihthineſſe*, his *care* of his chosen, his *curbing* of the aduersary. For when he ascendeth his throne, to make *inqui-*

^a In hunc locum.

sition for blood, out-goe the names of the wicked, their destructions haue a period, downe they sinke into the pit, turned they are into hell, their owne Law-giuer shall play the tyrant, to set them onward with a mischiefe, so that wofull experience at length shall teach them, to know themselves to be but men, whereas the innocent on the other side, shall be wonderfully deliuered, to shew forth all Gods prayses in the gates of the daughter of Sion, and reioyce in his saluation. Of all which my text is (as it were) the morall, comprizing the pith of all: *The Lord is knowne by the iudgement which hee executeth, the wicked is snared in the workes of his owne hands; Higgaion Selah.*

2 The words include in them without forcing, three parties, The Lord, the wicked, and the godly, with their severall attributes, Execution, punishment, and triumphing. Which connected together as they ly, yeelde vnto vs three points, especially at this time to be stood vpon:

- | | | |
|-----|---|---|
| The | } | 1. Iudgement of God. |
| | | 2. Successse of traytors. |
| | | 3. Churches applause, both for the one and the other. |

The Iudgement, knowne, the successse, fit, the applause, tuned to the highest key. So that in the first, we haue Gods Iustice, in the second, his Wisdome; in the third, his Mercy, presented to our considerations in a most heavenly order. All which, if it please to haue in one word, and conceit as an arraignment, the awe of the Iudge, will commaund attention, who first takes his

his place to execute his authority, in these words:

3 *The Lord is knowne by the iudgement which he executeth*] The wonderfull events which the ignorant attribute to fortune, the *superstitious*, to *Saints* and *Idoles*, the *politicians*, to their *plots*, some, to their *owne worth*, most, to the *meanes*, and the extraordinary concurrence of *second causes*, the *Penmen* of the *Holy Ghost* ascribe ever vnto the Lord: they held it the best *Analytiques*, to resoluē all such effects into their *first principle*. In describing of the *like matters* among other writers, you shall finde *Alexander* did this, or *Cæsar* thus behaued himselſe, *Nestor* gaue this counsell, and such effects ensued vpon it: But when *Moses* and *Ioshuah* handle their weapons more valiantly, then any of these: *Abiah* and his sonne *Asa*, overthrew greater forces, then ever any of these *incountred*: *Chusai*, for counsell, and *Salomon* for *wisedome*, had never their *paralels* among any of the nations; The text most commonly thus expreſſeth it: *The Lord delivered Sihon and Og into the hands of Israel. Israel overcame, because the Lord fought for Israel. The Lord smote that huge army of a thousand thousand Ethiopians, before Israel and Iudah. And howsoever Chusbai playd his part, yet the Lord is sayd to defeat the counsell of Achitophel: and Salomons famous decision betweene the two harlots, is said to be the wisdom of God.* Such prevention is vsed against *selfe-conceit*, and *vaine-glory*, and *simplicity*, in referring *honour* to it's proper obiect, that wee

Deut. 1. 2.
and 3.
Ioh. 10. 42.

2. Chro. 14.
12.

2. Sam. 17.
14.
1. Kings 3.
28.

should not assume to our selues, that which be-
 longs to him that made vs, but in all such blef-
 sings, and favours, endeavour with all alacrity,
 that the *Lord* may ever be knowne to bee the first
 mouer, and principall effector. Now as the *Lord*
 is knowne to be omnipotent by his workes of creation,
 mercifull in our redemption, infinite, wise, and pro-
 vident, in composing and disposing all to his
 owne glory, and the good of his Church; So his
Iustice can be never more conspicuous, then by
 the iudgement that he executeth] Men may be oftē
 wronged by their carelesse security, or preven-
 ted by celerity, or mistaken in the carriage, or
 overtaken through ignorance, or seduced, by flatter-
 ry, or deluded, by equivocation, or perchance abu-
 sed, by credulity, or outfaced, by bravery, or terri-
 fied, for feare of a worse inconvenience: But when
 the *Lord* ariseth to execute iudgement, and when his
 glory shall appeare, the fiercenesse of man shall turne
 to his prayse, and the fiercenesse of them shall be re-
 frayne. The drowning of the old world, the bur-
 ning of Sodom, the rooting out of so many nati-
 ons, to plant his chosen *Israel*, sufficiently makes
 in the execution, that many things which escape, in
 this life, mans controule, finde at length a *Iudge*,
 that will bee knowne in their punishment. If
Pharao will not know the *Lord*, at the mouth of
 his seruaunts, hee shall seele him atleath to his
 cost, in the bottome of the water: and if *Herod* so
 forget his Commission, as to rob God of his ho-
 nour, such a iudgement may presently seise on
 him, as to make his chiefest flatterers to loath
 him.

him. All the world almost is a *mappe* of instances in this kinde: it were but following of a *common place* to repeat them, and to cloy your Christian attention with that you know.

4. *Bonaventure* distinguisheth of two sorts of *iudgements*, the first, in this *World*, which hee calls *iudicium Pœnitentiæ*, inflicted especially to drawe all to repentance: the second, in that to come, from which there is no declining. My Text dealeth onely with the *first*, not as it properly signifieth the *distinct apprehension* of an *object*, or a true *conclusion*, from certaine premises; or a *definitive sentence* according to law, or the authoritie of the *Iudge* to determine, or *power*, to execute, or the *cause*, that comes in question, or a *custome*, that hath gathered strength by long acceptance, or the *Text of Scripture*, that giueth direction how to judge: vpon which diuers significations, *Scotus* and *Illiricus* plentifully enlarge themselues; but by a *metonymie* for the *punishment*, that is inflicted vpon just grounds. For herein the *execution* manifesteth the *iudgement*, and by this *iudgement* especially, *the Lord is knowne*. The *causes* of it, are *sin*; the *subiect*, notorious *offenders*; the effects, generally, *amazement*, specially, *comfort* to the innocent, and horreur to their aduersaries. This the *Lord* taketh vpon himselfe to *execute*, as often as his *Ministers*, either for want of *power*, or *courage*, or *information*, are driuen to a stand: and for these *purposes* especially, that the *Church* might haue a breathing in her continuall combates, and her *persecutors*, a taste of the anger that is to come. Ac-

I. Sent. d. 18.

cording to the sentence of this Iudgement, *Corah's* conspiracie was plagued by the *earths opening*, *Abfalom* hanged by the hayre, *Senacherib* had a *hooke* put into his nostrills; *Ieroboam's*, *Ahab's*, and *Baasha's* families, were grubbed vp by the rootes, for their treasons, and idolatrie. And as old *Babylon's* stately Palaces were turned to disconsolate habitations, for *Zijm* and *Ohim*: so new *Babylon's* redoubled abominations must looke for no better issue: For though shee haue a long time rayfed mists, to dazle the eyes of her followers, the *Scriptures* haue beene lockt vp in an *unknowne tongue*, *Idols*, and heathenish *ceremonies*, obruded instead of *preaching*, implicite *faith*, for playne *catechizing*, Princes, terrified with the *bug-beares* of *briefes*, and *bulls* and *excommunications*, traytours, honoured with *martyrdome*, all *villanies* justified, vnder the maske of zeale, and *ignorance* commended, as the *mother of devotion*: Yet the Lord will ever be *knowne by the iudgements which he executeth*, when shee commeth in remembrance before God, to giue her the cup of the wine of the fiercenesse of his wrath: as a *mil-stone* throwne into the bottome of the sea, so shall shee sinke downe into the pit of destruction. In an *houre* shall her Iudgement come vpon her, the *Kings* of the earth, and *Merchants*, shall take notice of it, with *wayling* and *alasse*, and the *Saints* with a double *Halleluiah*, whiles her *smoke* ariseth vp for ever and ever.

Rev. 18.

5. This doctrine of *Gods iudgements*, so plainly deliuered in his Word, so effectually vrged, and

and so often repeated, vpon any notable occasion, as it should strike a *terror* into the wicked, not to *kicke against prickes*; so should it animate the godly in all extremities, with the assured dependence vpon a happy issue. But alas (Beloued) these things sticke with vs most commonly, no longer then they are in acting. *Three impediments* may be obserued about the rest, which frustrate in diuers the good vse of this doctrine; *Contempt, neglect*, and *mis-interpretation* by soothing our selues in our owne courses, and turning the streame of *Gods iudgements* another way. Of the first humour are those, which our Prophet describeth in the next Psal. *The vngodly is so proud, that he careth not for God, nether is God in al his thoughts; His waies are alwaies grievous, thy iudgements are far aboue out of his sight, & therefore he puffes at all his enemies.* If you vrge vnto him the like iudgmets, executed vpon others for the same offences, his contemptuous answer is ready, *Thus I shall never be cast downe, there shall no harme happen vnto mee.* This is the resolution of *Antichrist* and his followers, as most Interpreters with *Saint Ierome*, and *Saint Augustine* note vpon that place. *Iudgements* never so knowne, *Executions* never so evident, shall no way deterre them from their damnable projects. But this is the greatest *iudgement* of all, (as *Saint Cyprian* well obserueth) *Non intelligere delicta, ne sequatur pœnitentia*; not to take notice of our faults, lest repentance should therevpon follow. Secondly, the *neglect* of *Gods iudgements* appeareth in those men, who are truely affected

Epist. 55.

at the first, but, as a pang, 'tis quickly past ouer, and as *nemes*, it soone growes out of *date*. Pharaoh was no sooner quitted from one plague, but presently his *heart was hardned*, to drawe on another: and the *Israelites* that were so much affrighted at the horrible end of *Corah*, *Dathan*, and *Abiram*, even the morrow after fell vpon *Moses* and *Aaron*, & vpb rayded them for killing of the people of God; such small *impression* is left on vs by the *stripes* of others. Birds and other brute beasts, most commonly avoid that place where they are sensible by a token that their fellowes haue miscarried: but we looke on others *iudgements*, as furnished with a *supersedeas* from all *arrests*, and argue from their punishments how well they haue deserued, without the least reflexe vpon our owne *mutable condition*. A third sort play with such examples, and shift off the application from themselues. These will rather ascribe *Noahs* flood, to an extraordinary aspect or concourse of *watry planets*, or the drowning of *Pharaohs* host, to the inconsiderate venturing vpon an *hightide*, rather then to Gods wrath for sinne, who sendeth such *iudgements* on some, to make all the rest a-frayde. So our *Italianated fugitiues* passe ouer the powder-plot, by terming it onely the *rash attempt* of a few poore *unfortunate Gentlemen*, by meanes whereof, their *proselytes* are hardened to the like courses; whereas such terrible *iudgements* should teach them to knowe the Lord: and *executions* make them sensible, how desperately they are seduced. But *perdidistis utilitatem calamitatis* (as

Saint *Augustine* justly vpbraideth the *Pagans*) *miseri facti estis, & pessimi permanistis*. Wherefore should yee be smitten any more? *The whole head is sicke, and the heart is faint*. Thole that contende so much for a *Iudge* of the *controversies* betweene them and vs; why obserue they not out of Gods *iudgements*, which side the *Lord* fauoureth? Haue any of their damnable projects by *Summeruile, Parry, Babington*, and his complices, *Lopez* and his *abettours, Campian, Parsons*, and their adherents, taken any expected successe? Haue the *Popes Bulls* and *curses* wrought any strange effects? Haue *Watson* and the *Powder-miners* attained to the ende they sought after? If God then haue euer defeated such *malicious designs*, and shewed by his *iudgements* vpon the actours, how much hee detesteth such practices; they might well gather, that their courles are not warrantable, or that (as some of them in *indignation* haue blundred out) the *Iudge* of all the *World* is become a *Lutherane*. For what vertue haue they ever found in their *Agnus Dei's, Medals* or *superstitious reliques*, to make their plots successefull? or truth, in the promises of their *ghostly Fathers*? May they not easily perceauie themselves to bee made the miserable *instruments* of *Antichrists* ambition, who *sels* the *soules* of men, to buy him selfe reputation? If we are luch damnable *heretiques*, as they would make vs, how comes it about that the *Lord* so takes our part? Is it possible, their doctrine, that is so *Catholique*, or those *Catholiques*, that are guided by an *infallible head*, should

Apoc. 9.

Apoc. 9.

Chap. 50.

should venture so farre, and attaine so little? professe such *infallibility*, and be so often deceaied: If men were not drunke with the wine of *Sodome*, or nursed with the *blood of Dragons*, or steeped in the *gall of bitternesse*, such palpable tokens of Gods *iudgements* so directly against their proceedings, so mainly in favour of their opposites, might breed at least a suspicion that something is amisse, and returne them to a serious examination, to knowe where the fault resteth. But *Leopards change not their spots*, *deafe Adders* heare no *charming*. *Trumpets* may be sounded out against them, and *vialls* powred out vpon them, yet their *Idols* shall not be left, nor their *sorceries*, *thefts*, or *fornications* abandoned. Being *scorched* with the *Sunne-shine* of Gods *Word*, in stead of repentance, they turne to *blaspheme*: and when *Egyptian darknesse* hath notoriously *invironed* the *seat* of the *Beast*, they will rather *gnaw their tongues* for paine, then acknowledge Gods arrest that seizeth vpon their *Abaddon*. But *behold*, all yee that *kindle a fire* (saith the Lord by the Prophet *Isaiah*) & that *compassse your selues about with sparkes*; walke in the *light of your fire*, & in the *sparkes* that yee haue kindled: but *this shall yee haue of my hand*, yee shall lye downe in *sorrow*: the *snare* that yee laid for others, shall intrappe your selues, which is the *successe* of the wicked, and comes in the next place to be considered.

6. *The wicked is snared in the workes of his owne hands.*] As before, the *Iustice* of God appeared in the execution of his *iudgements*; so his *Wisdom*e here may bee obserued in the manner of punishment.

ment. *The wicked*] not simply *auferens*, as the Se-
 uenty, or generally *peccator*, a sinner or an offender,
 as the vulgar; but *impius, improbus, irrequie-
 tus, uagus*, as the root in the Originall will beare;
ungodly, lewd, turbulent, mauering, irreligious to-
 wards God, *debaht* in manners, *turbulent* in the
 Common-wealth, *unsetled* in all things. Such a
 one is *snares*] as a fellow that digges a pit, & *fals*
himselfe into the middest of it (for so the similitude
 runnes in the former verses, and Interpreters a-
 right apply it.) Or as one that provideth powder
 to doe a mischief, and himselfe is *blowne* vp with
 it, so they are plagued, so they are payd home in
 their owne inventions. And this is a *plot*, a *werke*,
 a *matter of paine*, and *charge*, and a *vexation* vnto
 them, not begun or continued by others, but con-
 triuied by their *owne hands*. A wonderfull judge-
 ment of God to informe his *Chosen*, that his Wise-
 dome disposeth all for their good; and a terrour to
 the *wicked*, to daunt them in the like projects, and
 make others take heed by their example. This the
 heathen themselues haue obserued, *ἡ δὲ ἑκάστη τῶν
 βουλῶν αὐτῶν*. Chiliads of their proverbs testifie
 so much; *Σβρομα ἔφ' ἑαυτῶν οὐκ ἔδραζα*, Thou hast
 plaid the *Politician*, to *undo* thy selfe. *Πυγίσον ἰψῶ*,
 buzzing as a *Flye* about the *candle*, to finde his
 owne *wings*. So in the Scripture *Adonibezek*
 confesseth, *Threescore and tenne Kings* hauing
their thumbe and their great toes cut off, gathered
their meat vnder my table; *as-I haue done*, so God
 hath requited me, *Iudges 1.7*. *Pharaoh* tooke an or-
 der for the making away of the *Hebrew Infants*;
 and

and was requited at length with the death of his first-borne. *Hamans gallowes* set vp to hang *Mordecai*, serued for his owne strangling. *Herod* slew the infants of *Bethlem*, and was punished in the end, by murdering of his owne children. When *Hildebrand* had suborned a villaine to provide a great stone, to let fall on the head of the Emperour *Fredericke*, as he came to doe his deuotions, according to his accustomed manner in the Church of *Saint Mary* of mount *Auentine*, the fellowe making more haste, then good speed, tumbled down with the stone himselfe, and there was broken in pieces by the same engine, wherewith he treacherously would haue crushed his Soueraigne. The story is distinctly set downe by *Benno* the Cardinal in the life of *Gregory* the seventh. And who reads not, how *Alexander* the sixt was poysoned with the same liquor hee had prouided to make away some of his Cardinals? This measure had *Agag* by *Samuel*; *As thy sword hath made women childlesse, so shall thy mother be childlesse among women.* It was wished to old *Babylon*, *Happy shall he bee that rewardeth thee as thou hast serued vs: And must befall the new; Reward her as shee hath rewarded you, and double vnto her double, according to her works: in the cup that she hath filled, fill to her double. How much she hath glorified her selfe and liued delitiouly, so much torment and sorrow giue her.* This cannot bee expressed in plainer termes, then our Prophet hath it in the 37. Psalm: *The vngodly hath drawne out the sword, and bent their bow, to cast down the poore and needy, and to slay such*

1. SARA. 15. 13.

Psal. 137.

Rev. 18.

as be of a right conversation. But their sword shall goe thorough their owne heart, and their bow shall be broken. Which before, more directly to our purpose, wee may finde set downe in the seventh Psalm, *The ungodly hath graven and digged a pit, and is false into the destruction that he made for other. For his travell shall come upon his owne head, and his wickednesse shall fall upon his owne pate.* And did not this showre of snares, to the amazement of themselves, and their adherents, by the iust iudgement of God strangely accompany the worke of our powder-plotters? Who knowes not *Catesby*, *Rookwood*, and *Grant*, (the principall actors in that hellish designe) as they were drying powder at *Holbeck* in *Worcester-shire*, were disfigured, and maimed, by the firing of the same powder? and not long after, how the same *Catesby*, and *Fercy* desperatly were slaine at one shotte, proceeding from powder? So iustly they were snared in the worke of their owne hands, that themselves vpon their knees were forced to confesse it. This is registred by the hand of a *King*, who had best meanes to know it, and greatest reason to relate it, to the terrour and shame of all such *divellish assassins*. Now let their *Apologists* returne from beyond the seas, grin like a dog, and put on the impudency to smother it.

7 They will tell vs that their *Catholique Doctrine* in no sort countenanceth it; and the faults of some *malecontents*, are ever to bee distinguished from the equity of the cause. But this is but a gilded pill, compounded onely for those of their
owne

Pag. 159.

Aphorism. verbo
Clericus.Instit. tit. 23.
5. 11.De Summo
pont. lib. 5.
cap. 7.
De visib. mo-
nar. l. 2. cap. 4.
Pag. 194.

owne complection, a sophisme, a shift, an after-reckoning, which is as soone discovered, as their bookes are opened. *We are not such dastards* (saith *Gretser* in his *vesperilio heretico-politicus*) *that we feare openly to affirme, that the Pope of Rome may (if necessity so require) free his Catholique subiects frō their oath of fidelity; if their Sovereigne handle thē tyrannically: & farther he ads, If it be done discreetly and warily, it is a meritorious worke.* But say now, that *subiects* should proceed to execution, vpon such way made by the *Pope*, should they not (thinke you) therefore be iustly punished as traytours? No, saith *Emanuel Sa*, especially if they be of the *Clergy*: for the rebellion of a *Clarke* against a *King*, is no treason, in as much as he is not subiect vnto him. Then perchance the *Laity* is left only to the stake, as hauing no such warrant to exempt them from *King-killing*. *Simancha* will helpe that too: *As soone as a Christiā King becomes hereticall, forthwith his subiects are freed from his government over them.* This is short worke indeed. But may hee not then be left to *Gods Iudgement*, vntill it shall please him in mercy to free the people from that yoake? No sure (saith *Bellarmino*) especially if he goe about to infect his subiects: *Then they are bound* (ads *Sanders*) *as soone as may be, to set another in his place.* They ought to expell him (saith *Philopater*) as the enemy of *Christ*, from hauing authority over *Christian* people. And this he affirms to bee the *undoubted doctrine* among the *learned*, and agreeable to *Apostolicall truth*. Here is *Apostolicall truth* with a witness. But suppose the *Popes Apostolicall transcendency*

dency, either in pittie, or policie, hold such a King fit for a time to be spared; I trust then, good Catholique Subjects may not venture to stirre. Yes but they may (saith Bannes) *Etiamsi Pontifex toleraret Regem Apostatam; tamē Respub. Christiana possit illū pellere è regno, quoniā Pontifex sine ratione permittit illum impunitum.* Though the Pope himselfe should be neuer so indulgent, the people, if they list, may un-king him, because the Pope unreasonably is slacke in his office. Well then, no remedy is left among these mē for Protestāt Kings, but down they must. If their holy Father make scruple to correct thē, their own vassals may take them in hand. Perchance this will work with thē to be reconciled to the Church, & thē it is likely they shall be restored to their estates. *Simancha* will tell them also in that case, whereunto they shall trust: *Nec ius hoc recuperabūt* (saith he) *quāvis postea reconciliētur Ecclesia.* Once gone, & for ever discarded. Nay their childrē, though innocēt or Catholikes, must be punished for their fathers errors, & be excluded for ever from succession, to giue way to whom the Pope pleaseth.

8 I haue gleaned these few scatterings by the way, (Beloued) to make it appeare to those that would willingly be better perswaded of their doctrine, that the doctrine it selfe directly warranteth treason, let the traytours be what they will, and that none can bee an absolute Papist, but (if hee thoroughly vnderstand himselfe, and liue vnder a Christian Prince that hath renounced the Popes authority) must needs, being put vnto it, bee an absolute traytour. The Popes infallibility hee
assu-

In secundam
secundæ. q. 12.
art. 2.

De iusto au-
thorit. pa. 8. 1.

assumeth to make *heretiques*, and punish them by vertue of his *Supremacie*: The *exemption* of his *Clergy*, to act their owne *designes*; the *interest* the *people*, in the right of making of a *King* (whom they define, with *Apostate William Reynolds*, in *scorne*, to be but a *creature of mans creatiō*) how can it stand with *loyall obedience*, that *God* and *nature* haue prescribed? And now (*Beloued*) if these were *speculations* only in their *schooles*, or *some few mens* overlashing, in an *emulation* to vphold their owne *hierarchie*, or some *doubtfull deductions*, onely taken by our men at the worst, their *doctrine* were the more *excusable*, and their followers more to be *borne* with. But when *practice* shall follow vpon such *diveilish positions*, and *apologies* be published to the world to maintaine that *practice*: then cursed be they as *Meroz*, cursed bitterly. be all such *subiects*, and *inhabitants* that take *not the Lords part* against such *miscreants*. For what eares would not tingle to heare, that *Pope Sixtus*, the fift, in the *consistorie* of his *Cardinals*, should paralell the murder of *Henry* the third, *King of France*, by that desperate *villaine James Clement*, with the fact of *Judith*, and conclude it to be a little *lesse mystery* then *Christs Incarnation*: For defending of the same fact, though *John Guiniard* a *Iesuite* were *executed*: yet *Richeome* in his *apology* excuseth him; *Clarus Bonarscius* in his *Theatrum honoris*, extolls him to the *skies*. Such tokens thele *Ignatians* leaue to *Princes*, of their *submission* and *fidelity*. What should I speake of *Francis Verona Constantinus*, who

who wrote an apology for *John Castile*, to justify his stabbing, and hurting of *Henry the Great*? Wherein hee concludes, that notwithstanding the decree of the Councell of *Constance*, it is lawfull for any private man to murder Kings and Princes, condemned of heresy and tyranny. And to come home neerer vnto our selues: *Stanlies* treacherous giving vp of *Deventrey*, had it not *Cardinall Allen* to defend it? Had not *Oncile* before, and *Tyrone* afterwards the determination of the Vniversity of *Salamancha* to animate them onward in their rebellion? What marvell is it then that *Garnet*, and the powder treason, had *Eudemon-Iohannes* his apology? *Claudius Aquaviva*'s approbation, *Bellarmines* excuse, *Hamond* the Iesuites absolution, as *Barrier* in *France* had the Iesuite *Varrad's*, to confirme him in his purpose, to prevent *Ravilliac*? No better fruit is to be looked for vpon such wild figtrees, who care not what they say or doe, and turne off all such prodigies with a sleight or scorne. Because the *Scythians* slew their King *Scyle*, for favouring the strange rites of *Bacchus*, *Simancha* infers that *Iure* and *Merito*, such Princes are to be made away, as receiue any kind of doctrine differing from the *papisticall*. *Mariana* accounts it a moderate course, to poyson a chayre or garraent for the killing of a King: but marke his waighty reason for it; Because (saith he) I find the Kings of the *Moores* haue often vsed it. Wherevpon *Hoffeus* the Iesuite was wont to say (as *Hafenmuller*, who liued amongst them reports it) that they dragg'd any *Lutheran* they could find, straight-

Anno. 1587.

Inst. Cath. 23.
ser. 12. 13.*De reg. instit.*
lib. 1. cap. 7.*Histor. Iesuit.*
cap. 6.

way to the fire, *ut sic anima eius in curru igneo ad inferos feratur*, that so his soule in a fiery chariot might bee hurried to hell. Worse then all this: they hold it a *case of Conscience*, not to spare their owne side, to doe ours a mischief. Garnet the *Provinciall* being questioned by *Catesby*, whether with a *safe conscience*, they might proceed in their *powder-project*, seeing in the blowing vp of the *King*, and *Protestants*, divers also of the *Papists* must necessarily goe the same way? replies very profoundly, that no doubt it might well be done, seeing it should redounde to the good of the *Catholique Church*. And this *Eudamon* defends with great earnestnesse. Which puts mee in minde of a story related by *Platina* in the life of *John* the foure and twentieth, when one *Facinus Canis* was hired by the *Gibellines*, to suppress their contrary factions of the *Gwelfes*, in the city of *Papia*, and the covenant was, that hee should haue the goods of the *Gwelfes* for his pay. Hee obtaining the victory, falls a rissing of the *Gibellines* also, without distinction: and being accused therefore, as not standing to his promise, replies, *That themselves indeed were Gibellines, and should be safe*, but their goods were *Gwelfes*, and must goe to wrack, as well as those of their adversaries. So assure your selues (Beloued) if *Italians* and *Spaniards* should once come, (which God of his infinite mercy forbid,) to compose the differences betweene vs, & our *home-bred Recusants*, howsoeuer our *blood* should pay for it, yet their *estates* might perhaps be confiscated, as infected by our *heresy*.

Garnets decision would be of force, such matters must not be stood vpon, when the good of the *Catholique* caule is thereby advanced. O that religion should ever be made a cloake for such *atheistick* practises! What hard measure had beene offered by our *King* and *State*, that these traytours should bee so exasperated? Were they hurried to the *fire*, as in *Queene Mariés* daies? or was there a new *Inquisition* erected, in imitation of that of *Spaine*, with tortures and racks to rectify them? Nay, were they not tolerated at a small rate, or none at all, to enioy their *possessions* and *liberty*, graced with *titles* of *Honour*, admitted to be about His *Maiessty*, and haue the protection of his lawes, without any violence offered? From whence then came the *powder-plot*, but from the *deuill* himselfe, & the malice of the whore of *Babylon*, which delighteth to carouse in *blood*? But God hath snared the *wicked* in the worke of his owne hands, the *snare* is broken, & we are *deliuered*. Come down therefore & sit in the dust, sit on the ground, sit silent, O daughter of *Babylon*. Is not thy nakednes vncouered, thy shame seene? art thou not taken in the *crafty wiliness* that thou hast imagined? O that our poore besotted *recusants* would but be brought to an ingenuous examination of these things, whether it were likely they would lead them to heauen, who devise and allow of such *powder-stratagems* from *Hell*? Whether *true Religion* hath beene euer advanced by such *blondy* and *treacherous snares* and *engines*? Then would they surely afford their *Higgaion* & *Selah* to celebrate with vs this day,

I[sai]. 47.

this *thrice-happy Deliverance*. Which is the duty left for vs in the last place to conclude with.

9 *Higgaion, Selah*] Few words, and obscure, yet importing more matter, then could be well expressed in any other tongue. And therefore, as they are omitted in the *Greeke* and *vulgar Latine*, as also in our *Church-booke translation*, by reason of their obscurenesse, and remotenesse from popular capacities, especially in a *continuate reading* without interpretation: so are they faithfully restored by our last *Translatours*, as integrall parts of the text, which are not to bee left out, though the greatest skill of the Learned may be stagger'd at their meaning. Needelesse therefore was the exception of some *Critikes*, to our Church-Booke, for not reading commonly those words to the people, seeing they haue them otherwise in a more exact *translation*, and reserved to the *exposition* of a learned Preacher. Some there be that slight both the words as interiections, expressing only a sudden passion, vnder an imperfect sense. But others diue deeper, whom we haue good reason to follow. *Higgaion* is but *twise*, besides in this place, found in the Scripture, and that onely in the *Psalmes*; once in the 19. *Psalme*: *Let the words of my mouth & לבי הגיון the meditation of my heart be alwaies acceptable in thy sight, O Lord, my strength and my redeemer.* And againe in the 92. *It is a good thing to giue thanks vnto the Lord, and to sing prayeses to thy name, O thou most high: To shew forth thy louing kindnes in the morning, & thy faithfulness every night; עלי עשר*

Verf. vlt.

Verf. 3.

רעלי-נבל עלי הגיון בכינור *Vpon an instrument of tenne strings, and vpon the Psalterie, vpon the Harp with a solemne sound.* The word *Selah* wee haue 92. times, but *Higgaion* and *Selah* together, onely in this place; which argueth more then an ordinary rejoycing, proportioned to the *Prophets* deliuerance, which (out of doubt) was extraordinarie. All that I read, deriue the word *Higgaion* from the root *הגה*, which signifieth to *publish* with the *mouth*, to *meditate* with the *heart*, to rowze vp all the faculties, with the most serious intention. Agreeable to this is the word *Selah*, either from the root *סלל* (as *R. Kimchi* would haue it) to *lift vp*, to *rayse*, properly a way to make it more passable, or *סלה* to *tread downe*, to make *plaine*. To the same purpose, *Auenarius* sayes; that in all the *Commentaries* of the *Rabbines*, he could obserue no certaine signification of this word: and *Buxtorfius* is of the minde, that it signifieth nothing but onely a *tone*, peculiar to the *Musitians* of those dayes. It were endlesse to heape vp all *varieties*, which either word breedeth among the learned. *Iunius* makes both joyned in this place, to signifie, *rem meditandam summè*, a matter to bee especially thought on. *Vatablus*, with the *Rabbines*, and the *Chalday Paraphrase* extend it to an *everlasting Meditation*. They that restraine it to *song*, or *instruments*, differ not in a manner from them vpon the point, for that which the former obserue in the *subject*, they afford vs in the *tune*. All concurre in this, That the greatest *deliuerances*, are to bee celebrated with the greatest *thanksgiuing*: no cheere-

fulnesse must be wanting, no laudable solemnity of musicke: assembling, feasting, congratulation neglected, in performing such religious duties. Private, and daily, or ordinary blessings may bee privately, and daily, or ordinarily recounted, at least with a single *Selah*, a stirring, or chearing vp of our particular deuotions: but for such deliuerances as that of Eighty eight, and this *publike* and *extraordinary* freeing of the *Church*, the whole *State*, the preservation of the *King, Queene, Prince*, all the *Nobles*, all the *Iudges*, the *Reverend Clergy*, and *Lawyers*, the *Worthies* of all our *Country* and *Corporations*, vpon the point to be blowne vp, and dismembred by the *Diuels engine*, together with the vtter desolation of so flourishing a Kingdome; here a *Higgaion & Selah* must be joyned together; *Halleluiahs* added vnto it; *Trumpets* and *Shalmes* must be winded aloud, *Asaph's* and *Iedithun's* must shew their *skill*, *new songs*, *new cantica canticorum*, whole new sets of *cāicles*, *Mictham's*, & *Misnor's*, *Neginoth's* and *Mahaloth's*, *Tehillah's* and *Tephillah's* must be framed by the Learned. *Let every thing that hath breath, praise the Lord.*

10. And here if the matter it selfe rowze not your meditations, little helpe can bee expected from any vncomposed *straines*. You that haue read of so many *heathenish tyrannies*, and *Turkish cruelties*; you that haue had occasion to travell amongst any *barbarous nations*, or sauage *Cannibals*; you that haue heard of the most *prodigious treasons* and *massacres* that euer were attempted, or thought on vnder the Sunne; haue you ever read,

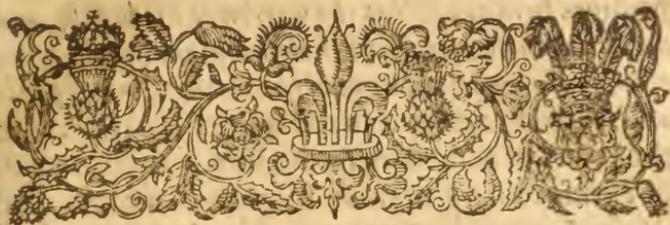
or seene, or heard of any monstrous immanity, comparable to this of the Powder-Treason? Have ever Turkes, or Tartars, any Nero's or Caligula's made vse of powder, or such engines of furie, to ruine whole States at one blow? Nay, to blow vp their owne darlings, their owne Patrons, their owne innocent kinred that never offended them; but onely these *spuria vitulamina*, these *bastard imps* of the Whore of Babylon? If the ruine of your living Countrymen had no way affected you, what had the monuments of the dead deserved, that so many sepulchres of ancient Kings must be laid on heapes, and vtterly defaced? what fault was in the *dumbe stones*, and stately *Edifices* of your forefathers, that they should be left as spectacles of your merciles crueltie? But now perchance they repent it, and are ashamed of the Actors, and their courses. O no; that *scarlet Harlot* hath not learned to blush. They are pictured for *Confessours* and *Martyres*, their zeale is commended, the State condemned for punishing their *Ring-leaders* *vnjustly*, and their *Profelytes* here amongst vs (which I grieue to speake of) follow the same doctrine that led them vnto it, and are animated to the like attempts, when their ability shall grow sufficient. For marke but these few words of *Bannes* a Spanish Schooleman, (whom a man would take to be none of the worst, especially in comparifon of the *Iesuites*) *Angli* (saith he) *sunt excusandi, quia non se eximunt à Superiorum potestate, nec bellum contra eos gerunt, quia non suppetunt illis vires ad consequentia pericula:* In 2. 2. Aquin. q. 12. art. 2. The English Catho-

likes are to be excused for not taking armes against their Superiours, because they want sufficient power to goe through with the businesse. Tolerate them then but to grow to a head, and to make their party good, and their natural bond to Prince or Country, should little dismay them, from venturing vpon the like Powder-plots. Where be then our Higgaions & Selah's (Beloued) for the stopping of this brood of vipers, that their force should not bee answerable to their malice? As the Israelites had their Pascha and Purim, Holy daies set apart for the acknowledgement of their grand deliuerance frō Pharaoh, and Hamans treason: why should not this dayes solemnity bee continued with everlasting thankfulnessse, for the miraculous discovery of the Powder-plot? Let the people learne from our Pulpits, with what kinde of Salt-peter their Catholisme is powdred; let our children vnderstand in our streets, the barbarousnesse of the plot, the profession of the actours, the danger that would haue falne on their innocent heads; If the Lord in Iudgement to the enginers, and in mercy to vs, had not prevented it, and snared the wicked in the worke of their own hands. At the mentioning of our Church or King, at the beholding, or remembrance of our Parliaments, and chiefe places of Iustice, let the villany of the Powder-proiect bee never forgotten. In the celebrating of the holy Eucharist, let our thankfulnessse for this deliuerance bee an especial part of our Sacrifice: Finally, let vs joyntly conclude as our Prophet here beginneth this Psalme: Wee will prayse thee, O Lord, with our whole heart, we will shew

shew forth all thy wonderous Workes. Wee will bee glad and reioyce in thee, wee will sing prayse to thy Name, O thou most High. For our enemies are turned backe, they haue falne and perished at thy presence; for thou hast maintained our right and our cause, thou sittest in the Throne, iudging right. Now to this God the Father, God the Sonne, and God the Holy Ghost, three Persons and one Lord, who is knowne by the Iudgement which he executeth, and hath snared the wicked in the worke of his owne hands, be ascribed with Higgaion and Selah all praises, power, and glory from this time forth for evermore.

A M E N.





IOHN 6. 14.

Then these men when they had seene the miracle that I E S V S did, Said, This is of a truth that Prophet that should come into the world.



Y Text forts with the time, wherein we celebrate the *Advent* of the *Prophet* which the people here proclaymed, was come into the world, and the course of the *Gospells* appointed to be yearely read on *Sundaies* in our Church Liturgie, is closed with the very same words of the comming of *this Prophet*. The miracle of feeding five thousand men, besides women and children in a desert place, with five barley loaves only, and two little Fishes, which drew from the people this acknowledgment of the comming of this Prophet, is registred by the three other Evangelists, *Math. 14. Marke 6. Luke 9.* with some little variation of some circumstances: But this notable confession and profession of the multitude was reserued (as it should seeme by the holy Ghost) for that Evange-

The 25. Sunday after *Trinity*.

Iohn. I. 14.

lists relation, who had discovered before from his Masters bosome, *That the word was made flesh, and dwelt among vs, and we beheld his glory, as the glory of the only begotten Sonne of the Father, full of grace and truth.* In a dispute in the former Chapter, with the Iewes of Ierusalem (who tooke vpon them to be extraordinary zealous for their *Sabbaths*, and *Moses Law*) with what invincible arguments doth our Saviour make good, That he was H E E that should come, and that they were not to looke for any other? *Hee* proues it by the testimony of his *Father*, proclayming it from heauen in his Baptisme, and his manifest joynt working with him, He proues it by *John Baptist*, whom they held for a Prophet, and to whom they had sent to knowe, and what could bee fuller then *John Baptists* testimony? *He that comes after me, is before mee:* And *behold the Lambe of God that taketh away the sinnes of the world.* Hee proues it by the *Scriptures*, their owne grounds, and those he vrgeth them to *search*, and see whether they did not *testifie* of him or no. Hee further addeth *Moses* to proue it, in whom they trusted; and if yee beleued him (saith he) you would haue *beleued me*, for *he wrote of me.* Last of all besides all this, if an vnquestionable miracle might be more prevalent, such a miracle they had also, in the cure of the man at the poole of *Bethesda*, who had layne there for remedy eight and thirty yeares. But what will satisfie perverse praejudice, and obdurate malice? Professors of religion for their owne glory and gaine, will hardly be brought to yeeld, though never so plainly con-
vinced,

vinced. For how can yee beleene (saith our Saviour ver. 44.) *which receaue honour one of another, and seeke not the honour that commeth from God onely.* That loue the praise of men, more then the praise of God. This was the rot that had then infected the *Jewish Synagogue*, and happy had it beene for *Christians* if it had there stayed. Let a miracle of our Saviours be never so important, they wil persecute and seeke to slay him, because hee did it on the *Sabbath day*. One calumny or other they must needes finde out, to set a colour vpon their owne proceedings, & cast aspersions vpon his actions, and doctrine. But must Christ then haue no Church, because some of those chiefest Church-men were opposite to him? It appeares here to bee otherwise. Him whom those leaders forsake in pollicy, the Inferiours in simplicity follow. They follow him from the Townes and Villages, striuing who should be the formost, they follow him with their wiues and children, little regarding the incumbrances. They follow him into a desert place, not thinking what wants and hazards they might meet with, and this they finde at the hands of the bountifull Master they followed. He *compassionats* them as *Sheepe without a Sheapheard*, teaching them many things, makes them a miraculous feast to send them away with content, beyond all exception or expectation. *And then these men when they had seene the Miracle that Iesus did, said, This is of a truth that Prophet that should come into the World.*

Chap. 12. 43.

Chap. 5. v. 16.

Math. 14.

Mark. 6.

2. The words then are *an Acknowledgement of*
the

the multitude that the promised Prophet was come into the world, and that I E S U S who did that miracle was He.

Wherein may it please you to take notice of these two

Generals,

1. Due observation, Then those men when they had seene the miracle that Iesus did, said,
2. True inference, This is of a truth that Prophet that should come into the world.

To *inferre* without precedent *observation* is rashnesse, and to *observe* and make nothing of it, *Idle speculation*. Many are very curious, and censorious in the *first*, who fall short in the *latter*, and others are so *precipitant* in the *latter*, that they conclude often times without the *pramisses* of the *first*. The practice therefore of these *simple people*, here-in appeareth more rationally, then the hastinesse of many greater *Schollers*. These would see before they *said*, & would not lay of a *truth*, before they were throughly assured that there could bee *no falshood* in it. Which falleth vpon the *first* part, the *due observation*, and in that order as the Text lea-
deth commeth first to be discussed.

3. Then these men when they had seene the miracle that Iesus did: Said;

In this observation we may well take notice of

1. The *Observers*, These men]
2. The *manner* of their obser-
vation, They saw]
3. The thing obserued, The
miracle which Iesus did.]

What these men were it easily appears by that which goes here before, and the Collation of the three

three other *Evangelists*. They were not *Scribes* and *Pharisees* (for ought that we finde) nor of *Herods* Court, much lesse any of *Pilats* followers, for those (it is likely) as *Gallio* in the *Acts*, cared for no such matters; but *inferiour persons*, that admired our *Saviours* doctrine, conversation, and miracles, such as liued abroad in the townes, and villages, & were willing to heare & see something, that might giue them further satisfaction. They knewe that by following *Christ*, they were like to haue small countenance of the *Scribes* and *Pharisees*. They vnderstood that *John Baptist* was butchered but a little before by *Herod*, and therefore from the *Herodians* they had cause to feare some danger. Nor could they be so ignorant as to expect any worldly benefit from *Christ*, who had not as much as a *Fox*, or *Fowle*; a *hole*, or a *nest* to put his head in, yet they with some of their wiues and children, would needs venture to runne after him, into a desert, and to passe through thicke and thin (come of it what would) so they might enjoy his company. In charity a man would hence gather, that some divine motion, more then ordinary. besides a popular curiosity, wrought so many to bee of one minde. Otherwise how could they haue beene so resolute? Let vs see now how our *Saviour* takes it, and entertaines them. He that filletb the hungry with good things, and sendeth away the rich empty, hath compassion on their travell and wants, would not consent to his *Disciples* advice, to dismiss them without some reall and memorable token of his acceptance, and therefore examines them, what

Act. 18. 17.

Mat. 8. 10.

Verf. 9.

αὐτὸ ὁψάρια.

Cap. 6. 39. 40

provision they had. *Philip* tells him, that *two hundred penny worth of bread would not serue so many*, that euery one might haue a bit, and perchance they were not so well stored to haue *two hundred pence* in their stocke: and if they had, there was no place to get so much for their money. *Andrew* brought some better newes, that there was *πιστάριος*, a *Little Lad* who had in readinesse *fiue barley loanes*, and *two small fishes*, small they must needs be (as the word in the original signifies) otherwise how could the little Boy haue tugg'd them thither. But what (saith he) are *these among so many*? Our Saviour heares them quietly, and replies not vpon their objections of inconvenience, & distrust, for he himselfe knewe what he could, and *would doe*. Make the people sit downe, saith he, *συμπόσια συμπόσια*, *δεξιάς δεξιάς* (saith *S. Marke*) in severall companies, vpon severall plots of ground, *ἐν τῷ χλωρῷ χόρῳ*, as the greene grasse would afford them Cushions, here a *hundred*, and there *fifty*, that there might be distinct passages betweene them, and all might see what was done. And all this being done as *Christ* prescribed; Hee blesteth the *Loanes*, and *Fishes*, deliuers them to the *Disciples*, the *Disciples* to the *guests*, the *guests* are all satisfied, and *twelue Baskets* were filled with the fragments after *fiue thousand* and more had eaten as much as they desired.

4 It would proue to small purpose to inquire here farther, whether this company had any *drinke* to their *meate*? and where they had it? 2. How this bread and fish multiplied, and with whom, either the

the *givers* or the *takers*? 3. With what convenience every single Apostle could minister by computation of some, to aboue eight hundred? 4. Whether every *Apostle* had his severall *basket*, for the fragments, and how these *Baskets* came there, with this and the like *stuffe*, it is a peece of no small learning with some, to furbish vp great volumes. But there is no great *mastery* in such *misteries*, which are more profitably slipt over, then mentioned. Yet to giue no vantage to the scrupulous *Sceptique* or *Scoptique*, 1. For the drinke there needed not running to *wells* or *neighbouring Rivers* (as *Salmeron* the Iesuite *coniectures*) seeing the *virtue* that multiplied the *food* might make it serue both for *drinke* as well as *meate*. 2. The *multiplying* is to be thought to haue begun, *first* in the hands of our *Saviour* (as *S. Augustine* notes with *S. Hierome*) then to haue continued vnder the *hands* of the *Apostles* (as *Chrysostome*) and lastly to haue its *complement* in the hands and *mouthes* of the *eaters*, as *S. Ambrose* concludes with *S. Hilary*. 3. The order of their placing, made them the easier to be *served*, neither the contrary appeares, but that one might helpe another in the distribution. 4. What matter is it from whence these *Baskets* came, seeing it is manifest they were there, and receaved the *fragments* only, not *whole loaves*, to put it out of question that the *foode* there found was *multiplied*, and not other *shifed* in by crafty conveyance. *Two* things might be more profitably thought vpon of vs for our instruction. The *first* taken from the *quality*, and aēt of these men. How

ready are those *οἱ ἄθροτοι*, common people, not worthy the *naming* to follow our Saviour retyring from them? Amongst *vs* those of better ranke scarce giue him *admittance*, when hee seekes them out by his Ambassadors, to doe them good. The *danger* of the *times* could not keepe these backe, but many happy, secure, and alluring invitations hardly bring vs on. These followed our Saviour into the *desart*, but what shall I say: Wee *fly* from him coming home vnto vs in his word, *Sacraments* and *benefits*. These things well thought vpon (B.) by the *best*, would makethem *better*, and considered often by the *slacker* make them ashamed of their ingratitude. It is a cutting speech of our Saviour to his rebellious cuntrymen, *there shall be weeping and gnashing of teeth, when yee shall see Abraham, Isaac, and Iacob, and all the Prophets in the Kingdome of God, and you your selues thrust out;* and when *Publicans* and *harlots*, and the meanest of the people that *belecue* and are *penitent*, and follow *Christ*, shall be set at the right hand with the *sheepe*, and the *Grandyes* of this world turn'd over to the *left hand* amongst the *goates*. This should put the greatest to a present resolution, for altering their *dangerous* courses, & for preventing the *dāger* that is to come. Now to direct this resolution to the most wished effect, here we haue (in the second place) our *Saviours* owne practice for a patterne. How tender a respect had he to these *inferior* people, that put them selues vpon him? (though perchance the particular ends of most of them were not to be approued.) How compassionatly doth this good

sheep-

Luke 13.28.

Math. 31.21.

shepherd take a view of these stragling sheepe? how carefull he is to provide for them, and returne them to their homes without all dangers, and discontent? O that all Superiours would but hence thinke vpon their charges, be they never so meane, never so wayward, never so ill deseruing, to be tender ouer them, and procure their good, by this heauenly example! In this good way these *admirati*, these promiscuous *Observers*, haue entred vs. The manner of their observation followes now in the third place.

5 *Stris seeing*, or when they had seene. It is almost as good (nay perchance better) to see nothing at all, then to be an idle spectator, and learne nothing. God hath giuen vs our outward senses to informe our *understanding*, our vnderstanding, to direct our *will*, our will to carry a hand over our rebellious and sensuall appetites. And if we make not this vse of them, the diuell will quickly cut out worke: *Nam quem Diabolus non inuenit occupatum, ipse occupat*, (saith one) therefore it is very commendable in these meane and plainer people that they were not so wanting to themselves, or disordered in their sudden concourse, but that they tooke a care to see what was done. They saw the barrenesse of the place, the impossibility of supply; the time passed, their returne troublesome, and dangerous, the night drawing on: And from the poore disciples what could they expect, who had scarce provision for their owne necessities? They tooke notice (out of doubt) of the little Ladde with his course, and poore pittance, of their

Greg. l. 7. ep.
5. 3.

their owne great number, of our Saviours conference with Philip and Andrew, of their vncomfortable answere, of his resolute command to haue them sit downe, of the distinct ordering their sitting that all might see what was done, that the least suspition might not remaine of any collusion. In all this Seeing, here were no euill eyes, wandering eyes, wanton eyes, envious eyes, proud eyes, covetous eyes, flattering eyes, *μωω μὲν ἄλλοις* sand blind, hypocriticall winking eyes, staring one way, and squinting another, or the like. And it were to be wished, and it is to bee religiously endeavoured, that no such eyes may bee found amongst vs: He that opened so many eyes of the blinde, invites vs to come to him for eye salue. I counsell thee to buy of mee gold tryed in the fire that thou maiest be rich, and white rayment that thou maist be clothed, that the shame of thy nakednesse doe not appeare, and annoint thy eyes with eye salue that thou maist see. The reason of this is giuen by the best Oculist, *The light of the body is the eye.* If therefore thy eye be single, thy whole body shall be full of light, but if thine eye be euill, thy body shall bee full of darknesse. The eye therefore must be constantly directed to the scope we ought to aime at, it must not glance asideto be too prying into things that belong not to vs, or with watermen to looke one way and row another, for this will bring in the end darknesse, discontent, & confusion. These plaine men (as it should seeme) regarded not to looke after at that time any other thing then was before them, but fixed their eyes wholly on that, and that was the *Miracle*
which

2. Pet. 1. 9.

Rev. 3. 18.

Mat. 6. 22.

Luk. 11. 34.

which Iesus did; the thing obserued in the third place.

6 Miracles are vnvfuall events wrought aboue the course of nature (saith *Salmeron.*) To bring in all what the *Schoolemen*, and latter popish writers haue heaped vpon this point, would be too tedious, I shall take therefore only that my text here occasioneth, and so passe along. *S. Augustine* puts a difference betwixt *Miracula* & *Miranda*, *Miracles* and *Wonders*. Things that we wonder at, are often performed by *Divells*, *Magicians*, and *Impostors*, because, not on a sudden wee conceiue the *causes* of them, and in true miracles there is a reason giuen by *Aquinas* of their diuers appellations; they are termed *Miracles* in regard they exceede the *bounds* of nature; *Signes*, because somewhat else is signified, besides what is done; *Prodigies* for their excellency; *Portenta* for intimating somewhat to come; *Virtues*, because Gods power is seene in them extraordinarily. This wee haue here is called *σημειον*, a *signe*. A *signe* to be seene, to manifest the *omnipotency* of him that did it, and the truth of his teaching. Two other ends of such signes are eminent in Scripture; The one to *convinde* perverse, and obdurate men with whom no reason is prevalent: so *Moses* convinced hard-hearted *Pharaoh* with his *Magicians*, and brought them at last to this acknowledgement, *This is the finger of God*. *Elias* droue the *Baalites* to the like confession: by obtaining fire from heauen to consume not only the Sacrifice, and wood, but the stones, dust, and water about it. *The Lord is the God,*

Salmer. Tom.
6. Tract. 1.
ὁ ἐπινοῶν ὀνόματα
αὐτῶν ὁ ἰσχυρὸς
ὄντας.

2. 2. q. 178.
art. 1.

Exod. 8. 19.

1. King. 18. 39

Ioshua 10.

2. Kings 2.
24.2. Kings 4.
42.

Acts 9. 34.

Talitha. Cu.
mi.

Mark 5. 41.

Ib. 4. 39.

Ib. 9. 25.

Luke 4. 35.

v. 10.

2. Tim. 2. 8.
A. 8.

God, the Lord is the God. The second is to vindicate his people, or particular servants from the hands of their enemies. So the *Sunne* stood still, and *great hailestones* were cast downe from heauen, to giue a full overthrow to the Kings of *Canaan*, that had banded themselues against *Ioshua* & his followers: and two shee *Beaes* came out of the *wood*, and worried those forty and two children that mocked reuerend *Elisha*. But this difference betweene the *Miracles* of *Christ*, and those of his *Apostles*, or the *former Prophets* is to be obserued. They wrought them, not in their *owne name*, and power. So *Elisha* in a *Miracle* of the like nature to this, when he fed a hundred men with *twenty loaves*, and some *full eares* of corne. *Giue the people that they may eate* (saith he) *For thus saith the Lord; They shall eate and shall leaue thereof:* So *S. Peter* cures *Aeneas*, *Iesus Christ* maketh the whole. But our Saviour comes in a higher straine to the dead *Damsell*, *I say unto thee arise*; to the *stormy winds*, and *seas*, *peace, and be still*; to the raging *diuell* in the *possessed*, *hold thy peace and come out of the man*; as here *make the people sit downe*, and no more adoe, *He blesseth, they eate*, and the little pittance serued them, with an *overplus* of fragments voided, more then the whole was at first.

7. The *Diuell* finding it his best plea to be *Gods ape* (in every thing he may haue scope, and take vantage) hath never neglected in all ages to furnish his followers with *his miracles* to winne-himselfe credit, and make them obstinate, *Iannes* and *Iambres*, are opposed to *Moses*, *Simon Magus*, to *Peter*,

Tom. 1. in vita
S. Iohannis. ca.
28. & 29.

ter, Elymas to Paul, and (if that story of Prochorus, be not counterteit, which they of Collaine haue set forth in the last edition of the *Bibliotheca Patrum*) Cynops that dogs face coniuurer, (for so the name signifies) to the blessed Apostle S. Iohn. Nay to disgrace the miracles of our Saviour which neither Iews nor Heathen durst doe, at the time they were written, and witnesses were liuing that saw them, he imploies *Philostratus* in eight bookes, and a pleasing style, to record the miracles of *Apollonius Tyaneus*, the *Pythagorean*, with one *Hierocles*, to second him, and paralels that Impostor with our Saviour. But how absurdly, ridiculously, and impudently *Eusebius* hath excellently demonstrated. Nay *Julian* the *Apostata*, though most earnest against *Christians* in those tenne bookes, answered by *S. Cyril of Alexandria*, and snarles in all that he can, at their doctrine, yet hath little or nothing to say against the *Miracles* that backe it. Those hee seeme to acknowledge, at the end of his 6. booke, as *Iosephus* the Iew does very ingeniously, *Pilate* the *President* in two Epistle to *Tiberius* the *Emperour*, and that grosse Impostor *Mahomet* himselve in his *Alcoran*. Here then wee see that *Miracles* haue beene necessary, and afforded by God himselve for the grounding of doctrine, and confirming of it at the first setting. But being once grounded and settled, and a *platforme* described and commanded for the right continuing of it, then we are left to this Scripture and are not to expect, much lesse to depend vpon new *Miracles* for the confirming of it; much lesse bring in new additions.

tions; for so the former *Miracles* should be slighted, and the latter be found so various, and multiplied, that none should know whereto to trust. Thus when in the *prophet Isaiahs* time the people esteemed not (as they should) of *Moses law* and the *Prophets*, which was brought in by signes and wonders, but would haue new signes and wonders (as fancying that which was written, was not sufficient) the *Prophet* takes them vp roundly for it, chapter the 8. *Bind up the testimony, (saith he) Seale my law among my disciples, and when they shall say vnto you, seeke vnto them that haue familiar spirits, and vnto wisards, that peepe, and mutter, should not the people seeke vnto their God. If they speake not according to this word, it is because there is no light in them.* The same doctrine is reinforced by *Father Abraham* in the parable, *Luke 16*. Where when *Dives* could obtaine no helpe for himselfe to mitigate his hellish torments, he intercedes to haue his *sue brethren* warned by sending *Lazarus* vnto them, that they might prevent the misery that he was in; but what is *Father Abrahams* reply? *They haue Moses and the Prophets, let them heare them: Dives* not satisfied with this, *Nay father Abraham (saith he) but if one went vnto the from the dead they will repent,* such a *Miracle* out of doubt would convert them, but what was *Abrahams* conclusion? The same that must constantly bee ours, *if they heare not Moses and the Prophets, they will not bee perswaded, though one rose from the dead, and if the Scripture, now compleat amongst vs, be not sufficient to direct in the right, Miracles* will come

too late to set vs in a better course.

8. What meaneth then the *Church of Rome* to tamper so much in blazing, and vrging vnto the people a *Masse* of their *Miracles*? And *Bellarmino* (amongst the rest) to make it a note of that Church, as though this were convincent inough to make the Christian world beleue that Protestants are in the wrong, and they in the right, because wee haue no *Miracles*? But they haue more then they know how to depend vpon, or defend, to vse, or to excuse. It is a strange speech that the *Cardinall* hath in his 3. booke *de Eucharistia*, and the 8. Chapter, in these very words, *Hæreticos non potuisse extorquere miracula, neq; à Deo, neq; à Diabolo, ad confirmandam realem præsentiam.* The *Heretiques* could never wrest *miracles*, either from *God* or the *Diuell*, to confirme the reall presence, and his second, *James Gretser* the *Iesuite* is yet more open, and generall in his defence of the 2. Chapter of his first booke *de verbo Dei, Diabolum ne dignari &c.* The *Diuell* himselfe, is as it were, ashamed, to confirme the doctrine of *Luther* by *miracles*. It is well then that *Luthers* and *Calvines* doctrine against *popery*, makes the *Diuell* ashamed, whom I had thought had beene past shame as farre as any *Iesuite*. But what doe these men meane in blurting out such inconsiderate speeches? Doe they take pride, that the *Diuell* is so at hand to advance their cause by *Miracles*, and so *shamefaced* and backward to doe vs any favour in that behalfe? If this be the issue betweene vs; we shall rest content, and be confident vpon such *Miracles* as our *Saviour* wrought here,

Tamen in sterili & deserta est Lutherana & Calviniana secta ut diabolus ne dignetur quidem per eam aliquid fallacium, & umbratium prodigiorum aggredi; saltem frequenter, & palam; veritus opinor, ne omnibus ludibrio exponatur.

here, and his *Apostles* after for the first propagation of the Gospel, and when we bring in any new doctrine, or adde any *superstitions* dissenting from this, then we will be venturous to cast about (as the *Iesuits* doe) for new *miracles* to confirme it.

9 And here a man would thinke that in this height of learning, and diligent inquiry into all such *superstitious* busineses, they would haue left off at length for shame, to vphold their *shattered superstitions*, with such knowne delusions? For how childishly stupid, and ridiculous, are their *Legend Miracles*? As that *S. Brandon* with his *Monkes* should keepe three *Easters* vpon the great fish *Iascon's* backe in the midst of the Sea. That *S. Francis* should swallow a spider in the *Challice*, and haue it out afterwards at his *shinne boane*. That our *S. Dunstane* should take the *Diuell* by the Nose, with his tonges, and *S. Dominick* make him hold the candle, till he burnt his fingers. That *S. Patricke* should raise out of a *Sepulcher* one *Glasse* in *Ireland* King *Loger's* hogheard, who was an hundred foote long, and baptize him after he was dead that he might returne no more to hell. Of these and the like miraculous stories wee haue the censure of *Melchior Canus* (I thinke as learned a Professor, and Bishop as most of that side) *Dolent èr hoc dico, potius quam contumeliosè; I speake it out of grieffe rather then to disparage any;* That *Diogenes Laertius* amongst the *Greekes*, and *Suetonius* amongst the *Latines*, haue more syncerely and feriously set downe the liues, and acts of the *Philosophers* and *Emperours*: then *Catholiques* haue *Chronicled* the doings

Capgrau in
eius vita.

L. II. p. 533.

doings of their *Martyrs, Virgins, Saints, and Confessors*. By this we might hope of some plainer dealing, and that *Miracles* should bee no more so palpably forged to infatuate the credulous, but a-lasse we finde it otherwise. *Printing* and *curious painting* are now hired to expresse these *Pageants*, with the more grace, so that those who haue no other *helpes of learning* may haue the *miracles* at life in the *pictures*. In this fashion not much about twenty yeares since, the *Miracles* of the *Rosary* were set forth at *Antwerpe*, and dedicated by the *Dominican Friers* to the *Infanta of Spaine*: There in the eight picture you shall finde a head of a noble *Virgin* called *Alexandra*, devoted in her life to the *Rosary*, ascending from the bottome of a pit into which it had beene barbarously throwne, and making *Auricular confession* to a *Dominican Fryer*, and thereby preventing her damnation, 150 daies after it had beene cut off from the body. In the 12. the blessed *Virgin* is fetched from heauen to be a *Midwife* to a *Spanish Lady*, and our *Saviour* himselfe to be *Chaplain* for the *Christning* of the child, and afterwards to say *Masse* at the *Churching*, where *S. Anne* and *S. Magdalen* also attended in the manner of *gossips*. It would be tedious to your patience, but to haue a list of the new *Saints* in their *Miracles*, *S. Isodore*, *S. Teresa*, *S. Francis Xaverius* and the like, who are scarce yet warme in the *Calender*. Only *S. Ignatius* the *Iesuits founder* may be a little taken notice of, his picture wee haue in a peculiar table, set forth by *Francis Villamena*, and dedicated to the *Duke of*

Bavaria, on the top of it, is prefixed this *Motto*, fit for him and his, that haue beene the *firebrands* of so many combustions. *Ignem veni mittere in terram, & quid volo nisi accendatur?* I came to set fire on the earth, and what will I but that it be kindled? About this picture in *Ovall rounds*, are ranged this *Saints Miracles* to the number of 29. Here, you may see him *shining*, and *lifted vp* from the earth, and receauing in a moment from God by *infusion* the knowledge of the *greatest matters*, and from the *B. Virgin* with the child in her armes, the gift of *chastity*. Not farre from that, you shall finde a *Landresse* cured of a *withered arme*, only by washing of his *linnen*. Over against, he sits *cudgelling* away with a *staffe* in his left hand an ill favoured *Fiend*, that came to tempt him; all may not be repeated, but that which is strangest of all is in the bottome. There is *God the Father* painted (with his sonne by, holding in his hand the *Crosse*) and mediating to *his sonne*, for *S. Ignatius* (there kneeling before them) that hee would receiue him and his fellowes vpon the *Fathers* commendation into his protection. The subscription is, *A Deo Patre cum sociis commendatum, Iesus in tutelam recipit*. What should we thinke of this passage, we acknowledge as the life of our faith, that the Son is our *Mediator* and *Advocate* to the *Father*, but that the *Father* should ever mediate to the sonne for the *Iesuits* to be receiued into his peculiar patronage, I thinke it will be hardly found, but only in this pageant of the *Iesuits*. But these are but the *fancies of peeuish painters*, (may some man say)

not any way countenanced by the pillars of that Church; I would willingly haue it so too, and wish with all my heart, there were that syncere dealing amongst them that nothing could bee said against them that might not be as soone answered. But it falls out otherwise, for haue wee not vnder hand & seale of *this Pope* now being *Vrbane* the 8. in the Bull of the Canonizations of *Ignatius Loyola*, a Catalogue of the like miracles in the curing of diuers not only by prayer to *him*, but by applying his Image to the parts most desperatly affected? A copy of which Bull is to be seene in our publique Library in *Oxford*, I trust his holinesse will not father fantasies. But I should dwell here too long, if I persued more particulars.

10 *Contra Mirabularios istos cautum me fecit Deus meus*, (saith *S. Augustine*.) Against such miracle-mongers, God hath armed me to take heed. Where he saith in the last times many false Prophets shall rise, and shall shew great signes and wonders, in so much that if it were possible, they shall deceiue the very elect: Behold I haue told you before, and the use is there added to this doctrine, wherefore if they shall say vnto you behold, he is in the desert, goe not forth, behold he is in the secret Chambers, *in cauis* (saith the originall) it will beare in a pix, or sacring boxe by Transubstantiation, beleeue it not. The Apostles second this. *S. Paul* tells vs that that man of sinne, that sonne of perdition, that wicked one shall come after the working of *Satan*, with all power and signes, and lying wonders, and with all deceiua-
blenesse of vnrigh-
teousnesse, and

In Iohan.
Tract. 3.

Math. 24. 11.

V. 24. 25.

2. Thef. 2. 9.
10.

Revel. 13.

Operis Imperfecti.

Hom. 49.

Paris apud
Audenum
Paruum: sive
80. 1557.De Notis Ec-
clesiæ c. 14.

therefore we are to take heed and to stand fast: S. *John* foretells vs of a *great beast*, that should doe *great wonders*, and deceiue those that dwell in the earth by meanes of those *Miracles*; and addes this, *If any haue an eare to heare let him heare*. There were then *signes* (saith an ancient author vpon the 24. of *Mathew*, which vsually hath gone vnder the name of S. *Christostome*) whereby heretofore true Christians might be differenced from their opposites. *First discipline, then Miracles, thirdly good life*. But after the abomination of desolation once sits in the holy place, the *Idolaters* shall haue *Church, Scriptures, Bishops, Sacraments*, in a more pompous manner then the right beleeuers. They shall stand vpon *Miracles*, make a shew of a greater *strictnesse* of life, then any of the true professors, and that with *so high a hand*, that then there will be left nothing to know who are in the right, *Nisi tantummodò* (saith he) *per Scripturas, but only by the Scriptures*. But this whole passage in one Edition is left out, for some reasons the *Factōrs for Popery* best know. Now for the discerning of *true miracles* from *false*, we need goe no farther then *tantummodò per Scripturas, here in the text*. *Bellarmino* in refutation of a *fond dotage* of *Mahumet* (that he set the *Moone* together, when it was cut in too, and restored it to heauen) thinkes it sufficient to reply, *Neminem fuisse qui videret hoc miraculum? whosaw this miracle besides him that is said to worke it?* And may not wee likewise demand who hath seene these *Indian Miracles* and others, that they so much vaunt of? This miracle here was

was

was not done by *candle light* in a corner, to bee seene through a *grate*, at a *distance*, but at bright day. It was *fully seene* not by one, but *many*, not of *one sort*, but of *divers conditions*, not ingaged in a *faction*, but *indifferent*. These plaine honest men are *indifferent trialls*, betweene *realities* and *forgeries*, and therefore the people vpon such evidence inferred as followes, *This is of a truth that Prophet that should come into the World*, my last part left to conclude with.

II ΟΥΤΟ ΕΣΤΙΝ ΑΛΗΘΕΙΑΣ Ο ΠΡΟΦΗΤΗΣ] where first wee haue their *assurance*, *Of a truth*: 2. the *thing assured*, *This is that Prophet that should come into the World*. This *assurance* of this multitude, no otherwise qualified, may seeme somewhat *peremptory*, and *questionable*, for how could they presume on the truth of a conclusion, that had never learned *logique*, or fate perchance at the feet of any *Gamaliel*: Better it might haue becomed them to haue consulted *first* with their great *Rabbines*, what to thinke, then to haue presently proclaimed this to be *the promised Prophet*. But here wee are to take notice by the way, that *consequences are of two sorts*, some *immediatly* flowing from the *premisses*, others farther *remote*: The first are obvious to any that haue but *common sence*, and *use of reason*, as when our Saviour would proue to his *affrighted disciples*, that he was no *spirit*. *Handle me and see* (saith he) *for a spirit hath not flesh and bones, as ye see mee haue. A spirit hath not flesh and bones, but I haue flesh and bones, therefore I am not a spirit.* Naturall reason in an *Infidell* will approue of

Luk. 24. 39.

such a conclusion which faith ever *presuppōseth* not *opposeth*, *non tollit sed extollit* (saith one) it is so farre from taking reason away, or abating it, that it raiseth it to a higher pitch. In *deductions* more *remote* from *principles*, there will be need of a *guid*, to point out the *interveniēt dependances*, how one truth followeth vpon another. So in that of *Our Saviour* against the *Saducees*, *I am the God of Abraham, the God of Isaack, & the God of Iacob*, there is required much skill (that every man hath not) to make good the *inference*, therefore *the dead shall rise*. In such difficulties God hath appointed *Bishops, Doctors, and Pastours* in his Church, to direct the more *vnskillfull*, and to minde, and exhort them to apply all, to their edification, in faith, and manners. They *ordinarily* by their calling, are to *interpret*, but the hearers to attend vnto, and examine their *Interpretation*, whether it bee consonant to the *rule*, given by God in Scripture, which cannot deceaue. Let Saint *Paul* therefore vrge the *Scripture* never so strongly that *Christ* was the *promised Prophet that was to come*, yet the noble *Bereans* shall be commended for examining it by the *rule*, whether *it were so or not*. It is the *Turkes* course to establish *Mahumetisme*, by the *sword*; the *Popes*, to vphold *superstition* by *fire*, and *powder-plots*, and where that cannot get ground, by other *proiects*, and *forgeries*; the *Anabaptists* by *Enthusiasmes*, and the like. But the *Orthodoxe Christian* contents himselfe wholly with the *Canon* that is giuen. Any conclusion evidently drawne from that, shall sway him; out of

Luk. 20. 37.

Act. 17. 11.

that

that, he himselfe may profitably collect, whatsoever he finds *there*, is warranted, according to *that* he will censure, whatsoever others teach him before, he will submit his *faith*, reason, and conscience to follow them. This too much admiring of particular *Masters*, & by a *faith implicate*, (which the Papists magnifie) pinning (as it were) religion vpon other *mens sleeves*; when those *Masters differ* amongst themselves, must needs breed great distractions, and those can no otherwise bee *solde-red* then by repairing to that *one rule* which should keepe vs all in vnity. Our *Saviour* appeales to no other *Iudge* (in *this controversie* betweene him, and the *Scribes* and *Pharisees*, whether hee were the *Prophet* that was to come or no, *Luke 12.*) then to the *people* that were his *Auditors*. *When you see a cloud rise out of the West* (saith he) *straight way yee say there commeth a storme, and so it is; and when yee see the South winde blowe, yee say there will be heat, and it commeth to passe; yee Hypocrites, yee can discern the face of the heauen, and of the earth, but how is it that yee do not discern this time? Yea, and why of your selues iudge you not what is right? Necessary is it that offences come, and Heresies will ever be on foot, for the triall of the faithfull: wee can but propose vnto you our grounds, and inferences for the maintenance of the truth, and that by way of perswasion. It is left to you to discern by Scripture, who goes the right way, to try whether yee are in the faith, to proue the spirits whether they are of God, not by the deceitfull waights of mens inventions, but by the ballance of the Sanctuary,*

v. 14.

that the *holy Ghost* hath set before vs. Our Saviour here affordeth a true *Miracle*, but the people act their owne part in making a *due inference*. *Of a truth.*] This subverteth at once two *mayne points* of *Popery*. The *one* of their *Infallible Interpreters*, yet stood for by all. The *other* wherein some comply with the *Socinians*, taken vp of late by *Cardinall Perone, Verone*, and other *French Iesuits*, who will tye vs to the τὸ ῥήτων the bare words of the *Scripture* onely, without *admitting* any *consequence*. These things will hardly stand together, for if *consequences* may not be admitted, what need any *Interpreter* at all to direct them *Infallibly*? And if there be such an *infallible Interpreter*, what is left to the *iudgement* of the *Auditory*? Might not our *Saviour* with *S^t Peter* and *S^t Paul*, when they send vs to *search the Scripture*, put vs into a surer way, by directing vs vnto *Christ's Vicar*, and *S. Peters successour*? I may not stand longer to make plaine the *poorenesse* of either of these *plots*. Let it be our *syncere study* (Beloued) to make *use* of that wee *read*, or *heare* from any, & not to suffer *good things* to slyde away without *due application*. This was the *peoples assurance* here, and the thing assured is this. *This is that Prophet that should come into the world*. The last circumstance left to dismiss your *patience*.

12. *That Prophet that should come into the world*. This is the *pith* of all that went before, & which my *Meditations* most aymed after, but I perceiue the time hath surpris'd mee, and I must comply. Two things here would haue fallen di-

ὁ ἐρχόμενος
εἰς τὸ κόσμον.

stinct.

stinctly to be considered of. The *first* received by *Instruction*, this people had heard before, that there was such a *Prophet* by them to be expected. The *Second* conceived by the present *Miracle* wrought, *that this was He*. They had often read & heard in the *Law*, and the *Prophets*: that the *seed of the woman* should bruise the *Serpents* head: that when the *Scepter* should depart from *Iudah*, and a *Law-giuer* from between his feet, that then *Shiloh* should come. They expected according to vndoubted *Prophecies*, the *Virgins sonne of the root of Iesse*, the *branch of Iustice*, the *eminent Shepheard*, the *Gouernour*, the *King of Sion*, the *desire of all Nations*, &c. But the speciall promise they seeme to take notice of here, was, that of their *Law-giuer Moses*, Deut. 18. 15. *The Lord thy God will raise up vnto thee a Prophet from the midst of thee, of thy Brethren, like vnto mee, vnto him yee shall harken.* This they had heard, this ranne in their minds; this they now made vse of, and so comparing the *Prophecies* with the *event*, fell vpon the *right*. Fuller demonstrations haue wee to depend vpon (Beloved) for the *establishment* of our *Faith*; the animating of our *hope*; the raising of our *thanksgiuing*, by the addition of the *Gospell*; which assureth vs that *this Prophet is come*, and what hee hath done for vs. *S. Mathew* sets him forth especially as a *man of the seed of David*, and *Abraham*; and pro- veth that he was the *Prophet that was to come* by 22 *Prophecies* at least, fulfilled in him. *S. Marke* aymeth further to demonstrate, that this man was both our *King* and *Lord*, by insisting especially vpon

Deut. 18. 15.

vpon his *power*, and this hee justifieth by aboue
 twenty of his powerfull *Actions*. *S. Luke* the *Physi-
 tian* more fully stands vpon, that he was not on-
 ly *Man*, and *King*, and *Lord*, but the *Saviour* of the
World, and the *Physitian* of our *soules*. And to
 make this cleare, he more particularly vrgeth the
circumstances of his humble *birth*, gentle *conver-
 sation*, zeale to winne *soules*, arming them against
 all offences, his *teares* over *Ierusalem*, his *dolorous
 passion*, his *victorious* and *triumphant resurrection*.
S. Iohn (that liued longer then the rest) and knewe
 of some *Heretiques* that opposed our *Saviours dei-
 ty*, beginnes in a *lofty straine*, to proue his *Godhead*,
 (which by the *Arians* heretofore, and now by
 the *Socinians* is eagerly and perfidiously opposed)
*In the beginning was the word, and the word was
 with God, and the word was God, and the word was
 made flesh, and dwelt amongst vs*. This he continues
 to proue by nineteene *arguments*, and then at last
 concludeth in his 20 *Chapter*, These things are
 written that yee might beleue that *Iesus is the
 Sonne of God*, and that beleeuing yee might haue life
 through his name, what life? of grace here, of *glory
 eternall* hereafter. All that these foure *Evangelists*
 haue said, may bee contracted into this one *argu-
 ment*. He that was to be promised seed of *David* and
Abraham, to be *King* and *Lord*, to be a *Saviour*, and
 the *Physitian* of our *soules*, and to bee the *Sonne of
 God*, and *God equall to the Father*: was the *Prophet
 that was to come into the World*, But in *Iesus* the
Sonne of the blessed Virgin Mary, all these things
 are fulfilled, therefore he was that *King*, that *Lord*,
 that

that Saviour, that God, that Prophet, who was to come into the world. Let vs goe on therefore (Beloued) with confidence, chearefulnesse, and thankfulness (as the time approaching invites vs) to celebrate the *Advent* of this Prophet that was to come into the world, and now is certainly come and hath performed the worke of our Redemption. There haue beene and now are divers that tell vs of a *second Advent*, wherein hee shall come, and raigne with the raised Martyrs a thousand yeares here upon earth, before his last comming againe to iudgement. The reason is out of the 20. of the Revelation, because that Satan was to bee so long bound, and afterwards to be loosed; which 1000 yeares they are confident, are yet to come; But for mine owne part I thinke (without prejudice to any) that these 1000 yeares are past already, & that Satan hath beene long since loosed, and so yet continues. And that no other personall comming of our Saviour is hereafter to be expected, but only at the day of iudgement. The Angels intimate no other personall comming, Act. 1. 11. Wee finde no other such comming in our Creed, besides his first, But from thence he shall come, to iudge both the quick and the dead. Beloued, the time is at hand wherein (according to the custome of our Church) wee are to celebrate the memory and benefits of his first coming into the flesh: Let vs not forget to prepare our selues for his second advent. There is a time to dye, an account to be made, a iudgement to be passed, and hee that shall come will come, how soone, or how long hence no man knoweth; let vs

not neglect therefore seriously to thinke vpon this
 in the midst of our *worldly contentments*. *Life* is
 short, the *account* certaine, the *state* hereafter im-
 mutable, good Lord dispose of vs here, so that in
 that comming we may be found at thy *right hand*
 hereafter, and haue that happiest *doome* pronoun-
 ced vpon vs, *come ye blessed of my father inherit the*
Kingdome prepared for you, before the *foundation*
 of the world. And this O mercifull Father grant
 vs for thy Sonne *Christ Iesus sake*, to whom
with thee and the holy Ghost, be all ho-
nour, and glory, might, maiesty and
dominion both now & ever.

A M E N.

REVERENCE
TO
RVLERS.

A
SERMON PREACHED
AT THE COVRT.

BY

JOHN PRIDEAVX, Rector of
*Exceter Colledge, His MAIESTIE'S Pro-
fessor in Divinity in the Vniversity of*

O X F O R D.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

REFERENCE
TO
RIVERS.

A
SERMON PREACHED
AT THE COURT.

BY
JAMES ...
...
...



OXFORD
Printed by ...



ACTS 23. v. 5.

Then said Paul, I wist not Bretheren, that hee was the high Priest, For it is written, thou shalt not speake evill of the Ruler of thy People.

I



He first word of my text *Then*, intimates a *dependance* on somewhat going before: that *dependance* may be thus gathered. After many hazards runne, and great extremities past of our blessed and most

laborious Apostle, in his long and troublesome peregrination for the Gospell sake, (at large set forth in the precedent story) here drawing (as hee thought) neere home, and casting *Anchor* (as it were) in the hauen amongst his owne Countrey-men, he found himselfe neerer *shipwracke*, then in all the stormes he had before escaped. At *Ephesus* he fought with *beasts* after the manner of men, but here he falls amongst *men* worse then any *beasts*. *Agabus* had prophecied before, whereto hee was to trust, when once he came to *Hierusalem*, Chap.

a Cap. 9.

1. Cor. 15.

21. and hee quickly found it true vnder the two great *chaynes*, wherewith the *Roman Captaine* caused him to be bound: Chap. 21. But as his resolution before was *heroicall*, *what meane you to weepe, & to breake my heart*, vers. 13. *for I am ready not to be bound only, but also to dye at Hierusalem for the name of the Lord Iesus* : So his performance here was every way answerable. The uproare of the people vpon the point to kill him, his sudden apprehending by the *Captaine*, wrong *imprisonment*, torturers standing ouer him to *lash* him like a *slau*e, so abated not his spirits, but that hee tooke heart of *grace* to defend himselfe, before his owne Countrymen, in an admirable *apologie* in their own tongue, and to plead the priuiledge of a *Roman*, to quit himselfe from the *Captaine*: so true is that of the wisest King, that howsoeuer the *wicked fly* whē none persweth him, yet the *righteous* continues alwaies bold as a *Lion*. With the same confidence in his innocency, hurried, as it were, to hold up his hand before the *Priests*, his heavier Adversaries, he hangs not downe the head, but resolutely bespeakes them as they sate in Councell, *Men and brethren I haue liued in all good conscience before God vntill this day*, v. 1. Now what could be pick't out of this most respectiue and religious *exordium*, that might giue the least offence? was it for that he seemed to be too *sawcy* in calling them *men and brethren*, who were assembled there as *Iudges* to passe *Sentence* vpon him? or for that hee pleaded *conscience* among those *Lawyers*, and *Rabbins*, who were versed in no such cases, and delighted not in
any

Prover. 28.1.

any touch that way: or for that he *appealed to God*, for the vprightnesse of his carriage, whose only begotten sonne they had so lately vsed as a murtherer? *Carthusian* and some others conceite, that the *high Priest* tooke speciall distast at the omitting of their *titles of honour*, wherein they much gloried, to be distinguished from the vulgar, as our Saviour intimateth, *Mat. 23. 7.* Whatsoever the reason might be, once this is plaine, that in stead of *lawfull audience* or advised *silencing*, a *blow* on the *mouth* was awarded him, which vnexpected interrupting, by an vsufferable iniury, extorted from him this sharpe reply, *God shall smite thee thou whited wall, for sittest thou to Iudge mee after the law, and commandest me to bee smitten contrary to the Law*, whereat vantage being taken by the *pickt thanke standers by*, *Revilest thou Gods high Priest*: at the very mention of *God* and his *high Priest*, how presently and awfully did he *take vp himselfe*, and that at the intimating of his enemies, to giue all due satisfaction: *I wist not Brethren that he was the high Priest, for it is written, thou shalt not speake evill of the ruler of thy people.*

Verf. 3.

Verf. 4.

3 The words are the *Apostles clearing of himselfe*, from the *imputation of vnreverend carriage*, or scandalous behaviour of *himselfe in publike*, towards the *high Priest his superior* :

Wherein are obvi- ous	{	1 A faire excuse: <i>I wist not Brethren that he was the high Priest,</i>
	{	2 A firme instruction: <i>For it is written, thou shalt not speake evill of the ruler of thy People.</i>

In the *first* he labours to wipe off an *asperision*, that might be prejudiciall to his *calling*, in the *second* he laies a ground to *lesson* others better, then at that time, and in that *stirre*, hee had giuen them example. In all the fore mentioned passages, I make no doubt (B.) but your religious, and apprehensive *attentions*, haue taken notice by the way, 1. Of the manifold and vnexpected *crosses*, that fall vpon the most *circumspect*, and best of Gods children. 2. Of their *doue-like innocency* guided and guarded (as occasion puts them to it) with a *Serpentine wisdome* and *discretion*. 3. Of the bruitish *harshnesse* of their aduersaries. 4. Of the comfort of Gods *assistance*, and his provident *working* in their deliverance. 5. How the *best* are sometimes liable to be plundered through humane infirmity, and to overshoot themselves in an opposition before they are aware. And *lastly* what good vse may be made of the crossing of enemies. Godly and ingenious men may recollect themselves to bee more *cautelous* for the *future*, and satisfy for the *present*, and direct others not to take their *imperfections*, but Gods word to be a rule for their actions. Of all which remarkable poynts, I shall insift only vpon the *two latter*, which fall especially within the verge of my text, whereof the first is our Apostles *saire excuse*, I *wist not brethren that he was the high Priest*.

ἐκ ἧσιν ἀ-
 δελοῖσιν ὅτι
 οὐκ ἔστιν ἄρχε-
 ρεύς.

3 There be more differences then words, both among *Ancient* and *Moderne* writers, concerning our Apostles meaning in this reply to his aduersaries. Some would passe it for a *Iustifying* of his round-

roundnesse with the *high Priest*, that had so iniuriously caused him to be smitten, and to this purpose, are cited by some Iesuits those heathen passages of *Domitius* in *S. Hierome*, why should I take thee as a *Prince*, when thou esteemest not me as a *Peere*? And of *Crassus* in *Cicero*, I shall never account him for a *Consul* that undervalues my *Senatorship*. But such returnes of *Inferiors*, to their betters, would quickly make way for an *Anarchy*, and therefore are shamefully by them mentioned, to haue the least countenance, from any true divinity. *S. Hierome* (indeed) being but a *Priest*, is somewhat high against the errors of *Iohn, Bishop of Hierusalem*: if (saith he) he follow the *Apostles*, and be *vigilant* for the salvation of all, without *partiality*, he shall finde that wee (as to all holy men) so in *Christ*, will of our owne accords, submit our selues vnto him. Otherwise, let him know that we reverence *Bishops* as *Fathers*, not serue them as *Masters*. Somewhat more to that purpose, in the same place hath that excellent *Father*, who is noted by the iudicious, sometimes to be a litle too *passionate*, yet in his third booke of *Dialogues* against the *Pelagians*, hee is cleare, that our *Apostle* in this particular, came very farre short of his *Masters* practice. *Nam ubi est illa patientia Salvatoris?* where is (saith he) that *patience* of our *Saviour*? who was brought as a *sheepe* to the *slaughter*, and yet *opened not his mouth*, and hauing receiued a rap by some of the *high Priests* serivants, with this Item, *Answerest thou the high Priest so?* forbeares the person, but *Iustifies* the cause; *if I haue spoken*

A. Lapide & Lorin. in locum. Ad Nepot.

De Orat. l. 3.

Ep. 63.

L. 3. c. 1.

Tom. 12: Tract. 53.

Esa. 53. εἰς ἡμᾶς Ioh. 18. 23.

Ep. 5.
ad Marcell.

evill, beare witness of the evill: but if well, why smitest thou mee? S^r Augustine is wholly for quitting S^r Paul from any fault at all, *irridenter* (saith he) *circumstantes admonet*, in a scorne he intimates to those that stood about him, to this sense, (as some of our reformed writers giue it) *I know not whether he be the high Priest or no*, but of this I am sure there is little of the dignity, or carriage of a high Priest appears in this action. And this is taken for good by divers ancient, and latter interpreters, who make it a needlesse Irony, or at least paraphrase it in this sort. I acknowledge not *this man*, being a knowne and palpable usurper to be the high Priest: for did I; I should haue forborne him according as it is written. But as the Irony of the former, little fortified with *Apostolicall simplicity*; so the paraphrase of the latter, might rather *exasperate* then *mitigate*, which seemes besides his purpose. *Baronius* here hath a conceite by himselfe, in distinguishing *inter summum Sacerdotem, & Principem Sacerdotum*: the high Priest, and the Priests chiefe governour: and so would make good the Apostles answer, because in that confusion (thinks he) *he knew not how to distinguish the one from the other*. But some latter Jesuits fall foule on the Cardinall for this poore evasion, and thus farre well confute it, that the Apostle could not be ignorant, who was the high Priest amongst them, whom he had acknowledged as *Iudge* before, and taxed for *unjustice*, *Sittest thou to Iudge me after the law, and commandest me to be smitten, contrary to the law?* They are but silly shifts likewise of others, to say that S. Paul had

Tom. Prim.
An. 58.
&c. 150.

Lorin.
A Lapide.

had

had beene long absent, and therefore knew not the *high Priest*, or knew him well, and yet jeares at him, or saw him not in the *throng*, and so was *mistaken*, or was in a strange *place*, and therefore missed *where* to find him, or thought it fit though hee knew all this, *vulpinare cum vulpibus*, saith *A Lapid* the *Iesuite*, which may be rendred not amisse, to play the *Iesuite* with his *opposites*: or that which is worse of his fellow *Lorinus*, he knew his person, and placé to be of little regard, that had so tyrannically abused his *place* and *person*, for this trenches deeper into *dangerous* and desperate *approaches* vpon *Magistrates*, if their *persons*, and *place* should be *sighted*, because some *actions* of theirs (perchance) may be iustly *excepted* against. That which *Maldonate* notes on the 34. v. of the 2. of *Luke*, *nescio an facilius hic locus fuisset, si nemo eum exposuisset*, may be well here applyed to his fellowes; this place (out of doubt) would haue beene clearer, if no such *comments* had gone about to *cleare* it. We must take therefore the text along with vs, if we will not be misled by the commentators. Now in this, why should the Apostle frame an *excuse*, where no *offence* had beene committed, or giue *direction* for *amendment* where nothing was *amisse* before. This kinde of deniall then in our English translation, *I wist not*, whereby *ἐκ ἄσμεν* in the originall *לא ידע* in the *Syriack* (which *S. Paul* then spake) hath more pith in it, then all the former intricate disputes; for this signifies not, *I knew not absolutely* (as the *Rhemists* out of the *vulgar* render it) but, *I considered not: I heeded not:*

The *iniury* offered made mee so over-shoote my selfe, that I tooke not sufficient *notice* how he was *the high Priest*, and therefore in my *hast* termed him *whited wall*, which *terme* (I confesse) might haue beene *well spared*, not because it was *false*, but because it was not *fit*, nor consonant to that which is *written*. I acknowledge therefore herein my *oversight* and will not stand to defend it. Which exposition *Erasmus* with *S. Cyprian* in some sort justify. Behold here a plaine hearted *Nathaniel* in whom there was neither *gall* nor *guile*, *pride* nor *pertinacy*, no sooner was he minded of his *fault*, but presently he *amendeth* it. There was no want of *wit* in him, but *will*, to maintaine what he had *let fall*, neither was it a hard taske for him, that had beene so thoroughly *cured*, and *catechised* by the good *Ananias*, to make good, that this *great Ananias* was as bad as might be. But he chose rather to confesse his owne, then to aggravate others *faults*, leauing an eminent patterne of *holy ingenuity* for all good *Christians* to follow.

Act. 9. 37.

4 I Wist not brethren that hee was the high Priest.] For in that regard had he vsed me worse, it was a fault in me to right my selfe in *vnseemely termes*. Here wee fall then vpon a virtue, which all the heathen *Philosophers* never tooke sufficient notice of, but true *Christians* haue alwaies entertained vnder the title of *singleness of heart*, and *ingenious simplicity*. This excludeth all *double dealing* in all our actions, by *hypocrisy*, *circumventions*, *fraude*, *consenage*, *sly insinuations*, *forged pretences*, *close whisperings*, *sophisticall delations*, *equivocating*

cating delusions, crafty conveyances and the like. The Schoolemen assigne it to truth, as an attendant to keepe it from over-lashing, or mincing, according to that iudicious oath administred to such as by law giue evidence, they must speake the truth, without refusall, the whole truth without diminishing, and nothing but the truth without additiō through favour, feare, or affection. Notwithstanding all this, in simplicity it selfe, there may be doubling, & in ingenuity, wit may sometimes proue wily or wanton. There is a simplicity, which the Scripture taxeth for want of due circumspection & discretion. In the streets & gates, & chiefe places of concourse, Wisdome cries against it, *How long will yee simple ones loue simplicity?* that is never striue to better your knowledge in things that may doe you most good, but suffer your selues to be abused in that, which will ouerthrowe, and shame you. Through a casement a little after, the like simple youth is discovered, void of understanding, passing to a light womans house, as an Ox to the slaughter, or a foole to the stocks, till a dart strike through his liuer. Such *Simplicians* the Hebrewes terme פתח פתח a root, which signifies to be won, or carried every way without sense or reason. Every flattering speech shall drawe them to doe any thing. Every forged tale, or miracle, shall make them change their religion. Every confident calumniation, set them at oddes with their best friends. But that simplicity, which Scripture here approueth, is true meaning in our thoughts, plaine truth in our words, faithfull dealing in our actions, Religious constancy in our Professions, an innocent

A1. 2. 2. Q.
109.

Prov. 1. 21.

C. 7.

Gen. 20. v. 4.

and *harmlesse intent*, even in those *slipp*s of ours, wherein we may be often overtaken. This *Abimelech* finds his best plea before God, when hee was threatned death for the rape of *Sarah*, Gen. 20. *Lord wilt thou slay also a righteous nation? In simplicity of my heart, and innocency of my hands haue I done this, v. 5.* אִישׁ יָשָׁר, a plaine & upright man, is the chiefeft title of honour giuen to *Iacob*, & *Iob*, Gen. 25. and *Iob* the 1. *David* one of the same profession, is a *Suitor* to the *King* of heauen, for such mens pardon, and preferment, O *Lord* doe well (saith he) unto them that are true of heart, let not the simple goe away ashamed. And what is the meaning of our *Saviour*, when hee professeth that the kingdome of God *belongeth* vnto such, as resemble best, little children, but that a simple harmelesnesse, not plotting of purpose, to doe a mischief, but being offended is easie to be reconciled, is a *Qualification* fit for those that shall haue accessse vnto our blessed *Saviour*, and be his *Favorites*. So the *Corinthians*, which went for the wits of those daies, *Non cuius homini*, &c. our *Apostle* affronteth with this *simplicity*. Our rejoycing (saith he) is this, the testimonie of our *conscience*: That in *simplicity* and godly *syncerity*, not with *fleshly wisdome*, but by the *grace of God*, we haue had our *conversation* in the world, more abundantly to you-ward. And this is the same he here makes vie of. *Gamaliels* scholler could not haue beene to seeke of *evasions* to put off, or *Apologies* to defend, what hee had done or spoken, if he had thought it *warrantable*. But hee prefers an *ingenuous acknowledgement* before all

2. Cor. 1. 12.

Elenches and *Sophismes*, to teach vs, not to stand in a fault, and adde impudency to error, or dishonesty, but to take vp our selues at the least trip, to prevent a fall more dangerous.

5. This doctrine cannot bee harsh to any, that desire not to be accounted wiser then our Apostle, who hath closely couched together more *practical merality*, in this *shortest* peece of my *Text*, for this ingenious *simplicity*, in Christian conversation, then may bee met with, in most *Libraries* of other *voluminous Authors*. For marke (I beseech you) as the Text leadeth; 1. he spareth not his *owne person*, but vpon conscioufnes that he had gone too farre, [*I wist not*] 2. He stands not vpon his *abilities*, but professeth he might be in an error, as well as other men, [*I wist not*] 3. He complies with those that justly reprobued him, and louingly bespeaks them, though he knew them to be his mortall enemies, [*I wist not Brethren*] 4. He balkes not the flaw they taxed him for, but comes home to giue them satisfaction, [*I wist not Brethren that hee was the High Priest.*] Whence we may distinctly gather, that, 1. Impartiality, in first *censuring* our selues; 2. *Humility* in not standing vpon, but acknowledging out sayling *disabilities*; 3. A fayre and *Christian-like* carriage to them that meane vs no good, especially when they tell vs *right*; 4. A full disclaiming the very thing, without any *shifts*, or *tergiuersions*, wherein we are *delinquents*, are the foure branches of this ingenious *simplicity*, here practized by our *Apostle*, and effectually put in vse by vs, would make all our *actions*, more *pleasing* to God,

Ap. 12.

Prov. 18. 17.

Mathe 7.

God, and revive that Christian charity, which should be more heartily amongst our selves. A world of matter is here offered (Beloued) if I should stand to amplify vpon all these severalls. But I consider to whom I speake, where a touch sufficeth. For the first, It is the Diuels title to be called *αἰνῶδες ἢ ἀσέβως*, an *Ochel cartzo* (as the Syriac hath it) a Spreader of calumnies, vpon which hee feeds. But *Iustus prior est accusator sui*: A just ingenious man, will sooner acknowledge his fault, then his eager *Adversary* shall take notice of it, Prov. 18. 17. Or if that rendring of the vulgar be excepted against, (as I thinke it may justly) I am sure our Saviours rule will not fayle. *Thou Hypocrite first cast out the beame of thine owne eye, and then shalt thou see cleerely to cast out the mote of thy brothers eye. Est quidem huius dulcedo vitij* (saith Calvin) *ut neminem ferè non titillet cupiditas, in aliena vitia inquirenda*. Most men (as it were) make a practise, and take a pleasure in it, to finde a *hole* in another mans *coat*, but our best way is to judge our selves, (as our *Church booke* exhorts vs) that *we be not iudged of the Lord*. So *David*, I said it was mine owne *infirmity*, so *foolish was I*, and as it were, *a beast before thee*, I said in my *hast*, *all men are lyers*. Which hastinesse our Apostle here *excuseth* not in himselfe, but exposes his *reputation* to the censure of those, which tooke exceptions against him, that God might be glorified, and men, though his enemies, receaue meet satisfaction. Where his humility is most eminent in the second *circumstance*. It is a noted humour, especially amongst *Schollers*, that

qui vult ingenio cedere, nullus erit, to bee taxed for loytering, couetousnesse, luxurie, pride, ambition, dissembling, faction, intrusion into matters that belong not vnto vs, or the like, are gnats, amongst the most of vs, easily to be swallowed, or brusht away with these put offs, or the like: 'tis the fashion of the world, our betters doe it, and 'twere pride, or Stoicisme in vs, to be singular: But when once our parts, discretion, or learning shall bee called in question, when our ignorance is laid open before vs, and mistakes, and errors must come to bee recanted; how loath are wee with S. Augustine to write retractatiōs, or to be brought to this our Apostle's, *I wisht not Brethren.*] Nay wee shall hardly terme them Brethren, that presse vs to any such exigent. The more therefore is to bee marked the third peece of our Apostles ingenuitie. There is a kinde of Christian and winning complement, which insensibly makes much for the abating of exasperations amongst enemies, and the establishing of the Saints Communion, amongst Christian societies. For it is not Courtship onely, but Christianity to giue faire language to all men in their places; provided alwaies, that a heart, and a heart, by double dealing, doe not marre the harmonie. So Lot called the Sodomites, brethren, when they came to force his house, and abuse his guests. Our Saviour vouchsafed Iudas the Traytor, the title of friend. A soft answer (saith the wise man) turneth away wrath, but grieuous words stir vp anger. What an excellent vse doth Abraham make of this one word Brethren, here vled by our Apostle, *Let there bee*

Gen. 19.

Mat. 26.

Prov. 15. 1.

1. Cor. 6. 5.

no strife (saith he) to Lot, & pray thee, betweene thee and me, and betweene thy herdsmen, and my herdsmen, for we are Brethren. Surely Abrahams Logicke, (a Father of learning, as well as of the faithfull) would here haue fayled him, if this argument might not haue passed forcurrant, Brethren must haue no strife betweene them, Wee are Brethren, ergo there should be no strife betweene vs. To put a period to some vsuall and scandalous Ianglings, that much distracted the new converted *Corinthians*, our Apostle takes vp the same *mediam*, with a kinde of indignation. *I speake this to your shame is it so, that there is not a wise man amongst you? not one that shall be able to iudge betweene his brethren? but a brother goeth to law with a brother? Now therefore there is vtterly a fault amongst you, why doe you not rather take wrong? why doe you not rather suffer your selues to be defrauded? Nay you doe wrong and defraud, and that your Brethren.* These are all the Apostles words, and his practise here seconds it in the fourth place. He knew well enough that there might be a question, whether that this *Ananias*, were truly high Priest or no? *Iosephus* leaues it *wonderfull ambiguous*, and others plainely deny it: but *S. Paul* found him here in the place, & he knewe whatsoeuer the person were, the dignity was not to bee vilified. It was not then a time to dispute the *right*, but to giue example of *syncere obedience* due to *Superiors*.

6. This he did then, and this now all *inferiours* should doe. But alas (Beloued) *selfe loue* puts vs all in these times out of this *best course*, we can hardly

hardly be brought to acknowledge, that we are, or have ever beene in *fault*, wee stand so much vpon our *policies*, *learning*, and *abilities*, that our Apostles ingenious, *I wist not*, is thought a disparagement in these daies. There is little respect had to *Brethren* in the violence of our passions. *Prince* or high *Priest*, or whatsoeuer *Superior*, shall not scape our lash, if they once *croesse* our *humours*, or doe not as we would haue them. It hath beene thought by the *religiously iudicious* heretofore, that *plaine honesty* was the *best policy*, *plaine dealing* the greatest *credit*, *plaine apparell* the best *weed*, *plaine and constant fare* the best *diet*, *plaine falling* vpon the point the best *oratory*, and (why might I not adde) *plaine teaching* the best *Preaching*. The virulency of the *Papists*, that call all *Heretiques* that in any sort *protest* against their tyranny and superstitions, the *peeuishnesse* of the *Puritans*, that cry all prophane that forteth not with their *singularity*; the rashnesse of some *Protestants* that *raile* on all those, who in any point dissent from their *tenents*, or *Masters*, haue beene *ensured* by the *deliberately moderate*, to be the greatest *hinderance* of the wished *union* of all true *Christians*. But what should we say in the multitude of such distractions? But, *Helpe Lord*, for there be few godly men left, *plaine dealing* is *minished* from amongst the *children of men*: they talke of *vanity*, every one with his *neighbour*, they doe but *flatter* with their *lips*, and dissemble with their *double heart*. The happier then are they, and more to be *honoured* and *prayed* for, that keepe themselues closest, to our Apostles ingenious

ingenious *moderation*. This barres them not from lawfull *vantages*, to saue themselues harmelesse, where the *right* would beare it. For when the Captaine would haue scourged our Apostle, he pleads the priuiledge of a *Roman*. When the *Pharisees*, & *Saduces* were combined to condemne him, he sets them at oddes, by *casting* in, a vexed point amongst them, about the *resurrection*. When hope was past for iustice from the *Roman Deputie*, hee *appeales* vnto *Cesar*, Act. 25. Lawfull *defences* therefore may well *stand* with this *plainenesse* we speake of, but *offences* may not bee shifted off, without *acknowledgement* and *satisfaction*. Now our Apostle here censured himselfe, for an excusable *slip*; and standest thou vpon thy justification, in apparent *faults*? He could say, *I wist not*, that had more *goodnesse*, & *knowledge* then we all, and must wee count it a *disgrace*, to be overseene in any thing? Hee could call them *Brethren* with a good heart, whom he felt to be most *malitiously* bent against him, & make good vse of their *reproofes*, when there was reason in it: and must we thinke the worse of our *best friends*, when they admonish vs fairely of our manifest *exorbitances*? Last of all, the very name of the high Priest, as *Iudge*, and *Magistrate*, howsoeuer *questionable*, howsoeuer *wronging him*, howsoeuer abused by him that bare it, most notoriously, made him *stoope* to Gods *ordinance*; recall that hee had said amisse, and tender most hearty *obedience*: and must we *murmure* or *repine* at the doings of our lawfull *Magistrates*, who most commonly direct better then we can conceaue of? *S. Paul* was here so farre from

from this, that to make amends for his *vnadvisednesse*, he fetcheth a rule out of *Scripture*, to set all in a *safer course*; for it is written, (saith hee) *Thou shalt not speake vill of the Ruler of thy people.* Which is his *firme instruction*, and *second member* of my *Text*, that now followes in order, to lead on your *Christian attentions*.

7. Γέγραπτόν ἐστιν Ἀρχόντα τῶ λαῶ ἐκ ἐρεῖς κακῶς] This is one of the 367 places, or as others reckon 370, which are cited out of the *Old Testament*, in the *New*. It is taken from the 22. of *Exod.* verse, 28. אלהים לא תקלל ונשיא בעמך לא תאמר the 72 thus giue it, Θεὸς ἢ κακολογήσεις, and the vulgar *Latine*, *Dys non detrahes*, which our last translation to the word expresseth thus; *Thou shalt not revile the Gods, nor curse the ruler of thy people.* Magistrates here are called *Gods*, (saith a learned reformed writer) because they are *Gods vicegerents* in *Civill*, and *Ecclesiasticall* administration. This is reinforced with a reason by the *royall preacher*, *Ecclesiastes* 10. and the last, *Curse not the King, no not in thy thought, nor curse the rich in thy bed-chamber for the birds of the ayre shall carry the voice, and that which hath wings shall tell the matter.* The same reason is harped vpon by the *Heathen Satyr*ist — *Secretum divitis vllum*

*Esse putas? servi ut taceant, Iumenta loquentur,
Et canis, & postes, & Marmora.*

Beasts, and *Posts*, and *Wals*, will out with it. But that reason is not so prevalent with *Christians*, as that *God hath commanded it*. It is *Gods owne ordinance* which binds not only the *outward act*, vnder a *temporal*

porall penalty, but the conscience vpon forfeiture of eternall damnation; Rom. 13. Our *Apostle* cites, not the whole *passage*, but the latter part, which made most to his purpose, for hee had *misused* none there present, but the *Ruler Ananias*. It was enough therefore, to shew, that no *Ruler* should bee so *misused*. In the doctrine are remarkable these three circumstances: First, the *ground* of it: It is written: 2^{ly}, the *prohibition*: Thou shalt not speake evil: 3^{ly}, the *Object*: of the *Ruler* of thy people. For first, it is the surest way in the search of any truth, for the contenting of conscience, and setting of our wavering *iudgements*, to be certaine of the ground wherevpon we intend to build. The *speculative Philosophers* in their *Metaphysicks*, (according to their master *Aristotle*) generally lay downe this first principle, *Quodlibet est, vel non est*, Every thing is, or, is not, and he that admits not this, is not fit to be disputed with, in their *Schooles*. The *practicall Philosopher* stands especially vpon this, *Quod tibi non vis fieri alteri ne feceris*, doe not that to any other, which being in his case, thou wouldest not haue done to thy selfe. And this is canonized by our blessed *Saviour*, whatsoeuer yee would that men should doe vnto you, doe yee even so to them, for this is the Law, and the *Prophets*, Math. 7. 12. The *Logicians* vrge this *Maxime*, as eminent aboue the rest, *Contradictories* at one time, and in the same respect cannot be both true: right reason therefore, and vniuersal experience, must not be faced down in their *Schooles*, if you will haue any thing to doe with them. But in *Divinity*, wee are drawne vp to

a higher straine, not gathered by humane discourse, but revealed from heaven; and thence injoynd vs not in any case to be waded. And this is that our Apostle here close sticks to, cōprised in this one word *ἄγασθαι*, *It is written*; & this must carry all matters, that belong to true religion. With this our Saviour first beat off the diuel, when he set vpō him, fasting in the Wildernes, Mat. 4. *It is written, that man shall not liue by bread only.* It is written, *Thou shalt not tempt the Lord thy God.* It is writtē, *Thou shalt worship the Lord thy God, & him onely shalt thou serue.* And though the diuel had there also his scriptū est, because he perceaved no other principle, would pass with our Saviour, yet this wrencheth not our Saviour from this hold, as being vrged *sophistically*, in a *peruerse sense*; & therefore he redoubleth his *scriptum est*, so long, & strongly vpon him, till he made him to fly. And how doe all the *Evangelists* proue that *Iesus* the sonne of *Mary*, was the *promised Messias*, but (at every turne almost) with a *scriptum est*, as they had learned from their *Master*. Thus it is written, and thus it behoueth *Christ* to suffer, and to rise againe from the dead the third day, and that repentance, and remission of sinnes, should be preached in his name. All things (as he there told them after his resurrection) must be fulfilled, which were written of him, in the *Law of Moses*, and in the *Prophets*, and in the *Psalmes*. Would wec knowe then, what we should hold in point of opinion, or dutie, concerning *God*, or our neighbour: our Apostle out of doubt, fore-seeing the need of resolution, prescribes it thus to the *Romans*, *Whatsoeuer things*

Luk. 24. 46.

V. 44

Cap. 15. 4.

1 Pet. 1. 19.

were written afore-time, were written for our learning, that we, through patience, and comfort of the Scriptures, might have hope. S. Peter was an eye witnesse (as hee saies himselfe) of our Saviours Maiestie in the Mount, and there hee heard the father proclaime him, to be his beloved sonne, in whom he was well pleased. Notwithstanding (saith he) wee haue a more sure word of prophecy, wherevnto yee doe well, that yee take heed, as vnto a light that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts. Where he manifestly preferreth that which was written (as saith S. Augustine) before that which hee had seene with his owne eyes, *Certioerem dixit, non melioerem, non verioerem sermonem.* For exceptions might be taken by Infidels against the *trāsfiguration*, as lyable to some suspicion of imposture, which could haue no shew against that, which was before so long time written.

8. It would make a man wonder, to obserue how farre those that pretend themselues to be S. Peters successours, and S. Pauls schollers, start back both from S. Peter and S. Paul, in this behalfe. But well they vnderstand, that if this ground of *scriptum est* stand; their *Antichristian hierarchie*, and *superstition* must needs fall to the ground. It was the mainest ayme therefore, of the Councell of Trent, before they ventered further, vpon any controverted points; to take order, that no enimie should be left at their backe, nor this *scriptum est*, doe them any preiudice. Remaine it should in shew, (for it was beyond any humane policie, and Impudency

dency to take it quite off the file) but remaine it
 should, with such *clogges*, and *qualifications*, that
 they might *presse it*, when in shew it *makes* for
 them, or *quash it*, when it is mainly *against* them.
 I will instance no further then in *Bellarmines* foure
 bookes, *De verbo Dei scripto, & non scripto*, which
 he contrived of purpose, to justify that *Councell*.
 In the *first* of which because the *receiued*, and *un-*
questioned Canon, would make clearly (as they all
 saw) for the *scriptum est* of the *Protestants*, the *A-*
pocrypha must be taken in, to *peece* out the matter,
 and goe for as good *prooffe*, as any *Canonically scrip-*
tum est whatsoever. *Secondly*, because some van-
 tages might be taken from the *faulty translation* of
 the *vulgar edition*; this *edition* in the next place,
 with all it's *faults*, must be as *currant*, as the *scrip-*
tum est, of the *Originall*. Nay according to the con-
 struing of most of *their Schooles*, and *Professours*,
 who are lesse *practised* in the *tongues*, be preferred
 before it. *Thirdly*, least all this should *faile*, the
Pope is brought in, in his third booke, as an *infalli-*
ble Iudge, and *interpreter*, where let the *Text*, bee
 what it may, the *sense* must bee *had* from his vner-
 rable *Holinesse*. But what and there bee not any
 the least shew of any *scriptum est*, whevpon any *In-*
terpretation may be grounded? (as they are driuen
 to confesse in diuers controversies betweene them
 and vs) Will they then be content that our *scrip-*
tum est shall carry it? No, by no meanes. Then their
Traditum est, is pluckt out at the last cast, in his
 fourth book, where *unwritten Traditions* must sup-
 ply the defect of *scriptum est*. And so follow them

neuer so close, they haue consulted of a *starting hole*. And thus in this *chiefest ground* for setting Religion, the Church of Rome (you see) assumes no lesse *authority* to it selfe, then God himselfe. If he giue vs a *Canon*, or *rule*, they will make *Apocrypha* of as firme *validity* as that. If he afford vs the *originall*, their *dissenting translation* shall bee no lesse *authentick* then that. And yet then, when all the rest fayles, the *Popes infallibility*, with a *Statutum*, *decernimus*, and an *Anathema* to him, that in any sort withstands it, shall bring in *vnwritten traditions* to decide all the controuersies. For what their full meaning is, in this behalfe, *Cardinal Bellarmine* (vpon occasion) blurts out, in his second booke *de effectu sacramentorum*, the 25. Chap. *Sitollamus, Auctoritatem presentis Ecclesie, & presentis Concilij Tridentini*. If we take away the *authority* (saith he) of this present Church of Rome, & that present Council of Trent, what then? why then all the *decrees* of all former Councils, (hee adds) *& tota fides Christiana*, and all *Christian religion* may be call'd in question. But what can *S. Pauls*, or our *Sauours scriptum est*, stand *Christians* in stead, if the *Popes proscriptum est*, may so easily cancell it? Is this *sound stuffe* thinke you, to hold vpp *pietie* in Church, or *policy* in a Commonwealth? Beloued, wee must not quit our *old grounds* receaued from God, to entertaine such *new projects*, devised by *partiall men*, who are all for their owne ends, though all end at length to their owne shame and confusion. But though *Israel* play the *barlot*, let not *Iudah* imitate her. Let it

be alwaies the infamie of the *Babylonish strumpet*, to *son seditions*, countenance *Rebellions*, blow the *Coales in combustions*, make *Saints of Traytours*, & *Traytours of such simple soules* as shall be ruled by them. But let vs in the meane time hold *constantly* close to that which is *written*, as here our *Apostle* leads vs along.

9. *It is written thou shalt not speake evill of the Ruler of thy People.* There is a *Seēt* of late *Philosophers*, who hauing taken vpon them to vindicate *Arts and sciences*, from *Monkish duncery*, infitt especially vpon these three rules, out of *Aristotle*, *καὶ πᾶσι*, *καὶ ἀπὸ* & *καὶ ὅλῳ πρῶτον*. The first they say is *lex veritatis*, the law of truth, and that must bee generall, without exception. The second, *Lex Iustitia*, The law of Justice, and by that we may not fly out, but keepe our selues to the point. The third is, *Lex sapientia*, The law of Wisdome, this rangeth the truth, and right of the former in their due places and order. An intimation at least of all these we haue in this *eminent position*, cited here by our *Apostle*. *Thou*, whosoeuer, whether high, or low, rich, or poore, in favour, or disgrace, this is *καὶ πᾶσι* a generall truth, without exception. *Thou shalt not speake evill*, in publike or private, of thine owne accord, or exasperated, this is *καὶ ἀπὸ*, to the point, the *Apostle* was taken vpon. *Against the Ruler of thy people*, Prince, or Priest, Supream, or subordinate Magistrate, this is *καὶ ὅλῳ πρῶτον*, the rule of wisdome that sets all in their due places. You see what a masse of matter yet remaineth to be discuffed, if it needed in this place, and the time would

ἀρχοντα τῷ
λαῷ ὡς ἐκ
ἐπίσης καὶ καὶ.

give scope. For any one that can *speake ill*, may haue enough to say against *ill speaking*: and *ill speaking* against *Rulers*, when *Rulers* are in presence, should *receaue blowes* rather to punish, then words to reprove. Against this virulent humour *whole volumes* haue been written. And out of most of the *Psalmes* of *Dauid*, out of *Solomons Proverbs*, and *Ecclesiastes*, out of *Iesus* the sonne of *Syrach* (who hath amassed together the receaued *moralitie* of the *Church*, as then it stood) how many *passages* to this purpose might bee produced? But I am to glean only, & therefore I vrge no more but this. This *ill speaking* against *God*, is *blasphemie*, against our *Gouernours*, *scandalum Magnatum*, a kinde of *treason*; against our *fellow brethren*, *uncharitablenesse*; and by our *Saviours* interpreting the sixth *Commandement* a *degree of murder*. *Math. 5.* Cōcerning the first sinne that ever was committed, the *Fathers*, *Schoolemen*, and later *Divines*, haue diuers *coniectures*, some say 'twas *pride*; others, *infidelitie*; others, *ingratitude*; I thinke 'twas all these together, and therefore quarrell with none of thē. But for this I haue a *scriptum est*, that the first sin vnder a *scriptum est*, was a *uox ep̄is*, against *God* the supreme *Ruler* of vs all. For consider but that fetch of *Satan*? in the third of *Genesis*, Yea hath *God* said, that yee shall not eat of every tree of the garden? It was replied, yes he hath said it, that we should not eat of it, nor so much as touch it, and a penalty is added, least yee dye. What followeth? And the *Serpent* said vnto the woman, Yee shall not surely dye, for *God* doth knowe that in the day that yee eat there-

Math. 5. 22.

of, your eyes shall be opened, you shall be as Gods, knowing good and evil: you are simple, and mistake the injunction, for the tree is not named the tree of life and death, but the tree of knowledge of good & evil; therefore by eating of it there's no feare of death, but assurance of the knowledge of good and evil, which would make you like God himselfe, and that he is loath to afford you. This is the first fault and fallacy, we read of in Scripture, and this includeth detraction from the most wise, iust, and omnipotent Ruler of vs all. But who first invented it, and vented it? The Divell. To what purpose? To dishonour God, and ruine all man-kinde. What event had it? The most wofull misery of vs all, and is not this sufficient to make vs detest detraction? From this place vntill vpon 2000 yeares after, we scarce finde a scriptum est, of any opposition against the Rulers of the people, but that dangerous one, in the 16. of Numbers, in the conspiracy of Corah, Dathan, and Abiram. Their evill speaking (indeed) was high against Moses and Aaron, Prince & Priest. Yee take too much upon you, seeing all the Congregation are hely every one of them. And the Lord is among them, wherefore, then list yee up your selues aboute the congregation of the Lord? But what was the issue of this? Did not Moses fore-tell them? If these men dye the common death of men, and if they be visited after the visitation of all men, then the Lord hath not sent me: But if the Lord make a new thing, and the earth open her mouth, & swallow them up, and all that appertaine vnto them, and they goe downe quicke into the pit: Then yee shall understand

Numb. 16.3.

vers. 29.

that these men have provoked the Lord. Is not this sufficient to terrifie all factious, detracting, and rebellious spirits? The execution was presently vpon it, (as David repeats it) *The earth opened, and swallowed up Dathan, and covered the company of Abiram.* But these men (may some interpose) went too grossly to worke. Come we then to *Ahitophel*, who wanted not wit, nor crafty conveyance. Whose Counsell in those dayes (saith the Text) was *as if a man had enquired of the oracle of God.* But what came all this deepe policy to at last, when it was perniciously bent against the Ruler of Gods people? I need say no more then *scriptum est*; He saddled his Ass, and arose, and got him home to his house, his Citty, that his neighbours, and tenants might take notice of it, and put his house in order, & changed himselfe. And so let all thine enemies perish (O God) which thinke ill, or speake ill, or much more, plot ill, or act ill, against the Rulers of thy people.

2.Sam. 16.23

2.Sam. 17.23

10 And here I am at a stand (B.) for I know not how well it would relish, after this downe right doctrine, to breake out into the curiosities of Schoolemen, and Postillers, and to discourse of the mother of this evill speaking against the Rulers: which some make to be *Pride*, some *Anger*, others *Envy*, I thinke all concurre. Then of her vntoward and mishapen sisters, which are 1. *disobedience*, 2. *contempt*, 3. *presumption*, 4. *Morosity*, 5. *Stubbornesse*, 6. *simulation*, 7. *whisperings*, 8. *traducings*, 9. *groundlesse suspicions*, 10. *implacable hatred*, and the like, touched by our Apostle in the

1. to the *Rom.* and the 5. to the *Galatians*. My persuasion giues me, that you had rather heare how to *doe well*, then to be terrified from *speaking* evil of the rulers of the people. In this particular then, *S. Bernard* hath a good passage, *DetraCTOR* (saith he) & *libens auditor*, *uterq; Diabolum portat in lingua*. The detractor, and he that giues way, and soothes him in his malignity, both of them carry the diuell vpon their tongue. For if thou be poore, they will say, thou art *base* and *abieCT*, and not worthy to be looked after; if thou be rich, thou art *ambitious*, *covetous*, and *grating* ever for more. If affable, they will cast out that thou art *dissolute*, or altogether *complementall*. If a *Preacher* or *Dactor*, thou art wholly for humane *plausibility*, and *preferment*. If thou say little, thou art not for *employment*, and good for *nothing*. If thou be strict in thy life, thou art an *hypocrite*. If free, a *wordling* or *glutton*. And thus farre *S. Bernard*, I may adde for these times: if resolute against *popish superstitions*, a *Puritan*. If for the *discipline* of the Church, in vpholding and reuerencing *Bishops*, in furthering *Church structures*, *ornaments*, and all *laudable ceremonies*, a *Papist*, at least in heart. If for *due obedience* to the Rulers, a *flatterer*. If for the *Countrys* common good, a *malecontent*. If constant in *received tenents*, violent and *perverse*. If *warping* in any point to *novelty*, a *Turnecoate*. These evil speakings, and the like, (you know) are too, too common, and this would not be so, if *S. Pauls* ingenuity were better *learned*, and *S. Bernards* position better thought vpon, *DetraCTOR*, et *libens audi-*

Math. 18. 7.

Psal. 15.

V. 8.

Baruch 1. 11.

1. Tim. 3. 1.

tor, both the *evill speaker*, and the *applauding hearer*, carry the *Divell* in their *tongue*. Necessary it is certainly, that *offences* come, (for our *Saviour* hath spoken it) but *woe* be unto the man, by whom the *offence commeth*. Let every one therefore of vs, bee religious and carefull to amend *one*, that by this amendment of the *particulars*, the *whole* may be right. Lord who shall dwell in thy *tabernacle*, and who shall rest vpon thy *holy hill*? Not those that will set vp *Prelates*, to depose *Princes*, or those that maintaine a *faction*, to plucke downe *Prelates*: but he that leadeth an *uncorrupt life*, and doth the *thing that is right*, and *speaketh the truth from his heart*. He that vseth no *deceit* in his *tongue* or doth no *evill* to his *neighbour*, and hath not *slaundered* his *neighbour*, much lesse spoken *evill* of the *rulers of his people*. And now (B.) if our *equalls* and *inferiours*, are not to be ill spoken of, what *apologies* can these *silly dreamers* pretend, (they are the words of *Saint Iude*) that *despise dominions*, and *speake evill of Dignities*. If *Michael* the *Arch-angell* durst not bring against the *Divell* himselfe, in a *disputation*, a *railing accusation*; darest thou (as it were) in *cold blood*, to vpbraid *Rulers*, not *Rulers* only of others, but *Rulers of thy people*: Last of all if *Nebuchodonor* must be *prayed for*, and *Balsasar* his *sonne*, who (as we all know) *heavily oppressed* the people of God, what *supplications* and *prayers*, *intercessions* and *giving of thankes*, (that I may end with our *Apostles exhortation*, as I began with his *precept*) are to be rendred to God, from vs of this Land, that our most *gracious Ruler* of his *people*,

people, his Royall *Queene*, their *hopefull Progeny*, and
all that be in *authority* vnder him, may *live a quiet*,
and *peaceable life*, in all *Godlinesse* and *Honesty*,
to the punishment of wickednesse and vice, and to
the maintenance of Gods true religion and vertue,
as long as the *Sunne* and *Moone* endureth? This
grant O *King of Kings*, for thy Sonne *Christ Iesus*
sake, to whom, with thee and the holy Ghost,
bee all honour and glory world
without end. *Amen.*

THE
DRAUGHT
OF THE
BROOKE.

A
SERMON PREACHED
AT THE COVRT.

BY

JOHN PRIDEAUX, Rector of
*Exceter Colledge, His MAIESTIE'S Pro-
fessor in Divinity in the Vniuersity of*
OXFORD.



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THE
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PSALME 110. 7.

Hee shall drinke of the brooke in the way, therefore shall he lift up the Head.



He author of this Psalme is *David*, as the title sheweth, but the subiect *Christ*, as appeareth by the application in the new Testament; where eight times at least, we finde it repeated. 1. To proue our *Saviour* morethen a man, and greater then *David*, *Matth. 22. Mar. 12. and Luk. 20. 2.* To confirme the excellency of his nature, and place to surmount the *Angells*, and his *Priesthood*, *Aarons*, *Heb. 1. 7. 8. cap. 3.* To *justify* his resurrection, and ascention, *Act. 2. 4.* And last of all, to assure vs of his absolute conquest, and everlasting dominion, *1. Cor. 15.* Vpon these grounds the *Auncients* (by *Cassiodorus* collection,) terme it the *summe of our faith*, the *looking-glasse* of heauenly secrets, the *treasure of holy writ*, *verbus brevis, sensu infinitus*, (saith *Augustine*) short in words but in sense infinite. *Theodoret* notes how it is connected
with

with the *Psalme* going before, (which is not vsual.) There (saith he) we haue his *rosse* and *sufferings*, here his *conquest* and *trophies*. For first he cometh forth as the *beire* apparent of the *Almighty*, the *brightnesse* of his glory, and the expresse *Image* of his person, graced with *title*, 1. *My Lord*] 2. *Place, Sit thou on my right hand.*] 3. *Power, untill I make thyne enemies thy foot-stoole.*] v. first. The *second vers.* limiteth out the beginning of his *kingdome, Sion.*] The *extent, the midst* of his *enemies.*] Amongst whom his *Propheticall office* shall worke such an alteration, that as the *drops of dew* are *numberlesse*, which pearle from the wombe, of the teeming morning: So his volunteers shall be, that at the striking vp of the *Gospells alarum*, shall repaire to the ensignes of his holy worship, *vers. 3.* Those, his *Priestly office*, *warrantable* for calling, *firme* for continuance, *free* from succession, shall expiate, refine, and offer vp as acceptable sacrifices to God the Father, *v. 4.* Their opposites whether *Kings*, or *heads of Nations*, shall feele the waight of his strokes, and *dynt* of his *sword*; to their vter overthrow and confusion, *v. 5. 6.* And yet notwithstanding all this, this *Prophet*, this *Priest*, this *King*, he, to whom so vnspcakable *honour* assigned, so many *trophies* fore-prophecied, so many triumphes decreed, must be content to *travell* before he *sit* at ease; *suffer* before hee *enioy*; *obey* before hee *rule*; *stoop*, and bend, & bow, to *drinke* of the troubled brooke of this worlds *calamities*, before he *lift vp his head*, to take possession of the *crowne* of glory.

2 He shall drinke of the brooke in the way, therefore

fore shall he lift up the head.] When the two *disci-
ples* vpon the way to *Emmaus*, intimated to our
Saviour, (then to them vnknowne) that the *condem-
nation*, and *crucifying* of *Iesus of Nazareth*, (which
they had seene him vndergoe, with much *disgrace*,
and *perplexity*) had beaten them from the *conceit*,
that he should be the *Mesias*, whom they expe-
cted should be an *other-gates* man: they receiue
this sharpe reply to settle their wauering, & rouse
vp their *dulnesse*: O *fooles* and *slow of heart* to beleene
all that the Prophets haue spoken; ought not *Christ* to
suffer those things, and so enter into his *glory*. That
he ought so, long before our *Prophet* could here
haue *informed* them *sufficiently*. *Herod* may bee
troubled at his *birth*, as ominous to his *vsurped*
title. His *disciples* dreame of a *temporall Monar-
chy*, and *Zebede's* wife for her children, plot for
preferment in it; but the *decree*, & *proclamation* went
ever that this *Kingdome* should not be of this *world*.
This *King* must here find *rebellion*; this *Prophet*
and *Priest*, opposition; this *Conquerour*, after much
travell and sweat, incounters and hazards, attaine
the crown of *victory*. No other way to this *victory*
but by a brooke, no passage at this *brooke* without
drinking, be the water never so *turbulent*, & *muddy*,
no turning aside to search for better, for better in so
durty a way there may not be expected, & this was
to be foretold (saith *Remigius*) *ne subito veniens hor-
reretur, sed creditum expectaretur*: Least comming
on a sudden it should affright, and not be expected
as a thing formerly beleued. The words then you
see, (Beloued) containe (as it were) the *Iornall*, or

gestes, of our Lord and Saviour, in his progresse through this vale of misery, where

We meete } 1 Humiliation, he shall drinke of the
with his } 2 Exaltation, Therefore shall he lift up
the head.

The first is in his temporall passage vpon the way, the second at his perpetuall residence, at his standing house. That head which in the second place shall be lifted up to raigne, in the first, with all submission must be bowed downe, to drinke. This was began in his Incarnation, and continued till the end of his passion. The consideration of which exemplary humiliation, for our imitation and advancement, I trust at no time shall be thought vnseasonable, especially now, when we celebrate his first Advent or comming in the Flesh: the first degree of his Humiliation, and first member of my text.

מנחל
ברר
ישתה

3 He shall drinke of the brooke in the way. The words are figuratiue, in a high straine far passing all humane Rhetorique, and carry a Prophetique Maiesty, in a retyred profoundnesse, easi to bee adored then expressed. Where obscurity hath bred variety, and variety great difficulty to tract Interpreters. Widest from the marke, is the Chaldy Paraphrase of R. Ioseph Cæcus, who without the least warrant from the words, thus blindly renders it: from the mouth of a Prophet, in the way, he shall receiue knowledge. Attributing that perversely here, either to Abraham, or David, or Ezechiah, and so misguides the latter Rabbins. Which Iouathan in his

Targum

Targum of Ierusalem, Midras, Tehillim, and the ancients ascribe (as we doe) only to the *Mesias*. Of lesse importance is the difference in an old English translation, commonly called *Wickliff's Psalter*, Of the strand, in the way he dranke, where the putting of the preterperfect tense for the future, intimates rather a thing past, then a prophecy of somewhat to come. But to passe by such *criticall cobwebs*, which may hide rather then hold. The words being obvious in themselves, and without difficulty מנהל ברוך ישתה, knowne to all by their *rootes*; yet in this place may be enforced with that *advantage of circumstance*, that those that seeme most to *dissent*, cannot be destitute of their severall *reasons*. Diverse, in relation to the *slaughter*, mentioned in the two former verses, continue the allegory in *this*, by helping the text with a word, Of the Torrent of bloud (say they) *this Conquerour shall drinke*: consonant to that, he shall wash his footsteps in the bloud of the vngodly Psal. 58. And that thy foote may bee dipped in the bloud of thy enemies, and that the tongue of the dog may be red through the same. Psal. 68. Which Phrases are well knowne, in *sacred Rhetorique* to signify a *victory*, (as that of *Israel* against *Pharaoh*) to the utter *ruine* of the conquered. In which sence the sword is said to be drunken with bloud in the day of the *Lords vengeance*, Ier. 46. and the horses to wade vp to the *bridles* in bloud, where the wine-*presse* of Gods wrath is trodden *Apocalyp.* 14. This exposition howsoever followed by some later writers of good note, (relying too much vpon R.

Iehudi, and *Kimchi* the first authors of it) will hardly notwithstanding, be fitted to this place in regard the *lifting up of the head* that followes, presupposeth an immediate *humiliation* goeing before, which the *brandishing of a conquering sword*, and the bloud of *Massacred Miscreants*, doe not so naturally represent. *Calvin* thinkes the similitude drawne from the *valiant leaders*, who in *chase* of their rowted *enemies*, turne not *aside* (as at other times) to refresh themselves, with *ordinary* provision, but catch at a venture. as they passe (like *Gideons* lapping souldiers) at the water of a *brooke*, that *thwarts* them, least delay giue vantage of a *slip*, and hinder the *pursuite* of their conquest. This *Iunius* and diuers others, take for good. It was *Trivets*, an old *Minorite Friers* long before, as appears in an old *manuscript* vpon this place; and therefore *Maldonate* might haue spared to lash *Calvin* for it, if his *sime* had not *beene* rather, at the *person*, then the *opinion*. More ingenious is that of *Moller*. That to *drinke*, and especially of *such a brooke*; are *phrases* that in *Scripture* designe *extraordinary afflictions*. So *Ier.* 49. concerning *Edoms* doome, *thou shalt not goe unpunished, thou shalt surely drinke. Can ye drinke of the Cup that I shall drinke of?* (saith our Saniour) speaking of his sufferings to *Zebedees* children *Math.* 20. 22. If drinking then in this place may any way resemble the *hast of a Captaine*; the *potion* will proue, more *falsome* then the *draught* refreshing.

4. I passe over other *by-expositions*, of the *brooke of the law*, the *brooke of Baptisme*, and the like,

like, which *Lorinus* busieth himselfe to repeat, and censure. That which *Chrysostome*, *Basil*, *Theodoret*, and the *Greeke Fathers*, severally restraints to our Saviours strict conversation, in watching, fasting, lodging, travelling, preaching, praying, doing all manner of good, without intermission or remission; The *Latines*, with greater reason, extend to all the degrees of his Humiliation, and sufferings; to his Incarnation, to his poverty, to his dangers, to his death. The brooke of Gods anger for sinnes, the *Devils stratagems*, the *Jewes despight*, the worlds contumelies, and disgraces, not only dashed against him, but entered even in vnto his soule. Heavy indignation lay hard vpon him, and hee was vexed with all the stormes. These stormes overtooke him in this deepe way, this dangerous way, which he met with here in this vale of misery, when he tooke vpon him the progresse to deliver Man, and did not abhorre the *Virgins wombe*. And with this fall in the expositions of most of the *Ancients*, and *moderne*, he dranke of the brooke, 1. of mortality by his Incarnation, 2. of strictnesse, and hardnesse in all his passage, by his voluntary wants, and poverty, 3. of the strong potion of the Law, by his exact obedience, and subiection, 4. of the *Jewes malice*, by their continuall indignities, 5. of the flouds of *Belial*, by apparent, & unknowne tentations, 6. of the heaviest wrath, of his Father by his unspokeable agony, and bloody sweat in the garden. And last of all, of death it selfe on the Crosse, by his sad and extreamest passion.

5 Have ye no regard, all ye that passe by this way?

See to what *plunges* thy Saviour was put to, for thy sake, in this *brooke* of *unconceivable miseries*, how he *drencheth* himselfe in the *middest*, to saue thee from *drowning*, how hee *struggles* among the *weeds*, and *myre*, to land thee *safe* on the farther *bankes*. Hee] that *King*, that *Priest*, that *Prophet*, must be liable (as we see) to his *Fathers* eternall *Iniunction*. Shall] as a man designed with *Socrates* to be made away by *ungratefull Citizens*. *Drinke*] not by measure of a *cup* only, but a *brooke* of *sorrowes*, and that in an *uncouth* way, destitute of any *Ferryman*, to helpe him over, or *ford* to giue him hope of easier passage, or *Inne* for better *provision*, or *Companions* to helpe him if need required, and all this for vs *wretched Rebels*, that desired no such *kindnesse*. Now three *Torrents* in this dismall *brooke*, put him especially to his *plunges*: 1. The *ungratefulnessse* of his owne. 2. The *Rage* of the *powers* of darknesse: but most of all at the *last cast*. 3. The *displeasure* of his heavenly *Father* for our *sinnes*, which he had vndertaken to *expiate*. I should here in a manner make a *passion Sermon*, but to repeat only *Bethlehem* bathed in bloud of *Innocents* vpon the first rumour of his *Nativity*: his *preaching*, *vilified* by his reputed *Fathers* basenesse: his *miracles* attributed to a compact with *Belzebub*; the *Pharises* charge him with *treason*; even his owne *kindred*, with *madnesse*. Some times they *ruffle* about him to make him a *King*; and anon they hurry him to the *brow* of a *hill*, to breake his *neck* from the *toppe*. Those that vpon a fit, cry *Hosanna* to the *Sonne* of *David*, presently

John 6. 14.
Luke 4. 29.

in a *fury*, change their note into *crucify him, crucify him*. His *Disciples*, that vowed to stand out with him to the *last*, forsake him presently like *cowards*, at the *first* onset. He is *bought* and *sold* as a *slave*, *cryed* downe as more intollerable then a *seditions murderer*, and *hanged* at length like a *dammned Rogue*, betweene two *notorious theeues*: Such *bilowes* of *humane malice* the *first Torrent* tometh against him. The *second* boyleth yet more *gastly*, from the *sinke* of *infernall fury*. Never imagin that *Satans foyle* in the *wilderneße*, staved him off from farther *proiects*; No, after he enters into *Judas*, and *workes* him most *desperatly* to *betray* his master, he *guided* and *guarded* that *cursted rabble*, which most *barbarously* in the *garden*, laid *violent hands* on his *sacred person*. And well may wee thinke that his *confessing* of his *Deity* at other *times*, and the *dreame*, and *intercession* of *Pilats wife*, were but *extorted testimonies*, by a *superior command*, or *disguised plots*, by telling some *truth*, to *gaine credit*, to *deceiue* vpon some other *advantage*. Last of all, in the *deepest Torrent* of his *Fathers indignation*, a *vaile* must be *drawne over* that, which cannot be *expressed*. Devotion here *seekes* no farther, then the *Evangelists* *plaine Narration*. Hee that shall but *consider* him, in that *disconsolate night*, in the *garden*, *Blasted* (as it were) from *heaven* with an *amasing thunder-clap*, *sweating*, *fighting*, *sobbing*, *praying*, *groveling*, *sweating* great *drops* of *bloud*, that *trickled* downe to the *ground*, *praying* *once* and *again*, and the *third* time, *groveling* as *often*, and *intreating* the *assistance* of those *drow-*

sy comforters all that while, which (as though nothing were a doing) slept securely by him, must needs conclude with himselfe, that it was not the *rascall regiment*, which he knew on the way for his apprehension, nor the *Ocean of disgraces*, which he expected from the *venome* of his enemies, or *spittings*, or *mockings*, or *buffetings*, or *railings*, or terrour of the *scourge*, or *thornes*, or *racke* of the *crossse*, or *nailes*, or *speare*, (a brooke full to the brim of *gall* and *vineger*) that so strangely amazed him; But that *heart breaking* anguish, which wrung from him this loud cry, *My God, my God, why hast thou forsaken me?* That, that, was the *Torrent*, and *whirlepoole*, fowler then the *Iewish spittle*; tarter then the *vineger*; bitterer then the *gall*; sharper then the *thornes*, or *nailes*, or *speare*; I dare say, as *terrible*, and *unsupportable*, as the lake of *fire* and *brimstone* it selfe. That I say, was the most *dagerous brooke* and *deluge*, he dranke of for our *sakes*. For our *sakes*, (Beloued) to make the way passable for vs, his followers, who otherwise had *sunke* into *eternall* perdition.

6 There be perchance, that would frame here a *poeticall resemblance*, in the *combate* of *Hercules*, with the river *Achelous*, or *Hippomedon*, with *Ismenus*, or the *striuing* of *Achilles*, by *swimming*, to master the *streames* of the *stickle River Sperchius*, but I leaue such *fancies* to their *admirers*. Three *vses* are here *obvious* to those, that desire to profit. The first a *direction* to know whether we are in the *right way* to *Heaven* or no. The second an *Advise* how to *provide* our selues for the *iourney*. And the *third*,

third a comfort to cheare vs vp, whatsoeuer in the
progresse may befall vs. The way to heauen (Be-
loued) is by a brooke, tossed with outward troubles,
& inward vexations, froathing with crossing tides
and vnexpected winds, & stormes. To passe it with-
out great hazard, hath ever beene vnusuall, and to
shunne it, by finding out a safer cut, by land, is al-
together vnpossible. If therefore it haue never
thwarted thee yet in all thy courses, it may bee
suspected, that thou hast wandred from the nar-
row gate, or hast newly set out, and hast the further
way to goe. Noah met with it in the vniuersall
Deluge, when all flesh had corrupted his way, and he
alone with his family, floated upon the waters. Ia-
cob at his passage over the brooke Iabok, to meet
with his brother Esau. Moses at the waters of Ma-
rah, and Meribah. The whole Church notoriou-
ly, in Captiuityes by Forrennors, Oppressions, by
home-bred Tyrants, Infections, by heresies, defecti-
ons, by hypocriticall Professours. What shall I speake
of vials, and plagues, and a succession of Beasts, and
Sea-monsters, rising one after another, in the Apo-
calyps, to vex her with restlesse perplexities? Let
her be shifted into the wildernesse neuer so speedi-
ly, and the Clouds restraints their bottles, for the ex-
pedition of this passage, the Dragon will empty his
owne gorge, to raise a floud to stop her, wherein she
should surely be overwhelmed, if shee escaped not
by miraculous protection. O how often in this case,
shall every good Christian bee forced to cry out
with this our Prophet, in another place? *Sauē mee O
God, for the waters are come in, even vnto my soule!*

I sticke fast in the deepe myre, where no ground is, I am come into the deep waters, so that the flouds runne over me. Or with the Disciples vpon the point of drowning, Lord saue vs, or Master saue vs, wee perish. This is the dangerous passage of those poore Pilgrims, that trauaile here from *Agypt* to the *Celestiall Canaan*; though the *red Sea* sometimes in their favour be dried vp, and *Jordan* bee driuen back, to make way vnto them by the *Lords appointment*: yet this brooke will not be so quitted without a drinking. The Servant is not greater then the Master, nor the *Souldier* then his *Leader*: if he then stoop'd so loe for vs, shall we take scorne by his example, to bow for our owne advancement? The way would be too pleasant, if this brooke crossed it not, and allure vs to erect *tabernacles* here, & forget the new *Ierusalem*, which our Saviour hath purchased and provided for vs, by no lesse price then his dearest blood. He that shall but reflect his thoughts, to take a view how the primitive *Confessors*, and ancient *Martyrs*, in a zealous kinde of emulation, iustled (as it were) one the other, to haue the credit of first entring this brooke, and to enioy the glory of the further side, will bee ashamed of our fearefull houering, and dissolute coasting, or gadding by it; who professe our selues to be their Followers, and yet tremble to touch the Foord, they so courageously haue waded, or swam through. Every man is for the lifting vp of the head, by worldly, and sinister Advancements: but most shun, by all slights possibly the Brooke, which we are to stoope downe to drinke of. Thus wee

smatch and smooth our selues to bee the worlds
Minions, and neglect the *valour* and *resolution*,
 which our Leader requireth in his *trayned souldi-*
ers. Wee will chuse with *Gad*, and *Ruben*, fat *pa-*
stures for our *sheepe*, and *cattle*, on this side the *Ri-*
ver, but are loath to venture before our *brethren* to
 conduct them ouer to the *land of Promise*. Wee
 thinke by our *Policy*, to escape better then our *fore-*
fathers, and make *bridges*, or hyre vs *boats*, or
skiffes, or *wherries*; though *thousands* before our
 eyes that haue *ventured* in them, haue *miscarried*.
 But thou that resoluest to tread in thy *Masters*
 steps, howsoeuer the *way* be *crossed*, thou that art
 content, and confident, to venture by his *example*,
fare as he *fare*d, *drinke* as he began the *health*, *en-*
dure as he *prescribeth* as farre, as by his *grace*, and
ready assistance, thou shalt bee put to, and enabled;
 Take this comfort by the way, which *S. Hierome*
 affordeth on this passage, concerning *this way*. It is
 but a *brooke* that *crosseth* thee, not a *spring* of water
 for *perpetuity*, it is collected by a *sudden storme*,
 without any other *head*, and therefore cannot be of
 any long *continuance*, it alwaies *rowleth*, and *roa-*
reth along, the *valley*, and in reason cannot harme
 thee, as soone as thou hast *recouered* any *footing*
 on the *higher ground*. Let not then a *momentary di-*
stast for the present, diuert thee from the pursuit
 of an *everlasting content*. Thy *Pilot* hath *swamme*
 before thee, thou must *keepe stroke* to follow. Hee
 standeth to *lift vp* thy head, neuer to bee indange-
 red againe on the farther *shore*. Which is the *hauen*,
 and *heaven* in the *second place*, wee haue *struggled*

all this while to attaine vnto.

7. *Therefore shall he lift up the head.*] Heaviness may endure for a night, but ioy commeth in the morning: and to him that overcommeth (saith hee, that walketh among the *Candlesticks*) will I giue to sit with me in my *Throne*, even as I also overcame, and am set with my *Father* in his *throne*. All Antiquity generally paralleleth this place; with that of the second to the *Philippians*, *He humbled himselfe, and became obedient vnto death, even the death of the Crosse, wherefore God also hath highly exalted him.* This is $\tau\upsilon\ \pi\alpha\tau\eta\rho\sigma\tau\omicron\upsilon\tau\eta\varsigma\ \kappa\alpha\iota\ \tau\hat{\omicron}\ \sigma\kappa\lambda\eta\rho\upsilon\ \beta\iota\omega\varsigma\ \kappa\alpha\iota\ \sigma\tau\omicron\upsilon\tau\eta\varsigma$, $\kappa\alpha\iota\ \chi\epsilon\rho\sigma\tau\omicron\upsilon\tau\eta\varsigma$ (saith *S. Chrysostome*) the fruit and gaine of *humility*, and a strict *conversation*. Wee haue here then (Beloued) not only *Christ's Exaltation* in generall, which was first manifested in the *Resurrection*, but also the *cause* of it, in the word *Therefore*] and *Manner*, expressed in the *lifting up the head*. The original $\kappa\alpha\iota\ \tau\hat{\omicron}$, *Therefore*, rendred in Greeke by $\delta\iota\alpha\ \tau\hat{\omicron}\sigma\tau\omicron$, and amongst all the Latines by *propterea*, is a note either of *necessary connection*, or *causality*, and therefore justly casteth vs, vpon the *consideration* of that *controverted difficulty*; Whether the glory, or lifting vp of the head, here attained by our *Saviour*, vpon his precedent *sufferings*, or drinking of the *brooke*, were conferred on him *only*, as a *right*, belonging to the *person*, or as *wages* by way of *merit*, proportionable to the *sufferings* of the *humane nature*? The *Schoolemen* make a great pudder herein, on the third of the *Sentences*, and 18th *distinction*; As also on the third part of *Aquinas*, the 9. *quest.* & 4. *Art.* whose

על-כן
ימים
ראש

Pfal. 30.

Revel. 3. 21.

whose exorbitances, because *Calvin* hath somewhat freely *displaied*, in the seuenteenth of the second of his *Institutions*; *Bellarmino* takes their part, and flies vpon him in his 5. booke, and 9. Chapter, *de Christo Mediatore*. And *Gretser* his second, his againe, to fetch off the *Cardinall*, from the judicious replies of *Daneus*, and *Iunius. Valentia* also, and *Suarez* come in with their supplies in their *Comments* vpon their Master *Aquinas*, but with much *confusion*, and *perplexed prolixities*, and *obscurity*. The truth is, the difference vpon the *maine*, seemes not to be of that *consequence*, to keepe men at ods, who otherwise, are *willing* to agree, as *Iunius* and the most of our side ingeniously acknowledge. In regard whereof, *Zanchius* herein takes liberty to vary from our *common tenent*, and being thereof admonished, to defend it, in the *preface* afterward *prefixed* to his *confession of faith*, and in a private *Epistle*, to *William Stuckius* of *Zurick*, wherein he affirms, that *Christ*, not only merited for vs, but also for himselfe, as the *Schoolemen* would *inferre*, out of the *Fathers*. For the taking vp of this *difference*, (not to trouble you with more then may concerne the *point*, or besee me this *place*) It is first agreed on, on all *hands*, that in the question of *Christ's merit*, the *Divine nature* being *priviledged* from the least *touch* of *disparagement*, the *taske* will wholly lye on the shoulders of the *man-hood*. Now that this, in the *second place*, should be of that worth, to *merit* the *hypostaticall union*, or the *graces following* therefrom, none of the *Adversaries* (for ought I finde) ever affirmed, or whatfoever
he

Palud. in 3.
sent. d. 18.

he did, or suffered in the humane nature, became not meritorious for vs, through the infinite dignity of that union, none of our men on the other side ever denied. The Iesuits therefore, wrong Calvin, when they misconstrue, that he spake aright, & yet themselues cleere not the point like Schoolemen, as in their voluminous disputes they vndertake.

8. That Christ merited for vs by satisfying at full, his Fathers iustice, how earnestly doth Calvin maintaine in the 17. Chap. of the 2^d of his Institutions aboute cited? He termesthem *perperam arguti*, perverse, and wayward wranglers, that in this case make scruple to admit of the word *merit*. But that the Manhood should be assumed, and employed to merit that for it selfe, which was due as a consequent to the personall union, this he reiects as a subtilty, which the scripture no where countenanceth. Vega saith the same by Zuarez own confession, Hugo de S. Victore was maine in the point long before Scotus, with Biell, and their followers, who urge so precisely Gods acceptance, and the duty of the vndertcker, to make satisfaction meritorious, that Zuarez perceaues, & intimates it may marre their mart of merits, if it be not seene too, the better, and by him, and his fellowes, fitted to their present negotiations. Hale's acceleratiue, and interpretatiue, will as little steed them, who exact the hyre they wrought for, as merited due. debt, and will be loath to stand to Gods curtesie, either for acceptance, or dispatch. For in strict termes (Beloued) how can any Creature merit of his Creator, seeing the vtmost of endeavours comes vnder the title of duty? For

to a *merit* (we all knowe) there belong these foure conditions, 1. That the worke bee *entirely* the *vnder-takers*. 2. That it be altogether free, not of *due debt*. 3. That it be a *benefit*, or *kindnesse* to him of whom, the *Worker* contends to *meritt*. 4. And last of all, that it be *proportionable* to the *reward* in *cōmutatiue Iustice*. In all which, the *humane nature* in the *abstract*, wil fall *short* of infinite reward. And therefore our men *rightly* ascribe, all the *merit* to the *person*, consisting of *both natures*, where the *humane*, is *advanced* to that pitch of *dignity*, by *union* with the *God-head*, which makes the *merit infinite*. This *Propterea* therefore in this place, and other of the *like nature* (which our *Adversaries* so stifiy stand vpon) referred to the *dignity* of the *worker* imports a *meritorious cause*. But in regard of the *worke* it selfe, or of the *humane Nature* apart, a *consequent* to that which *went before*, and a *passage* to the *reward* which *followes* vpon it. So much the word *merit* commonly among the *Ancients* signified, and therefore is fitly expounded by *comparare*, *acquirere*, *obtinere*, *adipisci*, to get, to receaue, to obtaine, to take possession. In which sense the most *Advised Divines*, ever vnderstood their *Predecessors*. But this contents not our *moderne Merit-mongers*. *Merit* is the *Popes Mint*, and therefore must be alway kept going. The *merit* of *Christ's humanity*, and the *merit* of blessed *Angels*, between the *instant* of their *creation*, and *possession* of *eternall happinesse*, must be so *stricly urged*, to make way for *Monkish merit*, and fill their own *Church Treasure* with workes of *superrarogation*. Other-
wise

wife, the doctrine of *Iustification* by faith alone, would quickly make them all turne *Merchants*. The more it stands vs vpon, (Beloued) to weigh their *peeces* before we take them for pay, and not to be too *liberall* in granting them such *premisses*, whereby they shall be *animated* to venture vpon *worse conclusions*. In a contrary strayne, how dangerously doth *Socinus* take vantage by *affirming*, that *Christ* so meriting for *himselfe*, serued his own *turne* only, and not *ours*, in that behalfe, and therefore his *doings*, and *sufferings* were only *exemplary* for our *imitation*, not *satisfactory* for our redemption. Which cuts off all the *assurance* & *comfort* of our *saluation*: Such dangerous *heresies* may arise from the *misconstruing* of one *particle*; as combustions from the *neglect* of the smallest *spark*. The Master of the *sentences* shall shut vp this *point*, as being *founder* in it, then most of his *Schollers*. If *Christs* virtues, and *Actions* (saith he) were enough to *cleare himselfe from blame*, wherefore should he *suffer* and *dye*? His answer is, *pro te, non pro se*, for thee, not for himselfe. But how for mee? *Vt ipsius passio tibi esset forma, & causa: forma virtutis, & humilitatis, causa gloria, & libertatis*. That his passion might be to thee a *patterne*, and *cause*: a *pattern* of *virtue*, and *humility*, a *cause* of *glory* & *eternall freedome*. And here wee may not let slippe that vse which a reuerend *Father* of our *Church*, hath *wittily* obserued vpon the like *connection*; Here (saith he) on *earth* there is an *exalt auit*, oftentimes a *lifting vp of the head to preferment*, without a *propter quod*, so *Sobna*, and *Haman*, and *Sanballat*, with others

others of the like merit, are sometimes exalted, but no man can guesse, or imagine why, or wherefore. But with God it is alwaies otherwise: Propterea, must goe before exaltavit: the race before the meed; the therefore, before the lifting vp of the head; labouring in the vineyard, before the distribution of the penny; faithfulness in a little before the rule over much. The Corne must first dye before it blossome out the blade or eare, and wee dye, before wee rise, and drinke our part of the brooke, before the head be lifted vp. Which falleth on the manner of our Saviours exaltation, and the matter I intend to conclude with.

9. *Shall be lift vp the head.*] The lifting vp of the head most commonly signifieth in scripture, the Advancement from an inferiour condition to a better. So Evilmerodach lifted vp the head of Iehoiakim his Captive, to a freer estate. 2. Kings and the last. Thou art my worship, and the lifter vp of my head, Psalm. 3. In the 52. of Isaiah, wee haue three words in the same verse, which note in this kinde the three degrees of comparison וַיִּשָׁא, and וַיִּשָׂא, & וַיִּשָׂא. Behold my servant shall deale prudently, he shall be exalted, and extolled, and be very high, v. 13. Which the ancient Rabbins, with the Chalday Paraphrase, expound expresly of the Messias. Howsoeuer the latter, contradict it: for as in his humiliation, all were amazed, at his visage mangled, and marred more then any mans: so in his exaltation, they admire the unexpected change, and Kings shut their mouthes, at the hearing and seeing of those things they thought incredible: as it fol-

loweth there *immediatly* to the *nd* of the *Chapter*. All this is here comprized: *Hee*] not another, saith *S. Ierome*, but the person that was *abased*, in the *Incar-nation* and *Pas-sion*: *Shall*] by his owne power, not vpon a *vantage* occasionally taken, but by an *abso-lute* decree, set downe from *eternity*: *Lift vp the head*] to spoyle *principalities* by his *triumphing* over the *powers* of *darknesse*: to *trample* the world vnder his *feet*, by his glorious *Ascension*: *Rule* in the *midst* of his *enemies*, by the *Iron rod* of his *wrath*: conquer, the *Nations* to be *converted*, by the *two edged sword* of his word: and *rescue*, and *redeeme* his owne *elect*, by his *eueralsting Priesthood*. Lift vp your heads therefore O yee *Gates*, and bee yee *lifted vp yee eueralsting doores*, that the *King of glory* may come in. Who is the *King of glory*: Hee that was a man of *sorrowes*, brought as a *Lambe* to the *slaughter*, and *buried* in the *grane* with the *wicked*. But after he had made *his soule* an offering for *sinne*, and *quitted* himselfe from the *brooke* of all *those miseries*; then the *pleasure* of the *Lord* prospered in his *hand* to *divide* the *spoyle* among the *mighty*. Then *brake* he the *arrowes* of the *bowe*, the *sword*, the *shield*, and the *battle*, became of more *honour* then the *hills* of the *robbers*; and *shewed* him-selfe *triumphantly* to be the *King of glory*.

Isai. 53.

19. And now (Beloued) is it not meet that the *members* by *drinking*, and *swimming*, with all *reso-lution*, and *perfeverance*, should prepare to *lift vp* their *heads* also, by following this their head: But alas how should *Cain* lift vp the head, who hath *slayne* his brother *Abel*, or *Achab*, that hath made
away

away poore *Naboth*, to possesse his *vineyard*? Or *Judas* that hath betrayed his *Master*? Or *Simon Magus* that is in the *gall of bitternesse*? or *Ananias*, & *Saphira*, who goe about to *cosen the holy spirit* of *God*? With what face can that head bee *lifted up*, which is *drowisie* with *drunkenesse*, or *distracted* with *idle* or *pernitious plots*, or *whirled* about with *vaine glory*, or *poring still* on *muck*, through *covetousnesse*, or looking askew through *envie*, and *implacable malice*. Awake thou therefore that *sleepest*, and *lift up thy head*, and he that *beholdeth* thy *toßings* will ever keepe it aboute *water*, neuer feare of *drowning*, as long as he *directeth*, and such a *Pilot* hath thee in his charge. If thou *sinking* cry out, with *Peter*, his *hand* will bee quickly stretcht out to saue thee, and set thee at last in the *surest* landing. *Regino* reports in the *first* of his *Chronicles* pag. 19. that *Guotranne*, a *German King* sleeping on a time by a *brooke*, there came a little thing out of his *mouth*, which sought a *passage* ouer, but *dared* not to venture. Wherevpon his *Attendant* that watched by him, lay'd *athwart* his *sword*, the little *creature* went over, *entred* at a *hole* in a *mountaine*, on the other *side*, returned the same way, got into the *Kings mouth* againe, who presently awaking, said he had *dreamt* of a *treasure* in that *mountaine*, and vpon *triall* found it to be so indeed. How true this *story* may be, I *pass* not, but vrge the *analogie*: If the *broeke* here mentioned in the *Text* (*Beloued*) be *too tempestious*, and *unpassable*, to thy *poore* and *trembling soule*, there shall not want thy *Saviours conquering sword*, to make thee a *bridge*

to passe. For his *Incarnation*, is our *incouragement*;
 His *Resurrection*, our *raising*; His *Death*, our *Life*;
 His *Ascension*, our *triumph*, and entring into Gods
 holy *mountaine*, in which will bee discouered *ine-*
stimable treasures. O thou therefore that once *lif-*
ted up, hast promised to *draw all men vnto thee*,
 draw vs *after thee* (we beseech thee) that we may
follow, that pressing through *brookes*, and *bogges*,
 whatsoeuer befall vs in the *way*, we may at length
lift up our heads, to be crowned with thy *eternall*
glory. To whom with the *Father*, and the
blessed Spirit, be all *Honour*, *Praise*,
Power, and *Dominion*, both
now and evermore.

A M E N.

DAVIDS
REIOYCING
FOR

Christs Resurrection.

A
SERMON PREACHED
ONEASTER DAY, AT St
PETERS in the East,
in OXFORD.

By JOHN PRIDEAUX, Rector of
*Exceter Colledge, His MAJESTIE'S Pro-
fessor in Divinity in the Vniversity of*
OXFORD.



OXFORD,
Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.

REVISED
RELIGIOUS
FOR

THE

A

SERMON PREACHED
ON
THE
SUNDAY

By
THE
REV. FATHER



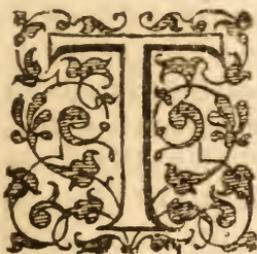
1850
In
the



PSAL. 16. 10. 11.

Wherefore my heart was glad, and my glory reioyced, my flesh also shall rest in hope.

For why? Thou shalt not leaue my soule in Hell, neither shalt thou suffer thy holy one to see Corruption.



THAT which Saint Hierome sometimes spake of *Isaiab*, that he seemeth rather, to bee an *Evangelist* then a *Prophet*, in regard of his cleare recording of future Events, as though they had beene past already: may as truly bee affirmed of the *Author* of this *Psalme*. The authority of which (saith *S^c Augustine*) is of greater consequence, then the wit of *Man* can comprehend. A new writer sayes, It shineth especially with three precious Stones, the red *Rubye* of *Christ's* passion, the greene *Emerald* of his *Resurrection*, and the unmal-leable *Adamant* of his *Everlasting kingdome*. The *Resurrection* must bee my principall theame as fittest for this dayes *solemnity*. The title of it is

Prefat. in
Isaiam.

Maiores est huius
Scripturae
auctoritas,
quam totius
humani ingenii
capacitas.

Daniel Cramerus, in scho-
la Prophetica.
p. 158.

Nyff. de Pſal
mor: inſcript.
Tract. 1. c. 6.
& 15. vide
Mollerum &
Lorinum.

Iſa. 53.

Verſ. 34.

מִנְתֵּם לְרוּר which the *Greeks* expreſſe by *μνησεία*, a Memoriall grauen in a Pillar, to bee viewed & conſidered of all men. Some of the *Latines* by a Crowne or Garland, platted of the choyceſt *Mysteries* of our ſalvation. Others as an excellent *Inſtrument*, or heauenly ditty, to cheare vp the broken hearted in the day of affliction. A third ſort by pure gold Ore, fit to be ſet in ouches, to grace, not only the Neck, but the Heart of every good *Chriſtian*. All accord in an *Excellencie*, but in the *reaſon* they giue, there *ariſeth* ſome difference, ſo that if any man ſhould aſke of this paſſage (as the *Eunuch* in the 8th of the *Acts*) concerning that place of *Iſaiah*: I pray thee of whom ſpeaketh the Prophet this, of himſelfe, or ſome other man? The *Iewes* with ſome *Heretiques*, will answer *perversly*, of himſelfe onely: that by ſuch a *wrong bias* they may draw vs from the *marke*. Divers *Chriſtians* therefore, both *ancient & moderne*, in deteſtation of ſuch frowardneſſe, will ſo wholly apply the whole to *Chriſt* our Saviour, that *David* ſhall not bee heard to ſpeake in it, or out of it for himſelfe. But the trueſt Interpretation will proue to bee that which *Calvin* generally vrgeth, (notwithſtanding, the *virulency* of his *Adverſaries*) That is is principally meant of *Chriſt*, but immediatly, of *David*, as herein his type. So that *David* is here the ſpeaker, but *Chriſt*, the ſubiect of the ſpeech. *David* the ſinger, but *Chriſt* the burden of the ſong. This *S. Peter* himſelfe confirmeth, *Acts* 2. 25. For *David* (ſaith hee) ſpeaketh concerning him. And the *Ieſuits* cannot deny it. *Ribera* in his *fiſt praludium*, to the twelue leſſer

Prophetes

Prophets handling the question, concerning such predictions in generall, whether all in them were to be referred to the *Messias*, or somewhat, to be literally expounded; stands stiffe against both extreames, that neither all nor none, are wholly to be interpreted of *Christ*. But that some are to be simply taken as they lye. Others include a farther reach, and (as some late Writers haue well deliuered) a double accomplishing. The first in the letter and scope, the second of the thing, in the *Anti-tipe*. For this is the priuiledge of *Scripture*, aboue all other writings; *Vt uno eodemq; sermone, dum narrat gestum, prodat mysterium*, saith *Gregory*, that as the letter is verified in the *history*, so the *history* it selfe, shall be a token of things to come. When *Ionathan* told his boy, that the arrowes he was sent to fetch, were beyond him, *1. Sam. 20.* the ladde found it so indeede; but there was a farther meaning in the matter, that *Saul* was vnappeasable, and *David* must shift for himselfe. Right so in an other passage, a bone of him shall not be broken, the truth appeareth immediatly, in the *Paschall Lamb* of the *Iewes*; but principally, in that *Lamb of God*, who taketh away the sinnes of the *World*, *Ioh. 19. 36.* For a prophecy, (as *Maldonate* well obserueth) may be said to be fulfilled in a fourefold sense. Either when the thing simply commeth to passe, in the same manner it was foretold: As that of *Isaiak* behold a *Virgin* shall conceiue & beare a sonne, *Math. 1. 23.* or when it is paralel'd with the like; yee *Hypocrites* (saith our *Saviour*) well did *Esaias* Prophecy of you. *Mat. 15. 7.* That is in reprouing the dissimulation of his
time

Moral. l. 20.
c. 1.

In Math. 2.
v. 23.

time, he hit *right* vpon their *manners*. In a *Third* sense, the *Scripture* is said to be *fulfilled* by *Abrahams* *beleeuing* in *God*, not when his *faith* began, but when it was *more manifested* and *strengthened*, *James* 2.23. But the most notable *accomplishment* of all is, when at the appearing of the substance the *shadow* vanissheth, and turned the *parable* or *semblance*, into a *plaine Narration*. So the *Rock* was *Christ*, and *Sarah* and *Hagar* by an *allegory*, the *Old* and *New Testament*. In like manner, *Lorinus* and *Calvin* (howsoever otherwise iarring) concurre with our last *Translators*, in this *Psalmes Argument*. That *David* in distrust of his owne *merits*, and hatred of *Idolatrie*, flyeth here to *God* for *preservation*. It is he that boasteth of his *delight*, in the *Saints communion*, his portion in the *Lords inheritance*, his *goodly heritage* of the *Lords allotting*, his *blessed lot*, in the *Lords counsell*, his *confidence* in his *presence*, his *constancie* by his *protection*, and (which is the vpsshot of all) his *security* and *assurance* in the *Holy ones resurrection*. Whom here he foresees in the spirit, ransacking the *sepulcher*, loosing the *bands of death*, and opening to the *Church* a path to *heaven*, in which all his members are to follow. This is that which awaketh his *lute*, and *harpe*, sets his *heart a dancing*, his *tongue a talking*, his very *flesh* and *bones* in an extaticall rapture.

2 *Wherefore my heart was glad.*] The words you see containe a *למנוחה* or *Emphion*, that song of *Isaiah*, and *Hosea*, *prickt* out againe, by the blessed *Apostle* *I. Cor.* 15. by the *swallowing vp of death* in *victory*

victory, and without straining yeeld vs,

These two parts, } 1 A Triumphant descant; in the 10.v.
 } 2 The Basse, or ground thereof in the
 11. For why, thou shalt not leaue, &c.

This triumph, } 1 Gladnesse, of the heart.

is here expres- } 2 Reioycing of the tongue.

sed by three } 3 Rest, and hope of the flesh.

circumstances, }
 [Wherefore my heart was glad, and my glory reioyced, my flesh also shall rest in hope,]

The ground or basse is setled on these

two distinct } 1 Davids Resurrection, through
 Props } Christ. For why? thou wilt not
 } leaue my soule in Hell.]
 } 2 Christs victory over the Graue and
 } Hell, to make way to his resurre-
 } ction. Neither shalt thou suffer thy
 } Holy one to see corruption.

What happinesse may a Christian desire, but here to be merry, and hereafter to be secure? In this life to inioy the truest comfort, and from death to bee freed by a ioyfull resurrection? All which is closely couched in these words I intend to stand vpon. For here wee haue faith in the heart, charity in the tongue, hope in the flesh, all these three Theologicall virtues, with gladnesse, ioy, and rest, their severall attributes. These depend vpon that, which is to be expected hereafter; freedome from the graue, and hell, by Christs resurrection and victory. Behold the path of life, by the gates of death, beginning at mans heart, and ending with the fulnesse of ioy,

in the presence of God. Happy Prophet! that could kenne it so farre off, and leaue so faire a trace, for all posterity to follow. He wished before, but at the end of the 14. Psal. O that the saluation of Israel were come out of Sion. But here in a deepe speculation, he meets with it, returning with the spoyles of hell. And therefore his heart was glad, which is the first circumstance that appeares, in setting forth our Prophets triumph, and therefore in his due place, may be first considered.

לכן שמחה
[לבי]

3 Wherefore my heart was glad.] the voice of ioy, and gladnesse, is not only in the tents, but in the hearts of the righteous; where as the ioy of the wicked, is but from the teeth outwards: לכן שמחה [לבי] every word hath his waight. Therefore] as a Ianus, looketh forward and backward. Because God was at his right hand, to uphold him, and his holy one, on the other side, to free him from Hells captivity. Therefore (saith he) not an others, who can not diue so deepe, but mine owne single heart] is glad as it was, and was heretofore, as it is, (the word bearing both significations, and the difference of of the Translations, being not materiall.) Those desires, passions, speculations, and designs, which Philosophers leaue swimming in the brayne, or sinking in some inferior faculty of the soule, Divinity recalleth to the heart. The heart seeketh, the heart findeth, the heart accuseth, the heart acquitteth, the heart vnderstandeth, and the heart willeth. God must be loued, with all the heart, or else the law is not fulfilled. The heart must be rent, and not the garment, in repentance that is not hypocriticall.

If our *hearte smite vs*, all is not well; but if our *heart condemne vs not*, then wee haue *confidence* towards God. There is a *bravny heart*, of the *luxurious*, and a *fat heart*, of the *carelesse*, and *uncircumcised heart*, of the *vnregenerate*, and a *stony heart*, of the *obstinate*, and a *dead heart*, of the *foolish*, and a *heart*, of the *dissembler*. But none of these *hearts* are capable of this *gladnesse*, which here our *Prophet inioyeth*. This must be a *contrite heart*, which shall not bee *despised*, a *ready heart*, which is *ever accepted*, a *pure heart*, which brings vs to the *sight* of God. For as no *griefe* is comparable to the *sorrow* of heart: so all *myrth* that is not *hearty*, is but as the *crackling* of *thornes* under the *pot*. S. Bernard tells vs of three sorts of *hearts*, which the *Prophet Esay* perswades *transgressors* to *returne* vnto. An *humble heart*, & this is wrought by *crosses*. A *relenting heart*, and this is swayed by *counsell*. A *confident, resolved heart*, and this is *enlarged* and *continually raised* by *heavenly meditations*, and desires, to a higher *measure* of *gladnesse*. But as the heart is *deceitfull* about all things: so the *ioy* which it *affecteth*, may be soonest *mistaken*. The *laughter* of the *foole*, the *selfe pleasing* of the *humorist*, the *merriments* of the *vainely-affected*, the *May-games* of the *multitude*, the *preferment* of the *ambitious*, the *conquest* of the *revengfull*, and the *gaine* of the *covetous*, are commonly presented to our *fancies*, vnder the title of *ioy* and *gladnesse*, but (alas) they come not neere the *heart*, or if they fret so *deepe*, it is but to *stupify*, and *rot* it. The *Philistines* made themselues *sport* at *Sampsons* misery,

and

1. Sam. 24. 6.

1. Iohn. 3. 21.

Psal. 119.

Eccles. 7. 5.

Esther 5.

Mark. 6. 20.
Luk. 23.

and Hamans glad heart, would breake, if it vented not it selfe to his wife, and friends, but ruine soone crushed the one, and strangling set a period to the other. What comfort should then a poore heart finde, in Dives sweet meats, and his sowre sauce? Or Belshazzar's carousing, and his sad reckoning? A man may bee exceeding glad with Herod, at Iohn's Preaching, and at the sight of Christ, and yet through by-respects, be no nearer to true happinesse, then a frantique man to a setled Moderation, or a stage player, to a Crowne and Kingdome. For notwithstanding, some of the Heathens strictnesse, in daring the worlds vanities, or resolutenesse of others, to purchase fame by their bravery, or the cordials their Masters haue given them, cheare them vp, & arme them against all common mishaps; the most of them haue beene appalled, at the approach of death, and the best, in a māmering, what should become of them afterward. Whereas S^t Steven could pray for his persecutors, Paul desire to be dissolved, the Martyrs imbrace the flames, contemne the tortures, weary the Torturers, and all vpon this our Prophets ground. They set the Lord alwaies before their eyes, they found his succours ready, at their right hand, they were sure, that his Holy one had cleered their passage for them, that the Arrest of the graue, and Hell should doe them no harme; and therefore howsoever their aduersaries roared, their friends failed, the rest of their members past the pikes they passed, yet their hearts were continually glad.

Prov. 15. 15.

4 This continuall Feast, a merry heart affordeth,

eth, which if we relish not, as we ought, it argueth some great distemper. Surely pleasure is most correspondent to mens nature, (as our *Aristotle* tells vs) and is attained in the *coniunction* of the faculty, with his desired *object*. But where may that *object* be found in this world, which shall giue the *heart satisfaction*? The *Preacher* was wise enough, to haue fastened on it, if *this life* had afforded it; but his long experience brought him to this short issue, that *riches*, and *glory*, and *health*, and *beauty*, and *knowledge*, and *applause* of all the world; are but so many *pageants* of *fitting vanities*, which are attained most commonly, with much *travaile*, and *griefe*, and *losse*, before the *heart* can take a full *survey* of them. O what a difference may there bee discerned, betweene *externall delight*, and this inward *gladnesse*? This is the true *Pratum spirituale*, the *spirituall meadow*, the *Paradise* of the *soule*, that *Heaven upon earth*, that *haven of happinesse*, which devout men, in all ages, haue felt, and desired. Amongst the *fruits* of the *spirit*, which the *Apostle* reckoneth *Gal. 5*. This *ioy of the heart*, is ranged in the *first rowe*, as *daughter to loue*, and *sister to peace*. *Corne*, and *wine*, and *oile*, may affect the *labourer*, but nothing like that *gladnesse* of *heart*, which flasheth from the *light* of *Gods countenance*. *Psalme* the 4. *Meate* and *drinke* may please the appetite of the hungry, but the *kingdome* of *God*, consisteth not in such things, but in *righteousnesse*, and *peace*, & *ioy*, in the *holy Ghost*, *Rom. 14*. Wherefore (as *Iehu* said to *Ichonadab*) *If thy heart bee right, as my heart is with thy heart, let vs on together,*

Ech. lib. 7.
cr.

Pg. 4.

ther, in this our Prophets chariot, for a farther discovery of this hidden treasure; which here is at the tongues end, in the second place to be spoken of.

ויגד
בבורי

5 And my glory reioyced.] As out of the abundance of the heart, the mouth speaketh; so the heart, shal no sooner indite a good matter, but the tongue, will be the penne of a ready writer. Hee that shall make a doubt why I expresse this word בבורי, which properly signifies glory, so indifferently by the word tongue, may finde it not only in the 72, but also in the Apostles translation Act. 2. 26. And the trope, is else-where vsuall, Gen. 49. 6. unto their assembly, my honour, or glory, be not thou united. That is, God forbid, that my tongue, should ever approue of Simeons, and Levies bloody fact; So Psal. the 30. 12. how can that be otherwise interpreted, then of the tongue, My glory shall sing praise to thee, and not be silent. The reason of this kinde of speech, is giuen by some, for that the especiall office, of the tongue is, to set forth Gods glory: or that, the inward worth of the minde, is most commonly vented by speech; whence φωσι is taken by others, as φωσι εν νου, the light of the mind, the tongue, being the best member, and the worst according as it is employed. It is placed (as the Anatomists tell vs) betweene the Braine, and the Heart, that it should faithfully relate the conceits of both. And moistened it is, with a naturall glibnesse, that it sticke not to the roose of the mouth, when the truth should be spoken; and on the other extreame, lest it should overlash, it is kept within its compasse, with a gard of teeth. That therefore which

a bit

Moller.

Laurent.

a bit is for the guiding of a horse, or a helme for the stirring a ship; the Apostle maketh the tongue to be in regard of the whole body. The managing well of this little member, is the securing of all the rest. If this be once fired from hell, it defiles the whole body, brings with it a world of iniquity, and sets the course of nature, in a combustion. And how hardly it is reduced to temper, when once it hath gotten a habit, to be disorderly lavish, the Apostle Saint James, in plaine termes tells vs. Every kinde of beasts (saith he) and of birds, and serpents, and things in the sea, is tamed, and hath beene tamed, but the tongue can no man tame, it is an unruly evill, full of deadly poyson. Therewith blesse we God, and therewith curse we men, which are made after the similitude of God. Seeing then the tongue is so indifferent in it selfe, to be abused, or well employed; why shouldest thou loose it rather to mischief, (saith S. Augustine) then restrain it wholly to set forth Gods glory? Wilt thou bee choice of thy meates, to content thy palate, and carelesse of the words, which thy tongue shall utter? The Heathen will tell vs, that words, must be sown as seed, not confusedly, in heapes, for that were wast, but distinctly scattered, that they may grow, and bring forth fruit. A River overflowing the bankes, and a tongue overlashing, gather nothing but filth, and dirt, as a Father makes the resemblance. It were easy to exceed, in a theme so plentifull; God confounded the tongues at Babel, for the separating of those Rebels; but conferred the gift of tongues, in the new Testament, for the gathering of all Nati-

De Nat. &
Grat.

Senec. Ep. 28.

ons, into one Church, to glorify *one God*: and those appeared fiery, not to *sinde* the *innocēt*, but to turn all *carnall suell*, into *ashes*. How should we heare *Gods word*, where there is no *tongue to speake*? Or what *communion* could there be among the *Saints*, where there wanted vtterance, to expresse the hearts consent? When the *feet* are at a *stand*, the *hands* bound, the rest of the members *vnwealdy* to doe *God service*, happy it is for vs, that the *tongue* is free, to glorify him in our selues, and expresse, to the chearing vp of *others*, what the *heart* thinketh.

6 But it too often falleth out (Beloued) that this *glory* will be wanting, when the *heart* is otherwise engaged, and the *tongue* be prating of that, which the mind never conceited. *Pliny* tells vs, of some farre *in the East*, that had no *tongues* at all. And *Diodorus Siculus* of others, toward the *South*, that had two *tongues* in one *mouth*, so distinctly parted, that at one, and the same *instant*, they could oppose and *answere*. What credit is to be given, to such *relations*, I need not *admonish*, but better (perchance) it were, to haue no *tongue* at all, then a *heart*, and a *tongue*, deceitefully divided, and the *gladnesse*, or *griefe* of the one, not *expressed*, but *dissembled* in the other. What should I speake of the *grosse flattery*, or virulent *backbiting*, or open *railing*, or *corrupt communication*, or (that which is worst of all) the impudent *lying*, and *dammable swearing*, and *blaspheming*, of these degenerate times, which a *Christian heart* trembleth to *conceiue*, and the *tongue* to vtter? Thou hast lo-
ued

Nat. Hist. l.
6. c. 30.

Hist. l. 2. c. 1.

ued to speake *all words* that *may doe hurt*, O thou *false tongue*, therefore shall *God destroy thee* for ever, he shall *take thee*, and *pluck thee out of thy dwelling*, and *roote thee out of the land of the liuing*. I make no doubt but one of the *reasons*, why our Prophet is called a *man after Gods owne heart*, was for his *plaine sincerity*, without *closing or glossing*; and the *faithfull agreement* of his heart, and *tongue together*. For when his heart *melted like waxe* in the mid'st of his *body*, his *tongue* straight cleaued vnto his *gummes*, and if his *heart* be once *hot* within him, at the *sight* of the *ungodly*, the *fire* must needs be *kindled with musing*, and the *tongue* giue *uent* vnto it. Hee cannot keepe his *tongue* from *singing*, when his heart *danceth for ioy*, so violently the *hearts beliefe* breakes out, into the *mouthes confession*. But we are either sicke of that old *Iewish disease*, to *honour with the lipps*, when the *heart is farre off*: or else both *heart and tongue* are so otherwise *engaged*, that the *setting forth of Gods glory*, shall breake no *square* between them, *ὅθεν ἔπος ἦδὲ τῆς αὐθρότης, ὡς τὸ λαλεῖν τὰ ἀλλότρια*, Nothing is so much affected in these *vnseled times*, (which *Nazianzen* long sithence observed) as that *Athenian Itch* of *bartering newes*, and *sidling* about matters, that least *concerne vs*. Are your *minds set vpon righteousness*, o yee *congregation?* and doe yee *iudge*, the thing that is *right*, o yee *sonnes of men?* Where are then our *Michtam's* of *David*, in *sounding forth the Lords praises*; by *recounting the wonders* he hath *wrought*, for the *setling* of our *saluation*? why are our *discourses* so *wide* from the

Psal. 52.

Psal. 22.

Psal. 39.
Psal. 28.

chiefe point, we should be talking of? If the *round world*, and all that is *therein*, the *bleſſings*, we dai-ly enioy, the *dangers*, we continually *eſcape*, the noble *workes*, we ſucceſſiuely *behold*, and *heare of*, yeeld not matter ſufficient for the tongues glory-
 ing: yet the meditation of the *happineſſe to come*, ſhould *fill the mouth* with *laughter*, and the tongue with ioy, this apprehenſion ſhould *ſecure* the *lum- piſh fleſh*, through a *ioyfull hope*. Which is the third *circumſtance*, (as you may remember) that preſented it ſelfe to our *former* conſideration.

Pſal. 126.

Pſal. 133.

7 *My fleſh alſo ſhall reſt in hope.*] As *Aarons ointment* diſtilled from the head to the *ſkirts* of his *clothing*, ſo Gods *bleſſings* are imparted, from one *member* to an other. The *method* in *Arts*, will lead vs from the beginning *ſucceſſiuely*, to the *end*: but *divinity* begins in the *middle*, and thence; (as from the *center*) moſt commonly *drawes lines*, to the whole *circumference*. Here we ſee, how from the *heart* affected, the *tongue* gloryeth, and from the *tongues reioycing*, how the *fleſh* is comforted. If our Saviour waſh but the *Diſciples feete*, the whole *body*, ſhall bee held as *cleuſed*, ſo *diffuſiue* is that *good*, which the *holy Ghoſt* communicateth. The *body* ſhall be *partaker* of the *ſoules happineſſe*, and at length, *bleſſe* the time that ever it came to be the *casket* of a *Jewell* ſo pretious. A ſtrange matter, that the *fleſh* which is here ſo *rebellious*, ſhould preſume on ſuch *quiet* hereafter; The *fleſh* which is the *grandmother* of *originall corruption*, the *mother* of ſo many *actuall miſchiefes*, the *confederate* with the *Diuell*, in the moſt of his *temptations*;
 plots.

Iohn 13. 40.

Gen. 6.
Gal. 5.

plots and invasions, which profiteth nothing, Job 6. hath no good thing in it, nay, is as it were death it selfe, and cannot inherit the Kingdome of God; should not only escape unpunished, but also rest, and rest in hope, and hope with confidence, and be confident in the expectation of a joyfull resurrection.

Notwithstanding yet you heare, what our Prophet saith, אה בשרי ישבו לבטח, the hearts gladnesse, the tongues glorying, the soules happinesse is not all, but besides this, the flesh] which is so fraile in life, so fearfull in death, so forlorne in the graue, also] that flesh of mine shall dwell in the dust securely. Where by flesh, he meanes not fleshly lusts, which fight against the spirit, but the body as it is separated from, and opposed to the soule. To such a carcase, howsoever laid low, and dissolued, there is hope of a restoring. And this (no doubt) was the reason, that after the soule was departed to its last home, a respectiue care was had, for interring the corps, amongst all Nations, that ever professed civility. How solemnely among the Iews, were the Patriarchs buried together, in the caue of Machpelah? To be laid in the sepulchers of their Fathers, was counted a blessing to posterity; but to be left to be meate for the foules of the aire, or a prey, for beasts, was the terriblest thing Goliath could thinke vpon, to affright David with. Much are the men of Iabesh Gilead commended, for recouering the carcases of Saul, and Ionathan, from the walls of Bethshan, and honouring them, with a decent funerall; whereas it is added to Iehoiakim, as the extremity of disgrace, and misery, that he should be

Iam. 1.
Iohn 6.
Rom. 7.
1. Cor. 15.

1. Sam. 17.

2. Sam. 2.

Icr. 22. 19.

Cap. 19. 26.

buried, with the *buriall* of an *Asse*, drawn, and cast forth beyond the gates of *Ierusalem*. All which proceeded from the *hope*, which our *Prophet* here relyeth on. For to what purpose, were erected *Tombes*, and *Piramides*, or other the like *Monuments*, *Annointings*, *Embalming*s, *Baptizings*, or *Washings* of the dead vsed, (as the *Apostle* argueth *1. Cor. 15.*) but to testify the *confidence*, they had, that the *dead* should rise againe? vpon this, *Iob* sets vp his rest, *though after my skinne*, wormes destroy this *body*, yet in my *flesh* shall I see *God*. The same *quietus est* is brought forth by *Martha*, as the general assurance, of the people of *God*, amongst the midst of *Pharises* & *Sadduces*: I know that my brother shall rise againe in the *resurrectiō* of the *last day*, *John 11.*

8 Thus they comforted themselues, in the losse of *friends*, and animated their trembling *flesh*, against *deaths* gastly lookes. But our provision for the *flesh*, is in another kinde. Wee feed it *deliciously*, cloath it *pompously*, no *preservation* or *recreation* shall be neglected, no *physicke* thought too *deare*, or *troublesome*, to giue it the *best content*. But how it shall be disposed in the *grave*, and provided for the call of the *last trumpe*, it puts vs into a *melancholy* to consider, and bewrays the little *hope* we haue, of our *future hope* hereafter. I suppose it would grieue any of vs all, to see a *Church* converted vnto *base offices*, or *holy things* polluted by *luxurious* or *superstitious Miscreants*; but know we not that our *bodies* are the *temples* of the *holy Ghost*? and should there be no care taken, for the keeping of these *vessels* pure, and presenting them in the *most decent*

manner

manner, to their Redeemer, and Saviour. What hope may hee have for rest, that purposely thrusteth himselfe, into unnecessary tumults? Or what happinesse can he promise his flesh hereafter, that all his life, hath abused it, to all uncleanesse, and iniquity? This priviledge of the fleshes rest, and Resurrection, Tertullian earnestly pleadeth, against the ancient Heretiques. They haue scriptures (saith he) by heart, by which the flesh is vilified, but little consider other passages, where its dignity is expressed. They read that all flesh is grafe, and quote the place in *Isaiab*; but the same Prophet could haue told them, that all flesh shall see the Salvation of the Lord. Out of *Genesis*, they will urge the Lord speaking, that his spirit shall not alwaies strue with men, because he is but flesh; but *Ioel* relateth a promise, to salue all this, I will powre out my spirit upon all flesh. How are these things reconciled? *Non Carnis substantia, sed actus inhonoratur* (saith the same Father) doubtlesse it shall goe the better, with the substance of the flesh, the sharper its rebellions are reprooued, and subdued. But the maine use of this Doctrine is, against the terrours of death, where there is most need of encouragement. What was that which made the martyrs so resolute, to confront all torments, but the persuasion of the soules better estate, and the securing of the body, for a happier condition. Say they were to be sawen a sunder with *Isaiab*, or stoned with *S. Steven*, or to be dismembred into a thousand peeces, with popish powder plots, could they be better armed, then with this meditation, that their flesh

1. Thef. 4. 4.

Lib. de Carnis
resurrectione.Cap. 6.
C. 2.

should rest, and rise to the confusion of their deadliest enemies? Art thou vexed with continuall diseases; or pined with penury, or oppressed by tyrants, or stabd (as it were) at the heart, with remediless crosses and calamities? Haue the paines of Hell beset thee, and the snares of death encompassed thee round about? O thou of little faith, wherefore doest thou doubt and sinke? Can thy soule doe amisse, when thy body shall rest in hope? And shall a momentary brunt dismay thee, that shalt be recompenced with the fulnesse of ioy, in the Lords chamber of Presence? S. Augustine obserueth in his 22. booke de Civitate Dei, and 5. chapter, three incredible things, which the Heathen, at the first spreading of Christianity, could no way gaine say, yet were loath to acknowledge. First, it could not sinke into their conceits, that Christ was raised in the flesh, and so ascended into Heaven. Secondly, they storned that the World believed, a thing so incredible. But that which perplexed the most was, that a few, ignoble, and unlearned fishermen, should haue that power, to bring diuers of their best scholars, to thinke so, and perswade others. But these were not acquainted with our Prophets ground; For why? thou shalt not leaue my soule in Hell.] which had his warrant from Heaven, that all Christians must stand vpon, and succeedeth in the next place to be examined.

9 כִּי לֹא תַעֲזֹב וּפְשִׁי לְשֵׂאוֹר, For thou wilt not leaue my soule in Hell.] About these few words, wee haue a world of wrangling; what they properly signify, and how they are here to bee taken, vpon the

the Ambiguity of the word *נפש*, which primarily imports, a breath of life, sometimes the whole living man; other times the soule, and its facultyes. In a passage or two, a dead Carcasse may be vnderstood. Some new writers haue taken the vantage, to clap vp those two Periods together, and burye them in one Sepulcher. For with these men, *שאול* and *גהנום* shall not signifie in this place Hell, the place of the damned, but the Grave only, wherein the Carcasse corrupteth, or at least, the state of the dead, which consisteth in the soule and bodyes actual separation. So that the latter member here, should be but an explication of the former, and the whole summe, according to this sense. *Thou shalt not leaue my soule in Hell*] that is *my selfe*, to remaine in the sepulcher, but free me therein from Rottenesse and Corruption. Thus Calvin and a great number of our Reformed writers, who deseruedly are highly esteemed of vs. But that which S. Augustine answereth S. Hierome, alleaging many Authors to proue that S. Pauls Reprouing S. Peter to his face, Gal. 2. was but a kinde of dispensable vnruth, in regard it was not like, that S. Peter, would so dissemble, as it was obiected, *Ipsē mihi* (saith he) *pro omnibus immō supra hos omnes, Apostolus Paulus occurrit* (dent veniam quidlibet aliud opinantes) *Ego magis credo tanto Apostolo*, may be my Apologie, for not admitting this interpretation, howsoeuer plausible and learnedly defended. S. Peter in the 2. of the Act. v. 31. purposely repeateth these words, and expoundeth them severally, in this manner, *Hee*] that is *David*, seeing this before, spake of the Resurrection of Christ, but

Ep. 19.

But what spake he: that his *soule* was not left in *hell*, neither his *flesh* did see *corruption*; where for $\Psi\chi\sigma$ wee haue $\Psi\chi\sigma$, for $\Psi\chi\sigma$, $\Psi\chi\sigma$, words seldome vsed in the *greek*, but to *expresse* the *soule* of a *man*, and *Prison* of the *damned*. where to prevent (as it were) such *blending* of *words*, and *things* together, to $\Psi\chi\sigma$, or *soule* in the first place, $\Psi\chi\sigma$, or *flesh*, is *opposed*. And in the *second* their *Attributes* are as clearly distinguished, the *soule* was not left in *Hell*, the *flesh* was not to see *corruption*. In which interpretation, *S. Ambrose*, *Augustine*, *Hierome*, with the rest of the *Fathers*, and *Schoolmen* generally agree. And what needs other *figure* *flinging*, to finde out *No-velties*, where the *natiue* sense brings with it *no absurdity*? I must craue pardon therefore in this *cause*, if I forsake the *Sonnes*, to follow the *Fathers*, and preferre that, I take to be our *Apostles* interpretation, before all latter *Comments* whatsoeuer. The *soule* then vnderstood, for the *immortall* part of *man*, and *Hell*, for the place of the *damned*, we haue the first maine ground of our *Prophets* triumph; to wit, an *undoubted* assurance, for the *freeing* of his *soule* from *Hell*, by the *victory* of the *blessed* seed, which was to *descend* thither, as a *Conquerour* to *bruise* the *Serpents* Head, and returne, to tread out the *path* of *life*, to all beleeuers. Against this some suppose they haue *vnanswerable* arguments in the word *leau*] which thus they prosecute. If *Davids* *soule* were not left in *Hell*, then it was *there*, and *Christ* came not thither, for that is *denied* by the *Apostle* to haue befallen *Christ*, which happened to *David*. But *S. Augustine* long since, hath fitted vs

with

Serm. 74. ep.
99. & 57. 1.
1. & p. 15.
Beda. Ful-
gent. & c.

with a *solution* in his 99. Epistle to *Evodius*, concerning this argument. *Solvi possunt laquei. venantium, ne teneant, non quiatenuerunt.* We may breake through (saith that good Father) the hunters snare, not because they haue caught vs, but that they caught vs not at all. In like manner *Dauids* soule may be denied to be left in Hell, not that hee was ever there, but because hee was thereto liable, if *Christ* had not interposed. Would any man gather from the speech of God to *Abimelech*; Behold thou art but a dead man, Gen. 20. that it argued hee was dead indeed? or rather that he deserved so to be, and should surely looke for it, if he proceeded to wrong faithfull *Abraham*, in his wife *Sarah*. Why then may it not stand by the same analogie? *David* was not left to that dungeon, into which Gods *injustice* through sinne would haue cast him, if *Christs* descent had not freed him, by a plenary and *victorious satisfaction*. *Christ* then alone did the deed, but *David*, and all the faithfull, both before, and after, receave the benefit: his sufferings, were our Acquittings; his death, our life; his descending into Hell, our freedom from thence. Of his soule therefore, our Prophet speaketh principally, but of his owne, by a consequent.

10. *My soule.*] Notwithstanding, divers had rather hazard an Article of their Creed, then acknowledge this for good. And surely (Beloued) if we saye in this *prooffe*, the rest will be sooner deluded. And here, I must professe with *Musculus* vpon these words of my Text; I am not ignorant how diversly learned men doe thinke: It is somewhat ob-

In Ps. 16.

scure.

scure indeed (saith he) and subiect to many disputations. But yet no godly man upon such an occasion, wil, (I trust) resist, or offer violence to the Apostles words: *Thou shalt not leave my soule in Hell*] But desire rather God, for the understanding of it. And in the meane time with a single faith, cleaue to the Word of Truth, although he cannot clearely perceauē, the Manner how it was performed. For mine owne part, though I ever tooke that of Basil for an especiall good rule, *ἔστιν ἕως ἴδιον Ἐπισκόπου χριστιανῶς τὸ εἰρηνοποιεῖν*. Nothing is so proper to a Christian Bishop (I may extend it to every good Christian) as to be a peacemaker; yet to balk an Article of our faith, whē iust occasion leads a man to professe it, in a fit Auditory; were to neglect that Iniunction of the Apostle; *Be ready alwaies, to giue an answer to every man, that asketh you, to giue a reason of the hope that is in you, with meeknesse, and feare,* 1. Pet. 3. 15, and to lay open a gap, to such scoffers as Bertius, and the like, that we conceale a certaine kinde of Crypticall divinity among our selues, which we are loath the world should take notice of. In this Point, those that know the confused heap of Authors, & their differences, will pardon me, if I passe by more, then I shall speake; especially, the time and place so confining me, that I must not exceed the one, or forget the other. In a generality therefore, among these that dissent, concerning the article of the descension of our Saviour into Hell; some discredit it, as crept in, from the *margin*, into the *Text*; Others reiect it, as a kinde of a *legendary Narration*. To strengthen the first suspicion, no Confessions, or Councells,

or Authors, haue beene vnrifled by Lauater, and Parker, and others. But few haue fallen into the Intemperancy of the latter, besides Carlile & Broughton; who are rather to bee pittied, then confuted. S. Augustine is peremptory, & that vpon this ground of my text, who but an Infidel wil deny that Christ was in Hell? And Calvin is cleare, that the omitting of this article would sheere off, a great deale of the fruit of our redemption. Neither is it materiall that diuers Churches, for a long time, had it not, and some Confessions in Councils, haue omitted it. For if such an exception, should passe for currant, it would goe hard (as wee all knowe) with diuers parts of Canonick Scripture. Rather, the generall acceptance afterward, of those that first wanted it, argueth the Authority it brought with it, to command their assent: and Omissions are not denyals, especially of that, which is otherwise supplied. Now to confound this Article, with the former of his buriall, as though this were a Repetition of that, by way of explication, were a strange kinde of Buttologie (as Calvin well obserueth) for such a popular summe of Divinity, and an exposition, that should exceed the Text in obscurity. The Article standing therefore firme, and distinct, all the difficulty remaineth about the meaning of it, some labouring earnestly for a tropicall sense, others, to haue the words as they lye in their native signification. Concerning the Trope, there is further no small difference. Some standing for a Metonymie, expound this descent, of the effect only, and fruit of Christs death and passion, which others, in a metaphoricall sense, transerre

Ep. 99.

Instit. l. 2. c. 16.
§. 8.Vide Bell. de
Christ. l. 4. c. 6.

transerre to the inward sorrowes, and hellish anguish, which in the garden, and vpon the crosse, hee endured. So that the Text, according to these mens conceits must be thus glossed: He descended into hell, that is, either before his death, hee sustained the horror of Gods wrath, due to vs in Iustice for our sinnes, or afterward, the Effect of his passion was exhibited in Hell it selfe, to the perpetuall terrour of the Diuell, and his complices. Last of all, those that stick to the letter, haue fallen out about the propriety of the words. One taking *Ἰνfern* for the graue, and *withholding*, for *descending*, makes this to be the sense, He descended] that is, he lay in bondage, and was held captiue: into Hell] that is, of death, in the graue. Another trauels as farre as Macedonia, to confirme out of their Greek dialect in the Lords prayer, this Interpretation to be proper; Hee descended into Hell] that is, his soule retired, or departed to the place of blessed spirits, almost as much in effect, as though he had said, Hee ascended into heauen. The greater part therefore haue pitched vpon a reall descent into Hell, properly taken: but betweene these also, there is *μὴν χάσμα*, a great gulfe fixed, that keepeth them from concurring in opinion. The Papists maintaine, he descended to free the Fathers out of Limbo, where they were formerly imprisoned, as in a skirt or gate-house of Hell. Others, only acknowledge in it, his spoiling of principalities and powers, & making a shew of them openly, by triumphing ouer them, as the Apostle himselfe speaketh, Col. 2. 15. Infinite it were to sift all particulars, or to except against all fancies, my purpose

Vid. Lauat.
 par. 1. c. 8.

pose is rather to settle the wauering, then to goe about to reduce every wilfull wanderer.

II. And first, it will be granted on all sides, that whatsoever sufferings, required as due for our ransom, were vndergone by our Saviour in this life, and fully accomplished in his death. Wherevpon the false fire of some, is quite extinguished, that Christ descended in soule to suffer; as destitute, at length of any fuell to mainetaine it. Secondly, none deny but that the anguish which our Saviour endured for our sakes, was greater then all creatures could sustaine, or conceiue of. Calvin is blamed by some, for exaggerating it too much; but let all things be rightly considered, hee hardly (to my vnderstanding in that point) goes beyond his warrant. For he neuer affirmed that Christ despaired, or suffered the torments of Hell (which some would willingly wrest from him) but onely hellish torments, in regard of the bitternesse of his agonie. Not that euer he came, vnder the lash, in Satans prison, as a malefactor; but that he endured the frowne of an angry iudge, as a surety for those, who had so deeply runne in arrerages. Where the Godhead left him, not to despaire, but to suffer; and the manhood struggling in the combate, cries out, as forsaken, to be the sooner relieved. All which when we freely allow, his followers must not therevpon thus infer, Our Saviour in the Garden, and on the Crosse endured hellish torments, equall, at least in bitternesse, to those of Hell: therefore after his death, his soule descended not into hell; for then they mistake the point, it being not, what Christ suffered in this life, but

but what became of his soule, in the *Interim* betweene his *passion* and *resurrection*. I finde in my *Creed* in plaine termes, as also in that of *Athanasius*, incorporated to our Church Liturgie, *Hee descended into hell*. This particular amongst the rest, my *Sureties* in *Baptisme* haue *undertaken*, that I should *professe*. To this wee haue all subscribed in the third Article of our Church. All our approued *translations*, hold vs to it. My *Text*, expounded by *S. Peter*, in *expresse termes* (according to my vnderstanding) warranteth it. The *Fathers* and *Schoolemen*, generally concurre *with vs*. The *most part* of our *Reformed writers* approue it, and those that are otherwise *perswaded*, bring no *vnanswerable* reason to oppugne it. For what force hath that, they commonly alleage? *This Article may bee suspected*, as

Ob.

Ans.

foysted into the *Creed*? By the same liberty discredit all the rest, set at naught all *Antiquitie*, and call every thing in *question*. But you vnderstand that

Ob.

Ans.

litterally, which had its *truth* only in a *figure* of *speech*. So I am taught to doe by *S. Augustine*, and all *Divines*, that haue *lighted* their *candles* at his *lampe*, when no *absurdity* thereupon followes, & the *liberty* to the *contrary*, would giue way to greater

Ob.

Ans.

inconueniences, in other *verities*. But there is no end (say they) why after our debt was paid on the *Crosse*, our *Saviour* should so *descend*. Suppose I conceaue not the end or reason, should not my *faith* relye on the waighty *authority*, that *saith*, it was so? Many things we must *beleene*, which exceed our capacities, not that the thing is, but in *what manner* it is. This *prying* into the *reasons*, of things

things not revealed, hath vexed the Church with many unnecessary dissentions. What quarrels haue the Schoolemen raised, by broaching such quiddities? and how hardly haue we escaped the combustion, that Arminius meditations, with our reading, Vorstius liberty of prophesying, some others misinquiring, whether Christs actiue or passiue justice, sufficed for our iustification, hath kindled amongst our neighbours? Notwithstanding our Divines, in this cause, haue so answered, that it might suffice any moderate demander. Christ descended (saith learned Zanchius) into that most darke, and wretched place, not there to suffer any thing, but to begin his triumph, ouer the power of the Diuell. And this opinion of the Fathers (saith hee) I dare not condemne, sith it is not repugnant to the sacred scriptures, and hath likely reasons, vpon the 4th Chap. of the Epistle of S. Paul to the Ephesians. Nay, Bucanus (a compiler as it were of Calvin) and in this point also, sticking to him, in the censure of that we hold, hath no more to say, but this, *Non audeo damnare, quando non pugnat cum sacris literis & nihil habet absurdi.* I dare not (saith he, in his 25. common place) condemne that tenent of the Fathers; seeing it containeth nothing repugnant to holy writ, nor brings with it any absurdity, for surely in such cases, the consent of Fathers, is not lightly to bee regarded. But these men tell vs, that Christ commended his departing soule, vnto his Fathers hands. As though it were out of his hands, when it triumphed ouer hell and Satan. But how could he then keepe touch with the theefe, to meet with him the very

Ver. 2.9.

Ob.

Answ.

Ob.

Answ. day of his passion in Paradise. *S. Augustine* will tell vs according to his *Divinity*, or happily (as *Titus Bostrensis* saith, on the 23. of *Luke*) hee settled first the beleeuing theefe, and then descended afterward. Both these things might be well done, and seeing we read both, why should wee not beleeuue both? I spare the quotation of *Fathers*, *Councils*, *Schoolemen*, whole reformed *Churches*, most of the eminentest writers since the *Reformation*, that haue concurred vpon this point, as I haue deliuered it; both for easing your patience, my selfe, and him that is to be your *Remembrancer*. My conclusion shall bee that of *S. Augustines*; Christs *Divinity*, immediatly after his passion, was (as it was ever before, and so continueth) *everywhere*, his body rested in the graue, his soule descended into hell; *Locally*, our *Church* tyes vs not to say, but really and truely, it surely meaneth. That the *diuell*, who had tempted and insulted ouer him by his *ministers*, the *dammned* who had contemned him, *non quasi verbis*, sed *praesentia* (as learned *Zanchius* expounds the *Fathers*) not by *heare-say* onely, but by his *victorious presence* might be fully convinced, and his chosen legally freed. That in their *own home*, to their *eternall confusion*, he might once for all, giue the fullest notice of this concluding and *canonicall* expostulation; *I haue troden the winepreesse of my Fathers wrath alone*, satisfied his *iustice*, paid the *ransome* for my chosen. O death where is thy sting? O graue where is thy victory? O *Diuell* where is thy malice? what part haue any of you, in this soule of mine? Or what exception can your *kellish repining* take against

As Christ dyed for vs, and was buried, so also it is to be beleeuued, that he went downe into Hell.
Art. 3.

In *Ephes. cap.*
4. v. 9.

gainst it: By the carriage of this whole *business*, *schollers* may learne *Moderation*, not to *censure* them presently for *Heretikes*, who in expounding such *hiddē mysteries* in any sort *dissent* from them. *Others*, not to bee offended at euery *difference* amongst the *learned*, especially, where there is *consent* in the *maine*, and the *Revelation* (as often it may fall out to be) is not so *manifest* to *curbe curiosities*. All may *cheere* vp their *soules*, with our *Prophets* confidence; *Praise the Lord O my soule*, which *saueth thy life from destruction*, & hath freed thee from that *place of horror*; by *triumphing* in thy *nature* ouer it. Which is to bee extended also further, vnto the *body*, as it *followeth* in the *last place*, to make vp the *conclusion*.

12. *Neither shalt thou suffer thine holy one to see corruption*] As our Saviours soule triumphed ouer the powers of *darknesse*; so his *flesh*, was to be free among the dead, from the least *taynt* of *corruption*. For his *body* and *soule* (saith a *Reverend writer*) were appointed to be *superiour* to al *contrary powers*; that is, the *soule*, to *hell*; the *flesh*, to the *grauē*; and from both was *Christ* to *rise*, as *subduer* of both. That he might sit in his *heauenly Throne*, as *Lord* ouer all: not by *promise* onely, as before, but by *prooffe* also, as appeareth in his *Resurrection*. Some would haue this to be onely a *repetition*, or *reason*, of that which went before; *David* was to be freed from the *grauē*, because *Christ* saw no *corruption*: which sence, howsoeuer it bee true in it selfe, this *Text* will not beare, as *proper*. Wee must repaire therefore to *S. Peter*, in the *second* of the

לֹא תִהְיֶה חַיִּיךָ
לְדֹאֵר שָׁמַיִם

B. Bilson.

Acts, and to *S. Paul* in the 13. and thence learne, the right meaning. Who both disproue the common error, which vnderstood it onely of *David*, by this one sensible demonstration. All the world might see, by looking into *Davids sepulcher*, that his body was turned to dust, through corruption; it could not therefore be said, that hee was that holy one, who was to see no corruption. It must needs therefore be some other. This could bee no other, then the *Messias*; whose Resurrection the third day, before his body could be corrupted, they had reason to beleue, seeing *David* had so distinctly foretold it. Whence wee may plainely gather, that all the Immunities, that *David* here standeth vpon, as his free-hold, came to him but at the second hand. This holy one then, was *Christ*, this priuiledge not to see corruption, was peculiar only to his sacred body: All the faithfull hold it of him in *Capite*; when it is attributed to *David*, it is no way to bee vnderstood of his person, but $\alpha\epsilon\iota\ \tau\acute{o}\ \epsilon\sigma\tau\iota\ \tau\acute{o}\ \delta\omicron\sigma\mu\acute{o}\varsigma$, of the fruit of his loynes, as *S. Peter* speaketh. Take therefore $\gamma\iota\omicron\eta$ (which all our Translatours following *Peter*, and the 72. render *Holy one*) either for *corpus sanctificatum*, as the *Interlineary Glosse*, or for a *Favorite*, whom it pleaseth God especially to grace, as *Bezä*, or for one, that being al-sufficiēt in himself, most bountifully dispenseth his fauours, as *Piscator*, It will come all to one, that his body in the graue saw not, that is, felt not, tried not, endured not any corruption; Corruption (I meane) of putrifaction, or turning into dust, not dissolution of soule, and body (as *Athanasius* well distinguished.) For where
the

the Soule triumphed, ouer powers of darknesse, the body slept in the graue, in expectation of its speedy returne; which accomplished the third day, there ensued vpon it immediately, this victorious Resurrection, which our Prophet so much reioyceth here to fore-see, & we on this day, doe thankfully celebrate.

13. And now what belongeth to us (Beloued) but to let passe all vnecessary trifles (as what became of the blood, that was spilt on the ground at our Sauiours circumcision: and the opening of his side at the crosse?) and seriously, to fasten vpon that comfort, which here is proposed vnto vs. O Lord (saith S. Bernard) I haue but two mytes, my soule, and my body, with these I dare not trust my selfe, and therefore, I cast them into thy treasurie, as knowing then, they shall be in safe custody. That which was proposed in a vision, concerning I E S V S the sonne of Iosedeck (who by interpretation, is the Iust one of the Lord, in the 3^d of Zachary) is here fully accomplished (according to S. Hieromes application on that place.) The filthy garments, wherewith he was clothed for our sakes, are taken from our Sauiour. And now he sheweth himselfe a King, & hath put on glorious apparell. Among the Worthies of David, we read of one Benaiah, that went downe & slew a Lion in a pit, in the time of snow. But this is but a cold Modell of that victory, of the Lion of the Tribe of Iudah, ouer that roaring, and devouring Lion, in the pit of Hell, and the Graue. There are none (I suppose) that heare me this day, but are, or after may be vexed, with discontentments, and feele a necessary decay, of this earthly Tabernacle. But alas,

2. Sam. 23.

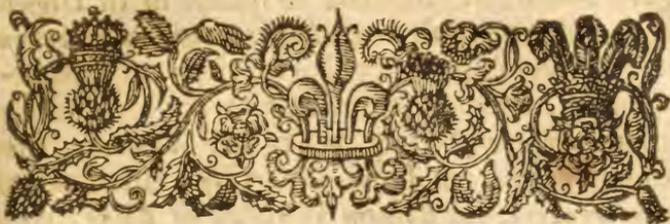
(beloued) what *remedy* may serue vs in this world? Looke further therefore, with our *Prophet* (whosoever thou art) that expectest *true comfort*, and take these grounds with thee, which shall *never faile thee*. *Christs soule* hath conquered, and triumphed over the *sorrowes of Hell*, that thou shouldest neuer be *enthralled* to them; and his *body* hath shaken off the *shackles of the graue*, that *thine* (in its due time) might enjoy the same freedom. *Beloued*, we were all in worse case, in regard of *eternall death*, then *Peter* was (in the 12. of the *Acts*) *bound with two chaines*, and lying *betweene two souldiers*, with a guard before the prison *dore*; surely to be *executed*, the next day after. But our *Sauour* comes in stead of the *Angell*, and *rayseth* vs vp; the *chaines* fall off, the *Iron gate*, (which was held *impregnable*) opened of its owne *accord*, and the *way of life*, which leadeth vnto the *fulnesse of ioy*, is *chalked out* vnto vs. And are not our *lots* now *false* vnto vs, in a good *ground*; and is not *this*, a *goodly heritage*? Let vs *thanke* the *Lord* therefore; for *giuing* vs so often, this *effectuall warning*, and *set* him at our *right hand*, and then we shall *never be moued*. So *leaning* with good *old Iacob*, vpon the *top of our stauers*, and *giuing* vp the *last gaspe*; wee may confidently *conclude*, with our *Prophet*, in the *end of Psal. 4*. *I will lay me downe in peace, & take my rest, for it is thou Lord only*, that through the *victory* of thy son over *hel*, & the *graue*, *makest* me *dwell safely*. Which God *grant* of his *mercy*, we may *constantly* doe, for his *sonne Christ Iesus sake*, to whom with the *Father*, & the *blesed spirit*, be all *Honour* and *Glory*, now and evermore. A M E N.

THE
CHRISTIANS
EXPECTATION.
A
SERMON PREACHED
AT THE COVRT.

BY
I O H N P R I D E A V X, Rector of
*Exceter Colledge, His MAIESTIE'S Pro-
fessor in Divinity in the Vniversity of*
O X F O R D.



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2. P E T. 3. 13.

Nevertheless, we according to his promise, looke for new Heauens, and a new earth, wherein dwelleth righteousnesse.

THe first word of my text, *Nevertheless*] sends vs backe for the fuller meaning, to some what that went before. That was a serious caveat, of our Apostle, to beware of five sorts of people, who would turne vs, out of the good way, the preaching of the Gospell had prescribed. Those, in the beginning of the former chapter, ye shall finde to be; *First false Prophets, or teachers, who privily shall bring in damnable Heresies; denying the Lord that bought them. And many shall follow their pernicious waies, by reason of whom, the way of truth shall be ill spoken of, and through covetousnesse, shall they, with fained words, make Merchandise of you. Secondly, Presumptuous, and selfe-willed detractors, that despise* govern-

Cap. 2. v. 1.
2. 3.

Ib. 10. 12.

government, are not afraid to speake ill of *Dignities*, and as naturall *brute beasts* made to be taken and destroyed, speake evill of the things, they understand not. Thirdly, sensuall *Epicures*, that count it

Ib 13. 14.

pleasure to riot, hauing eyes full of *Adultery*, that cannot cease from sinne. Fourthly, false-hearted *undertakers*, like *Balaam* the sonne of *Bosor*, who loued the wages of *vnrighteousnesse*, tampering much, and performing nothing; not so wise as the

Ib. 15.

Asse he rode vpon: and this whole messe, we haue in the former chapter. But the fifth sort followes in this, more desperate, then any of the former, for these are *Scoffers* and *Atheists*, that mocke at Religion, and bend all their learning and wit, to dispute against it. Tell them of the end of the world, the resurrection of the dead, or the comming of *Christ* to

Cap. 3. 3.

Iudgement: these will reply, for ought they can perceiue, things stand as they did at the beginning, and so are like euer to continue. For since the *Fathers* fell asleepe; the *sonnes* haue followed in the same trace, and in the revolution of so many thousand yeares, there hath appeared in that behalfe, no great shew of change. Now against such *miscreants*;

V. 6.

our *Apostle* binds his maine forces, and stirreth vp his dispersed countrymen, to sticke close to the holy *Prophets* and *Apostles*. For assure your selues. (saith hee) that as the world, had a beginning, and once perished by water: so hereafter,

V. 6.

it shall haue an end; and (whatsoever these mockers prate) be consumed with fire. Neither thinke you this time long a comming, for though it seeme so to vs, it is otherwise with *God*, to whom one day is

V. 7.

as a thousand yeares, and at thousand yeares, are as one day. It is his long suffering (as it were), that puts back the clocke, that we might take the opportunity to repent, and be the better provided. But come it shall, and that suddenly, as a thiefe in the night. Appeare it shall, and that most terrible, when the Heavens shall passe away with a great noise, the elements melt with fervent heat, this earth, and all the stately buildings and workes therein, shall be utterly burnt. But howsoever this universall combustion, shall ruine the fabricke of this world, and involve those desperate wretches in it, that set their hearts vpon it; yet you, it shall not touch at all, to procure you the least trouble. Let the foundations of the earth sinke away, vnder our feete, our habitations totter about our eares, the aire faile our nostrills, the Heavens aboue, to cover vs, or to giue vs light. Neverthelesse we shall not be unprovided of a better habitation. For wee, according to his promise, looke for a new Heaven, and a new earth, wherein dwellet brighteousnesse.

2 - My Text therefore sets forth the helps and hopes, that every good Christian may depend vpon, when all this world failes him.

In which, may
it please you
to obserue

1. His Exemption, in these words; *Neverthelesse we.*]
2. His Evidence, he hath to shew for this Exemption; *Gods promise: According to his promise.*]
3. The Tenure, or Manner of holding this his evidence, it is not in possession, but expectati-

on: Wee looke for]

- 4 The contents of this *Tenure: New Heavens, & a New earth.*]
5. The excellency of those *Contents: wherein dwelleth Righteousnesse.*]

What can the heart of every true Belceuer more desire, then here is put *home* vnto it? What can be more *firme assurance*, then here is laid before vs? The Horrors of the last *Assises*, be they never so *terrible*; thy vnquestionable *Evidences* shall quit thee. Let this worlds *uncertainties* be never so *dangerous*, thou canst not be put by thy *Expectation*, for future *possession*. This *Possession* is no lesse, then the *perpetuall inheritance* of *New Heavens*, and a *New Earth*: not liable to *quarrelling* or *Law suites*, which this world is full of; because in that *dwells righteousnesse*, without *shadow of change*, or *interruption*. Of these Particulars, as they lye, as God shall assist me, and your Christian patience, with the time, giue scope. And *first* of the *first*, which is the *true Christians Exemption*, included in these words: *Nevert helesse we*]

3 The particle *שֶׁ* in the *Originall*, for which we haue *וְ* in the *Syriacke*, is not here so much *continuatue*, as *aduersatiue*; opposed to the *dangers* before mentioned; *Notwithstanding* though all the world be in *Combustion*, and the *wicked* in the *utmost despaire*, cry to the *mountaines to fall vpon them*, and the *Hills to cover them*; yet with the *followers* of the *Lambe*, it shall goe well; they shall then be *exempted*, both from *troubles* and *terrors*; which

which sheweth the *unspeakable priviledge* of Gods servants, about all the world besides. Iust as in the *hideous storme* of fire and *Brimstone*, vpon *Sodome*, and the *cities* of the *Plaine*, God remembred *Abraham* (saith the text) and sent *Lot* out of the midst of the *overthrow*: So in this *universall* and *small* destruction, the children of God, shall be remembred. As *Daniel* in the *Lions denne*, they shall be rescued, not a *haire* of their *heads* shall bee *singed*, nor *smell* of fire passe vpon them, as happened to the children, in the *Babylonish fornace*. *David* in the 91. *Psalme* triumphantly sings out this *Priviledge*; *Who so dwells under the defence of the most highest*, shall abide under the shadow of the *Almighty*: *His wings shall protect him, his feathers shall cover him, his faithfulness and truth shall be his shield and Buckler*. The *snare* of the *Hunter*, the *noysome Pestilence*, the *Noone Divell*, (as both the 72. and the *vulgar* giue it) or as the *Chalday Paraphrase*, the whole company of *Divells*, when *thousands* shall fall besides him, and *ten thousands* at his right hand, shall not come neare him. *Lions* and *Adders*, and *Dragons*, shall be securely *trampled* vnder his *fecte*. For he shall giue his *Angels charge* over them, to keepe them in all their *waies*. And howsoever worldlings *thinke*, and *speake contemptuously*, of this sort of people; yet the *Apostle* giues them their *due*, that they are a *chosen Generation*, a *Royall Priest-hood*, a *holy Nation* *λαός ἁγιος κλητός*, a *purchased company*, by no lesse then the *dearest blood* of our *Lord* and *Saviour Christ Iesus*. If these *mourne*, they shall be *comforted*, when they *weepe*, God will

Δαίμονιον
μεσιμβεινον.
Demon Meri-
dianus.

1. Pet. 2. 9.

Math. 5.

Rev. 7.

Pfal. 112.

Pfal. 23.

will wipe off their teares : They startle not, or shrink, at any evill tidings: Though they walke in the valley and shadow of death, there is a rod, and a staffe, that frees them from disasters: when all worldly protection, and supersedeas'es, proue out of date: Titles of all civill honour haue their period: Lawes and statutes of men, may no longer priviledge, then this *Exemptio clericorum*, will bee of perpetuall force, and retaine his full power, strength and virtue, Neverthelesse.]

Orat. adhort.
ad Gentes.

In Psalm. 18.

In locum.

4 *Clemens Alexandrinus* out of this doctrine, dehortheth all from unseemely carriage, as detracting much from such priviledged persons, whom the Lord hath graced with these excellent immunities. And how should earthly greatnesse exalt it selfe (saith *S. Hilary*) when this greater dignity is slighted, wherein all Gods people are sharers? Our kingdom is (saith *Saint Ambrose*) that *Christ*, with the father and the holy Ghost, should reigne in vs. If we by this meanes are Kings, why make wee our selues slaues, to our inordinate desires? If Priests, where are the sacrifices of a troubled spirit, of a broken, and contrite heart, of prayer, and praise, and thankesgiuing, of almes deeds, and other good works, that we should offer continually vnto him, that hath made vs so? *Servants* freed, through ingratitude, (say the *Lawyers*) may be plucked backe to their former condition: and priviledges (we know) abused, may be soone forfeited. O how stiffe, and peremptory, we stand for any temporall Immunity, and how little notice is taken of this protection and exemption, which in the last and terriblest Parliament,

ment, will only passe for current? Hee that is wise will ponder these things, and thankfully frame in his heart, these or the like pious meditations: Lord what sawest thou in vs, to preferre vs, before so many others? That when all the world shall be dissolved, our estate shall be bettered? How commeth it to passe, that among so many nations, wee should haue the light of the Gospell amongst vs, (as at this day) so long, so peaceably, vnder so constant and gracious Defenders of the faith? What vertue of ours, hath effected this, that of those which profess Christianity, we should enioy it purged from Idolatry and superstition, wherein so many of our neighbours ly so dangerously intangled? You might make out the rest, (Beloued) by descending to more particulars. At hearing the same Sermon, why is Lydia's heart opened, when others remaine obdurate? The Greeke Areopagite beleeueth, when the Roman Gallio cares for no such matter? Certainly somewhat there will be found, to come from a higher and more effectuall operation, then is likely to rise from our naturall dispositions. Last of all, what comfort can be more cordiall, or animating then this; In the midst of extreamest dangers, to know our case, to be exempted with a Nevertheless: In the violence of the greatest storme, to find our building founded on the rocke: So that we may conclude with David, Psalme 46. God is our hope and strength, a very present hope in trouble; therefore will we not feare, though the earth bee moved, and though the hills be carried into the midst of the sea, though the waters thereof rage and swell, and
though

though the mountaine shake at the tempest of the same: Nevertheless Christs little flocke, shall finde shelter, his vineyard shall be guarded, his chosen be provided for, according to his promise. Which brings in the Evidence, for this Exemption, in the second place to be opened. According to his promise.]

¶ τὸ αὐτὸ
ἐπαγγελμα.]

5 Precepts, Practise, promises, and prophecies, like the foure rivers of Paradise, streame out of the fountaine of holy writ, and compasse all that therein is contained. Precepts, are the Law-givers imperiall decrees; which how they haue bin obserued, by those to whō they belonged, Practise sheweth in particular examples. Promises, set forth a patterne for the mending of that, which in examples hath bene found amisse. And Prophecies of future events, forewarne, both good and bad, what they are to expect, those Reward, the other Punishment. Thus we see in the old Testament, the law of Moses is attended with the Historicall bookes, of Iosua, Iudges, Kings, Chronicles, and the rest, to represent vnto posterity, how it hath bin obserued, or broken. Exhortations and Promises in generall, succede in Iob, David, Solomon, and the rest of the Hagiographi, to sharpen the Churches industry, for the stricter fulfilling of the law. To which the predictions, in the greater and lesser Prophets, are laid; to lead men to the Messias; who should perfect that which was defectiue, and bring in everlasting righteousnesse of faith, spoken of by Daniel, which wee now proclaime, in the glad tidings of the Gospell. So in the New Testament, the Evangelists giue vs the precepts mixed with Practise: The Acts
Practise,

Practise, interlarded with precepts; The Epistles, Exhortations, Precepts, and Promises common to all. The Apocalyps, Prophecies in more particular events. Precepts command, Practise leads, Promises assure, and incourage, Prophecies prepare before hand. Nothing in Gods booke is omitted, that may make the man of God, to be ἀγιος & ἐμπόσιμος, (as Paul tells Timothy) perfect & thoroughly furnished vnto all goodworks, without the supply of unwritten Traditions. Our Apostle in this place, tēders no worse Assurance, then Gods promise. But where this promise is registred, particularly, he mētioneth not. Oecumenius, with the Greeke fathers, referres vs to the 14. of St Iohns Gospell, verses 2. and 3. to that promise of our Saviour: In my Fathers house are many mansions. If it were not so, I would have told you, I go to prepare a place for you, that where I am, there you may be also. This promise must needs be meant of our Saviours second comming, and is somewhat to the matter in hand. But whether this be that, which our Apostle meant, is more then can be iustificed. A Translation only there is assured, but New Heavens, and a New earth are no way mentioned. The latter writers therefore, send vs rather to. Isaiah cap. 65. and the 17. Behold I create new Heavens, and a New earth, and the former shall not be remembred: and the New heaven, and the New earth which I make shall remaine: Cap. 66. 22. Here we haue the words, but the sense (according to most Interpreters) reacheth no farther then the times of the Gospell, in the new Testament, wherein all things being made new, a new creature, a new

2. Tim. 3. 16.

lumpe, a new man, a new Covenant, a new spirit, a new heart, a New and living way, by a Metonymicall Emphasis, import the qualification of those, who shall attaine to this Newnesse; but in such sort, as though with the persons contained, the things containng were Innovated. Now then what Isaiah prophesied, of the first comming of Christ; and Christ of the second, S. Peter takes for one, and so hath relation to both. To the first, as a type of the second, which driue to the same Issue, citing neither in particular; vpon supposall, that these evidences of so speciall importance, were so well knowne, to the faithfull, that the mentioning onely of them, needed no farther direction, where to find them.

6 *This might shame our Negligence in hearing Gods word, and not obseruing, or remembering it, as we ought. There is scarce any evidence, that pertaines to our temporall estate; wherein wee are not very conversant, and punctuall. If any promise vs ought, we may get by, we will bee carefull to remember it, and be sure hold them to it. But who almost lookes as he should, after the promises concerning his Eternall happinesse? Who studies the case in these points? Who examines the thoughts Evidences? Who searches the Records where they lye? Avicenna the Mahumetane could get the Alcaron without booke; and wee haue the verses of one R. Saadiab, a Iew; wherein he striues to shew, how many times every letter of the Hebrew Alphabet, is found through the old Testament. But we are better scene in other matters. I presse this no farther*

ther. There may (I confesse) be an *abuse*, (by vaine-glory and *scrupulosity*) in the very *text* of Scripture, as that, by *Anabaptists*, and *others*. But few of vs (I perswade my selfe) offend in such *excesse*. Rather we *intrench* vpon the *abuse*, of Gods *gratious promises*, as though in the *New Covenant*, hee had tied *himselfe* to make good all on *his* part, and *nothing* rested, of *vs* on our part to bee performed. Thus in our *practise*, wee take Gods *decrees* without the *meanes*; a *speculatiue faith*, without the *fruit* thereof; a *working grace*, without any *indeavours* of our *illuminated vnderstanding*, and *conuicted will*, as though, if wee *speed not well*, the fault were Gods, and not ours. And this I conceiue to be the *colourablest cause*, why our *doctrine of Iustification by faith alone*, which our *Church Articles* terme a *wholesome doctrine*, and *very full of comfort*, together with that of Gods *preventing and working grace*, hath beene of late so *dangerously impugned*, by some of our *owne side*; in regard our neglect of *good workes*, and *abuse of our freed Abilities*, haue *given* such *inexcusable occasions*. But new *cloath* must not be *added*, to *old garments*, to make the *greater rent*. I follow my text: They must then be here no *promise breakers*, nor *promise challengers*, where none are made: nor *misconceiuers of promise*, to take that to *themselues*, which *belongs* not to them: or that for *absolute*, which was but *conditionall*: But *sonnes of promise*, and *performers of promise*, are *those*, and onely *they*, that may looke for this land of *promise*, according to *this promise*, which brings in the *Expectation*, the Te-

Art. 11.

nure, or manner of Holding, my third Circum-
stance, that now succeeds to be examined.

πεσοδοῦ
(μν)
3. Cor. 7. 31.

7 Wee looke for] It is the Fashion of the world, to be so ill Grammarians, that they bee all for the present, but little for the preterperfect, or the future tense. Though S. Paul tell vs that the fashion of this world passeth away, and wisheth vs, not to fashion our selues, according to this world; and S. Peter here, not to stand too much, vpon that which we now possess, but to thinke vpon, and provide for, that we must Looke for. Our surest good therefore, is not in possession, but in Expectation, for we are saued by hope, Rom. 8. 24. but hope that is seene, is not hope: for that a man seeth, why doth he hope for? but if we hope for that we see not, then doe wee with patience wait for it. And is not faith it selfe, the ground or substance of things hoped for, and the evidence of things not seene? The Schooles distinguish to this purpose, betweene the three Theologicall virtues, faith, hope and charity, that faith layes the present ground, Hope seaseth on the future good, and Charity leads vs along to the full possession of it: for we shall hardly possess hereafter, that which wee neuer hoped for, and no reason haue we to hope, where there is no ground. All these then must goe together, the one to second, and third the other. Our Apostle calles vs here, and sets vs vpon the Claime to our future inheritance. If wee here set vp our rest, and think wee are well, we may faile of our hopes hereafter. It was a notable caveat that the Lord commanded Jeremy to deliuer to Baruch: Behold that which I haue built, I will breake downe, and that
which

Heb. 11. 1.

which I haue planted, I will plucke vp; and seekest thou great things for thy selfe? seeke them not. Our Saviour told Pilate that his Kingdome was not of this world: And in what place should our possessions lye, but where our Saviour hath purchased them for vs? Abraham hauing a pattend, or grant, of the Kingdome of Canaan, for a Donatiue, notwithstanding looked farther, for a City which hath foundations. Foundations then, (as it should seeme in his conceipt) were wanting to any building, that should be heere erected before, in this vale of misery. Iacob professeth himselfe, to King Pharaoh, that he was but a Pilgrim. King David at his highest; that hee was a stranger, and sojourner, as all his fathers were. When the ground of that rich man in the gospell, brought forth plenteously, and his resolution was to pull downe his barnes, and build greater, that all his fruits and goods, might be therein housed; when he applauded himselfe (as he thought) in this thrifty course, and sung a Requiem to his soule, Soul thou hast much goods laid vp for many yeares: take thine ease, eate, drinke and be merry: How did God say Amen to this? Thou fool, this night thy soule shall be required of thee, and then whose shall these things be which thou hast provided? Our Saviours close upon it, may not be omitted; so is he that heapeth vp treasures for himselfe, and is not rich towards God, who is all for hauing here, and lookes for nothing hereafter: liues, that he may eate, and eats, that he may liue: is melancholique at the thought of sickness, crosses, age, or afflictions, the inuiting fore-runners to his future Inheritance: would part with

Ier. 45. 4.

John 18. 36.

Heb. 11. 10.

Gen. 47. 9.

Psal. 39. 14.

Luke 12.

all his interest in that, vpon easier termes, then Esau did with his birth-right, or Iudas with his master. So farre sensuality in vs prevaileth, and faith faileth. So deare is present possession, and doubtfull our future Expectation.

8 The tongue of men and Angells, would be heere needfull, to set on this doctrine, to our soules and consciences. Not because it is thought doubtfull, but because it is little thought on, by the most of vs, I shall not transgresse then I hope, if in our Apostles way, (discovered here in the first verse) I venture to stirre vp your pure minds, by way of remembrance. Remember therefore then, (Beloued) what a vanity, and hazard it is, to fixe our hearts here, vpon that, which can never satisfy? All the felicity, it is possible for vs Pilgrims in our passage to touch vpon, is reduced (by the Philosopher) to these three heads: the Ornements of the mind, as wit, learning, discretion: the abilities of the body, as health, strength, beauty, the gifts (as they call them) of fortune, as Riches, Honour, success in vndertakeings, and the like. But what content giue any of these, when they are throughly weighed? I will not speake of the ignorance of our knowledge, the weaknesse of our strength, the ficklenesse, of our fortunes, and the fondnesse of our vndertakings. It will be taken better, from the mouth of that King-preacher Solomon, in whom all these met; and yet all these together gaue never content. I haue seene (saith he) all the workes that are done under the Sunne; and behold, all is vanity and vexation of the spirit. That which is crooked cannot be made straight,

Arist. Eth. 1.

Cap. 1. 14.
15.

straight, and that which is wanting cannot be num-
 bred. I returned and saw (as it were by a second sur-
 vey) under the Sunne, that the race is not to the swift,
 nor the battle to the strong, neither bread to the
 wise, nor riches to men of understanding, nor fa-
 vour to men of skill, but time and chance happen-
 eth to them all. When King David, invited old
 Barzillai, the Gileadite, that had done him good
 service at a pinch, to follow him to the Court, for a
 recompence; how wisely doth the good old man, ex-
 cuse himselfe? *I am this day* (saith he) *four score*
yeeres old, and can I discern betweene good and evill?
Can thy servant tast what I eat, or what I drinke? can
I heare any more the voice of singing men, or singing
women? Let thy servant I pray thee, turne backe a-
gaine, that I may dye in mine owne citty, and be bu-
ried in the graue of my Father, and of my Mother.
 My sonne Chimham perchance, may be fitter for
 these courtly employments; other matters belong
 vnto me to looke after. And least this Expectati-
 on, should be turned off to old men only, as though
 younger had no such thing to looke for; The A-
 postles instancing in Moses, may bee taken for a
 patterne. By faith Moses (saith he) when hee was
 come to yeeres, and thoroughly understood himselfe,
 refused to be called the sonne of Pharaoh's daughter,
 chusing rather to suffer afflictions with the people of
 God, then to enioy the pleasures of sinne for a season,
 esteeming the reproach of Christ, greater riches, then
 the treasures of Egypt. And the maine reason is
 there added, for he had respect vnto the recompence
 of the reward. How then should the wise man vaine-

Cap. 9. 11.

2. Sam. 18.

Heb. 11.

Ier. 9.

ly glory in his wisdom, or the mighty in his strength, or the rich in his wealth, or the advanced in his honour: These are eminent blessings (we must confesse) if they come by good meanes, and are managed accordingly. But if any of these, or all together, could giue content, it cannot much affect, by reason of its shortnesse; nor constantly, in the times uncertainty; nor fully, in the midst of troubles; nor sincerely, amongst many supplanting emulations; nor safely, in regard of the after reckoning. That which therefore must satisfy the understanding, fulfill the desire, ioy the heart, is not here to be had, but hence to be looked for; which are *New Heavens* and a *New earth*, the fore-mentioned inheritance, for the fourth place.

καὶ οὐρανὸς ἕως
 οὐρανοῦ καὶ γῆς
 καὶ οὐρανοῦ

9. *New Heavens and a new Earth*] *Heavens* we haue here in the plur.all number, and *earth* in the singular, which casteth vs vpon the distinction of *Heavens*, which is twofold, according to the *Mathematicians*, and according to *Divines*. Of the *Mathematicians*, some hold no difference of *Orbes* at all, but these are of the newer stampe, and are not yet so fully receaved, as the others. The other agree not vpon the number of *Orbes*. For *Aristotle* puts but eight; *Ptolomie*, nine; *Purbachius*, with his followers, tenne; *Maginus* cleuen, by reason of the distinct motions, they haue obserued in the wandring and fixed starres. Yet aboue all these, they grant an *Immoveable Heauen*, in which *Aristotle* saies, there is neither place, nor emptinesse, nor time, that makes it grow old: but the *Inhabitants* thereof are inalterable, impassible, immortal, hauing sufficient in all things.

things, in the height of happinesse. And this Hee relates, as the opinion of the *Ancients* before him. But *Philosophers*, and *Mathematicians*, herein must not bee our *guide*. Men may *dispute* vpon these things, according to that of *Ecclesiastes*, in the vulgar edition: *Mundum tradidit disputationi eorum*, cap. 3. 11. And one may speake more *probably* then another. But that which followes in the *same Text* may curb them; *No man may finde out the worke of God, from the beginning to the end*. We are yet here *learners*, in the *lower forme*, and out of doubt, shall knowe more hereafter, when wee come to the *higher*. *Diuines* from *Scripture* acknowledge, but 3 *heauens*. The *first* in the *space ascending*, from whence we are, as farre as the *course of the Moone*, which they call the *heauen aeriall*. The *second*, which they name *syderiall*, from thence to the vtmost *convexity* of the first *moueable*, in which are al the *revolutions of the Planets*, and *fixed starres*, which we see and obserue here below. The *Third*, about all these is that which the *Schoolemen* call *Cælum Empyræum*. But in *Scripture* I finde it to haue nine other *names*. 1. The *third Heauen*. 2. The *Heauen of heauens*. 3. *Paradise*. 4. The *house, Habitation*, and *Throne of God*. 5. The *seat of blessed Angels*, and *Saints*. 6. *Abrahams bosome* 7. The *new Hierusalem*. 8. The *heauenly Country*: 9. The *City* that hath *foundations*. A *reuerend and learned Bishop of ours*, in his *Survey of Christs sufferings*, makes the *Heauen of heauens* to bee a *fourth heauen*, for that *Christ* is said to haue *ascended about all heauens*. *Ephes. 4. 10*. But that may be *understood*, about all

De colol. 1. 2
100.Bilson. Pag.
41.

all

all heavens scene. So that this fourth heaven shall only make the eminent'st place in the third, and so no difference will be from the Ancients. Thus wee see some ground, for the plurality of heavens, mentioned in the Text, where the earth is notwithstanding one, admitting the water into it's concavities, to make vp one entyre globe, of which there is no controversie. But what these New Heavens & New Earth should be, that here are promised, and to be looked for, that will aske some further discovery.

10 New (as we know) is opposite to old, & the old heavens that are now, are mentioned before, by our Apostle, ver. 5. New are here to be look'd for. Two things then will come in question, First, what shall become of the Old? secondly, what these New heavens shall be, and how supply their places? For few I thinke will imagine, that both shall stand together, but rather conclude, as the Apostle doth in another case, He taketh away the first, that he may establish the second. Now concerning the abolishing of these Heavens, and Earth, which are subject to our view, there are two opinions: some contend that they shall remaine, Others, that they shall be quite annihilated. They shall remaine for ever (say the Peripateticks) as they never had a beginning. But this tenent, as it had birth among heathen Philosophers, so it found among the same, the Stoicks, Epicureans, Poets, Sybils, and all the Ancients (as S. Hierom witnesseth) to refute it: who generally held, this world should perish at length by fire. Nay the Turks in the Alcoran, and Bannians, of the Atoguls country, are of the same persuasion, & therefore, there
needs

Heb. 12.

In Iſaiah 51

needs no more to be said herein. Amongst *Christians*, most acknowledge a *purging*, rather than *abolishing*, by taking off, the *corrupt qualities* onely, nor the *substance*. Divers of the *Fathers* were of this minde, and most of the *Schoolemen*, whom most new *writers* of all *sides* follow. But against this *refining* of these *visible celestiaall bodies*, for the vtter *abolishing* of them, there are 12 *pressing Texts* of *scripture*, urged by *Conradus Vorstius*, which are *seconded* by the consent of many *Fathers*, and *Iesuites*; who herein make bold to vary from their owne *consonants*. The time will not giue me leaue, to *examine* all differences. I shall goe no further therefore, then our *Apostles owne arguments*, that are *premisses* to my *Text*. For is it not punctuall in the 7. *verse*, that the *heavens*, and the *earth* which are now, are *reserued vnto fire*, against the day of *indgement*? Doth hee not descend to *particulars* in the 10. and 12. *verses*, that the *Heavens* which are now, shall *pass away with a great noyse*? that the *Elements* shall *melt with fervent heat*? the *earth and workes thereof*, shall be *burnt up*? Doth he not infer therevpon in the 11. that *all these things shall bee dissolved*? And in the words of my *Text*, that wee are to *looke for New Heavens and a New Earth*? *Dissolution* mends not a *fabrique*, (as *Serrarius* well *urgeth*, against *Suarez*, *Henriquez*, and *Pineda*, his fellow *Iesuits*) but *destroies* it rather. And how may that which *passeth away*, be said to be *reserued*, and let *stand*? The same *passing away* is *prophecied* of the *Heavens*, as of the *Elements*, why should these therefore be *annihilated*, and the others *bertered*

In locum.

Serrarius
A Lapide.

In Math. 24.

tered by the change? Surely if *S. Peter*, had thought of this refining only, some words of his would haue intimated so much. Now I had rather beleeeue one *Peter* affirming this totall Abolishing, (as *Maldonate* saies in this very case) then many disagreeing juniors, denying it; especially, where other places of scripture concurre, for this Exposition. The Sea shall be no more; Time shall be no more; The New *Hierusalem* shall haue no need of *Sunne* or *Moone*, as the scripture instructs vs. The end that they were created for, was for mans use, and man using them no more, to what end should they bee reserved? To say for a Monument what hath beene, or an Out-let for the Saints, descending sometime frō *Heauen* for their recreation, to solace themselues; or to be an Habitable for the beasts restored, or a receptacle for Infants, or other honest Heathens, as *Socrates*, *Plato*, and *Aristotle*, that had not deserved hell, nor *Heauen*, (as *Catharinus*, and *Salmeron* the *Iesuite*, with some other pittifull Divines amongst vs, would haue vs beleeeue) are but groundlesse surmises. These *Heavens* and *Earth* then, which we see, being utterly taken away, as a stage removed, when the Pageant is finished: the new *Heavens* and new *Earth* we are to expect, can be no other, but that *Heaven of Heavens*, and place of fulnesse of ioy, wherein once being settled, we shall never be removed. Now these *Heavens* are here termed *New*, not in regard of their *New making*, but of our *New taking* possessiō of them (by a most happy change) for our new habitation; and *heavens* they are said to be in the plurall, and *earth* in the singular number, because

Sixtus senensis
l. 6. annot.
340.

because they come in stead of that *covering*, and that *earthly habitation* which we now enjoy, but there, vpon our *small remouall*, shall be vtterly abolished. So that, the *Text* then may well beare this *paraphrase*: *We looke for New Heavens*] that is, the *supreme Court of Gods presence*; And a *New Earth*] that is, a *New habitation* for vs; which shall infinitely exceed the *commodities*, and *happinesse*, of these *Heavens* and *Earth* which wee now enjoy, but then with our *Translation* shall be *dissolved*. And this is that which our *Apostle* maintaines (if the *Recognitions of Clement* bee true) against *Simon Magus*, whom *Hyppolytus*, *Irenaus*, *Hilary*, and *diuers others* follow. Nay *Aquila* and *Symmachus* make the *Text* to speake for it (according to *S. Hierom's Testimony*) the *heaven and earth; comminuentur in Nihilum*, shall be *battered into nothing*, *Isay. 51. 6.*

II. This takes off then, that *ancient error* of the *Chiliaſts*, or *Millenaries*, which many of our *moderne writers* are so *diligent* to set on foot, in these our *dayes* againe. Of which some talke of a *first Resurrection* of the *Martyres*, who shall *bodily rise*, and *raigne* with our *Saviour* in *heauen*, a *thousand yeares*, before the *generall Resurrection* of others. Others say, this *raigne* shall be with our *Saviour* here vpon *Earth*: and set downe the *beginning* of it to be about some *60 yeares* hence. All these men agree, that these *1000 yeares* are yet to *come*, wherein three things must *concurre*; The *binding* of *Satan*: The *nationall calling* of the *Jewes*: and this *millenary raigne* vpon *earth*. And all before the *last day of iudgement*. But now if these

these new *heavens* and new *earth*, (which we are to looke for) be only the place of the *bleſſed in heaven*. If theſe are onely *now*, to be looked for, but *poſſeſſed* hereafter, not by the *bodily prepoſſeſſion* of ſome, a 1000 yeares, before the reſt of their fellow members, but by all together after the laſt ſentencing of the ſheepe and the goates: It will bee moſt *requiſite* for vs, to *provide* our ſelves, and take comfort in a *conſtant expectation*, of that which *undoubtedly* ſhall come to paſſe; and not *humour* our *ſecurity* with ſuch *groundleſſe fancies*, wherein the further wee *wade*, our *ſatisfaction* will *proue* the more *intricate*. Two *difficult places* (as I conceaue) they eſpecially ſtand vpon. The firſt, *Romans 8.* where *2to τα εθνη* an *earnest expectation*, is *attributed* to all other *creatures*, beſides *man*, at length to be *delivered* from the *bondage of corruption*, into the *glorious liberty* of the *children of God*. The ſecond, is *Revelat. the 20.* where after the ouerthrow of the *Beaſt*, & *false Prophet*, with their *followers*: and the *caſting* of them into the *lake*, burning with *Brimſtone*, that is, as *moſt* interpret, the *finall deſtruction* of *Antichriſt* in the 19. Chapter: the *binding* of *Satan*, *firſt Reſurrection*, and *raigne* of a *thouſand yeares*, as *things ſucceeding*, are *deſcribed* in the 20. Chapter. But in the *firſt place*, no *immortall being* of the *bruit creatures* is *promiſed*: for that were to *make* them *equall* with their *Maſters*, and *happier* then *moſt* of their *fellows*, that had done as much *ſervice* before them: but a ſimple *deliuerance* and *diſmiſſion*, from the *ſervitude* they were in, to *vngratefull* men. So *Birds*, *Beaſts*, and *Fish*, muſt *suffer* for our diet: Horſes

ses, & other beasts of like nature, groane vnder burdens, for our necessities and pleasures. They were created of God for that purpose, and to no further degree of happiness. Their Annihilation therefore to them, must needs be a kinde of deliuerance. And therefore when it is promised, they shall be deliuered, into the glorious liberty of the sonnes of God: the Text will well beare it *is pro sua*, by the glorious liberty of the sonnes of God: that is, when such a deliuerance comes of men, these shall be freed from their seruitude, by being not at all, hauing done the businesse, they were ordained for. For the second place of the *Apocalyps*, wherein the binding of Satan is related after the destruction of the Beast; This concludes not, that it must be done afterward. Which briefly may be thus made plaine. In the 12. Chapter, we haue the dragon pursuing the flying woman: but in the 13. ver. 2. This Dragon hauing done his worst to drowne her, and foyled in his project, he resignes his authority and power, to his Vicar the Beast, who vnder a pretext of Religion, might doe more hurt then he could being loose, by heathenish persecution. How this beast behaved himselfe in his Vicar-ship, we haue from the 13. to the end of the 19. Chapter: where his ruine is related. Then the *Apocalyp*t returnes to relate, how Satan was bound, in particular, which hee had formerly mentioned onely in generall. How, I say bound, how loosed, and what he did after with Gog, and Magog. This the very ordering of the Text intimates. For in the beginning of the 18, and 19. Chapters, we haue this note of continuation, with that

that which went before: *And after these things*] but in the 20, no such *connexion* appeareth, the text only running, *And I saw an Angell.*] As though he should haue said; Thus much concerning the *destruction* of the *Beast*: Now I returne to relate what shall become of the *Dragon*, that resigned his *authority* to this *Beast*, mentioned before in the 13. Chapter. Out of which exposition, that (for ought I perceauē) may passe with greater probability, then any *Chiliastricall*, will clearly follow; that the 1000 *yeares* of *Satans* binding, and raigne of the *Saints* (which all grant to be the *same time*) are not now to be *looked for*, in *New Heavens*, and a *new Earth*, or a *Heaven upon Earth*, (as some haue fancied) but are *expired* and *past already*, which may be further thus briefly evidenced.

12 For we may conceit of a *fourfold* binding of *Satan*, intimated by our *fourfold* deliuerance from his *fourfold* Tyranny. The *first*, from *terrifying* vs, by his *right* and *might* over vs, which hee had gotten, when by the *Apostasy* of our *first parents* (in whose *loynes* wee all were) all became his *vassals*. The *deliuerance* from this was, by our *Saviours* *Incarnation*, who in the *nature of man*, bound the *strong man*, that we being *delivered from the hands of our enemies*, might serue him *without feare*. The *second* was from *vrting the hand writing* that was *against vs*, whereby hee *claimed vs*, as it were his *villaines* or *apprentises*. The *deliuerance* from this was, by our *Saviours* *passion*, whereby this *hand writing* that was *against vs*, was *blotted out*, and *nailed to the crosse*, and so taken *utterly*

utterly out of the way. The third was from *burdening vs with the killing letter*, and *Ceremonies of the Law*, *A yoke that neither wee, nor our fathers were ever able to beare*. This, some converted Jews euer presse, to haue oblied in *equall commission*, with *Christianity*. But from this wee were fully acquitted, at the *destruction of Ierusalem*, & *ruine of the Temple*, whereby was also *remoued that stumbling blocke*. The last, was from the *mercilesse persecution of heathenish tyrants*, which continued (as 'tis well knowne) vntill *Constantine the great*, who attaining the *Empire*, being a *Christian*, put a period also to that. Now then, if from these *four bindings of Satan*, we account a *1000 yeares downward*, the *four loosings* will fall out neere about this reckoning: from the *Incarnation*, the *thousand yeares* are expired about *Sylvester* the seconds time; from the *passion*, in *Benedict's* the 9th; from the *Destruction of Ierusalem*, in *Hildebrands*; from the *raigne of Constantine the great*, in the time of *Boniface the eight*, and the rising of the *Ottoman family*. Now what *Monsters* these *Popes* were; and what *prodigies* then appeared in the world; and what *exclamations* there were, of *good and learned men*; That *Satan* was then *loosed*, the *histories* of those times approved by all *sides*, at large declare, which I may not stand vpon. *Three things* are here vsually opposed: The *twofold Resurrection*; The *temporall felicity of the Church*; here vpon *Earth*; and the *Nationall calling of the Jewes to Christianity*: which these *thousand yeares* reckoned as *past*, leaue no *place*, nor *space* for here-

after. But *the two first*, are taken by *judicious Interpreters spiritually*: For we haue but one resurrection of the *body*, in our *Creed*. This first then, in the *Revelations*, may be wel *expounded*, of the *rising* of our *soules* by *grace* and *faith*, to a *liuely apprehension*, of the manner of our *saluation*. For the *second*, our *Saviour professeth*, that his *kingdome* is not of *this world*; he calleth his *followers* to *crosses*, and *afflictions*: who *raigne* notwithstanding, and *triumph* in the midst of *oppositions*, by the *inward testifying* of their *consciencs*, and haue alwaies the better of their *Adversaries* in the end. And therefore last of all, by ought, that hath been *before delivered*, the calling of the *Iewes* (which *S. Paul* reueales as a *mystery*, *Röm. II.*) may hereafter take its place, when it shall please *God* to bring it about. That after the *plucking downe* of *Antichrist*, with his *horrible superstitions* and *Idolatries*, (which I take to be the greatest *stumbling blocke*, that yet keepes *them back*, from imbracing *Christianity*) they may *thinke vpon* the *evidence* of *truth*, which the *fulfilling* of the *Old Testament* in the *New*, most apparantly *suggesteth*, & so at length see their *obstinate blindnesse*, and bee *converted*. From all which *premisses* may be concluded, that, *New Heavens*, or *New Earth*, are left to be expected here of vs, before the *day* of *Iudgement*; but after that, to be inherited eternally, in the *highest estate* of our *soules* and *bodies*, with *God*, and his *blessed Angels*, in the highest *Heavens*: *In which dwelleth righteousness*. The *excellency* of this *inheritance*, my last *part*, to *conclude* with.

13. *Wherein, or in which, dwelleth righteousnesse.*] There is here a double reading; *Beza* and *Serrarius* the *Iesuite*, intimate it in this sense; *We in whom dwelleth the righteousnesse of faith*, looke for a *New Heaven*, and a *New Earth*. Others, (as our *Translation* hath it) *we, the children of God*, looke for a *New Heaven*, and a *New Earth*, ἐν οἷς, in which *new heauen*, and *new earth*, dwelleth *righteousnesse*. Here it only *sojourneth*, there it *dwels*. Here it hath only a *moueable tabernacle*, there a *mansion*. Here it is mixed with manifold *imperfections*; there *entyre*, and in the greatest *eminency*. Here among *some*, there in *all*. Here for a *time* or *flash*, there *eternally*. What use then should we *better conclude* with, (Beloued) then with *that*, which our *Apostle* here *urgeth*, both *before*, and *after* my *Text*? Seeing that *all these things shall be disolued*, & these *better are to bee only looked for*, what manner of *Persons* ought we to be, in all *holy conversation* and *godlinesse*, looking for, and *hasting to*, the *comming of the day of God*, that wee may bee *found in peace*, without *spot*, and *blamelesse*: *Accompting*, that the *long suffering of the Lord is salvation*. To which the *Lord bring vs*, through his *blessed Sonne*

CHRIST IESVS; to whom with the *Father*, and the *holy Ghost*, bee all *Honour* and *Glory*, both *now* and *ever*.

A M E N.

ἐν οἷς δια-
σσωθήκασι
κατα-]

to the
of the
of the

The Christian's Duty
 is to love God with all his heart,
 mind, strength, and power,
 as he has loved us, and to love
 his neighbor as himself. This
 is the first and greatest commandment,
 which hangs upon all the rest.
 The second commandment is,
 Thou shalt love thy neighbor
 as thyself. These two commandments
 are the foundation of all the law
 and the prophets. If a man
 love these two, he shall have
 his life in him. If he love
 not these, he shall have
 his life in him. Therefore,
 let us love God, and let us
 love our neighbor, and we shall
 have the life of God in us
 forever. Amen.

IDOLATROVS
FEASTING.

A
SERMON PREACHED
AT THE COVRT.

BY

JOHN PRIDEAVX, Rector of
*Exceter Colledge, His MAIESTIE'S Pro-
fessor in Divinity in the Vniversity of*

O X F O R D.



O X F O R D,

Imprinted by LEONARD LICHFIELD
Anno Salutis, 1636.



I. COR. IO. 7.

Neither be yee Idolaters as were some of them, as it is written, the people sate downe to eat and drinke, and rose vp to play.



HERE are no enemies more dangerous to a Christian man, then those he hath within him. Lactantius termeth them three Furies, that set all in a combustion, without respect of danger, or discredit. The first is Anger, hot vpon re-

*Divinar. In-
stit. Epit. c. 2.*

venge. The second, Covetousnesse, eager vpon pelfe. The third, is Lust, never satisfied with pleasures. These the Stoicks would haue rooted out; The Peripatetiques moderated; But the good Christian set in a right course. That Anger should be for breach of Gods lawes: Covetousnesse, for heaping vp hea-
venly

venly *treasures*, and our greatest desire should be, to enjoy that *satisfying presence*, which will afford vs innumerable, and everlasting felicity. Our Apostle here had to doe with the *Corinthians*; at that time an *understanding, rich, and flourishing state* (though now the case be altered, for their humiliation, and others *example*.) Those hee found *supercilious* in censuring; *scrupulous* in doubting; *Itching* for innovations; *Heady* in abusing their *Christian libertie*, to the *scandall* of their weaker brethren. It was the harder *taske* therefore for him, so prudently to deale in *such points*, with such a people, to keepe them in the *right*, in which he had *instructed* them, and make them *sensible*, how *insensibly* they might be wrought from it. Thus as he had indeavoured to doe, in the former Chapter, by his *owne example*; in this he presseth more fully, out of the *Fathers*, the *Church of Israel*? You *Corinthians* indeed haue great reason to stand vpon the *preaching* of the *word*, and *seales* of the *Sacraments*, that so graciously haue beene *afforded* vnto you. But (*Brethren*) I would not haue you ignorant, that all our *Fathers* the *Iewes*, had their *Baptisme* also vnder the *Cloude*, and in the *passage through the sea*; and the *Lords Supper* likewise, in their *Manna from Heaven*, and *water* out of the *Rock*: But when they became *Idolaters*, *Fornicators*, *Tempters of Christ*, *Murmurers*; did these *priviledges* beare them out? were they not slayne by their *Brethren*, stung by *Serpents*, destroyed by the *destroyer*, to make them take heed from falling into *further inconveniences*? Now these things were our *examples*, to the intent

intent we should not lust after *evill things*, as they also *lusted*. Neither be *Idolaters* as were *some of them*, As it is written, *the people sate downe to eat & drinke, and rose againe to play.*

2. My Text then you see falls fully against *Idolatory*, the first-*begotten of lust*, and here comes not *alone*, but hath *fornication, tempting of God, & murmuring* attending on it, wherein may it please you

To take notice of

{	1	<i>A Prohibition; Neither be yee Idolaters, as were some of them.</i>]
	2	<i>A specification; As it is written, the people sate downe to eat, and drinke, and rose againe to play.</i>

The *first* expresseth what is forbidden, *Idolatory*; The *second* particularizeth wherein it consisted, *In eating, drinking, playing*, very common things amongst vs all, and we hope without offence. It is a *fashion* now adayes, and use hath brought it at length to be little *excepted against*, to call *Heretick*, or *Puritan*, or *Papist*, at every bout; when God knowes those that are *fullest* of those *termes*, have most commonly least *insight*, how the case standeth. *Religion, Charity*, and *Ingenuity*, will *first* have a *sure ground* before they *condemne*, and then will not runne on headlong to *condemne*, and shew not *wherefore*, *Dixit Manicheus & abiit*, say the word and away, as *S. Augustine* notes of *Manichee*. Our *Apostles* practise here, may be a *patterne* vnto vs all. Hee accuseth not all for the *faults* of some, Neither be yee *Idolaters*, as were *some of them*; and them hee calls not *so*, without a *reason*,
but

but shewes *distinctly* wherein they were *Idolaters*. Neither takes he vp here *vox populi*, the common *fame*, to make good what hee *sayes*, or holds his owne *coniecture*, or *suspicion* to bee sufficient, but hath a *Scriptum est*, for his *warrant*, as it is *written*, to justify his *Prohibition*, the first *member* of my *Text*, which by Gods most gracious *assistance*, and your *patience*, according to my *plaine way*, I intend to *handle* as it lyeth.

3 Neither bee yee *Idolaters* as some of them.

To cleare this *passage*, it will bee requisite, *first*, to be truly informed, what *Idolatory* is; and *secondly* who were those, that are here *taxed* for it. Vpon a due *survey* of which *premises*, our *Apostles prohibition*, will appeare the more *legall*, and our *deductions* therevpon, the more *applicabile*. *Idolatory* is defined by the *Schoolemen* to be, a kind of *superstition*, in which *Divine honour*, is attributed to any *Creature*, as vnto *God himselfe*. This the *Apostle* termeth the *changing of the glory of the incorruptible God*, into an *Image made like to corruptible man*, and to *birds*, and *fowre-footed beasts*, and *creeping things*: Rom. 1. 25. where to waue *curiosities*, which here might *scrupulously* be *waighed*. May it please you to take notice, that as the *greate Cardinall*, *Bellarmino*, fits such a *definition* to the *Catholique Church*, that except the *Pope* be *head*, there shall be no *true Church* at all: so the *great Schooleman*, *Gregory of Valentia*, in his 5 *Bookes* concerning *Idolatory*, straightneth so much the *extent* of this *superstition*, that none of their *palpable will-worship* shall come within *compasse* of it.

ως γέγραπται.]

μηδὲ εἰδωθῆ
λωλάτρεαι
γίνεσθε, κα-
θὼς πῖνες αὐ-
τῶν.]

Aq. 2. 2. q. 94.

Valent. de I-
dolat. l. 2. c. 1.

De 3. Eccles. l.
6. 2.

it. For where the true *God* (saith hee) is made the *object* of the *worship*, the *worshipping* by *Images*, or other *interueniēt Mediators*, make it not *Idolatry*, & they are *Theologi sanè simplices*, very *simple Diuines*, (they are the *termes* of the forenamed *Iesuite*) that are *perswaded* otherwise. But 'tis knowne whose *cenſure* this is, better is a *poore man* that *walketh* in his *simplicity*, (as their *Dowists* translate the *vulgar*) then a *rich*, *writhing* his *lippes*, and is *vnwiſe*, or as we read it, is a *foole*. *Prov. 19. 1.* Wee are not so *simple* (*learned Gregory*) But wee can tell you, out of your owne *Schoolemen*, that *Idolatry* is *superſtition*, and *superſtition*, is a *fault* opposed to *religion*: for these 2 reasons, *Quia exhibit cultum diuinum, vel cui non debet, vel eo modo quo non debet*, because it exhibits *Divine worship*, not only to *that* which it *ought not*, but also in *another manner*, then it *ought*. *Idolaters* therefore they are to be *accounted*, (as one aptly *ſaies* on this place) *Qui colunt falſum Deum, aut verum falſo cultu*, first, those who worship a *false God*, and then, those that *worship* the *true God* *falsely*. The *first* is the *most groſſe*, and *ſtupid* *Idolatry*; But the *second*, the *more dangerous*, and *infectiue*, by reason of it's *affinity*, and *commerce* with earnest *deuotion*, for which it is *often* *mistaken*.

4 For further *Illustration* hereof, two notable *instances* amongst the rest, the *Scripture* it selfe affords vs. The one *1. Kings 16. 31.* Where *Ahab* is *Chronicled*, to haue out-strip't in *Idolatry*, all his *Predeceſſors*, for that hee made it but a *light matter*, to retaine *Ieroboams Calues*, wherein they worshipped

Lib. 1. c. 1.

Ambulans in simplicitate.

Aq. 2. 2. q. 22. art. 1.

Paeus.

Pfal. 106.

Verf. 28.

worshipped the *true God*, after an *Idoltrous manner*; but brought in *Baal* of the *Sydonians*, and built him an *Altar*, and *house*, to worship that *ridiculous Blocke*, instead of the *living God*. The other is as manifest here, in the *twofold Idolatry*, practised by the *Israelites* in the *wildernesse*, which the *Prophet David*, thus expresth. In the *first* they turned the *glory of God* into the *similitude* of a *Calfe* that *eateth hay*: In the *second* they ioyned themselves to *Baal-Peor*, which *S. Hierome*, and most *Interpreters* hold, to bee the *Heathenish Priapus*, and ate the *offerings of the dead*. Now wee know (*Beloued*) that all *turning* is dangerous, especially where the *glory of God* is any way intrenched vpon; but to *turne* that *glory*, which was their only *glory*, not into a *living creature*, but into a *bare similitude*, not of the *chiefeft* of the *Beasts of the field*, or a *labouring Oxe*, that treadeth out the *corne*, but into the *similitude* of an *idle Calfe*, that is good for nothing, but to *eat hay*, and so to come to the *shambles*; this *turning* must needs bee an *overturning* of all their *former happinesse*, and could not chuse but *turne* from them, all *Gods gracious favours*, that so compassed them about. Yet in this, wee haue not but the worship of the *true God*, in a *false manner*, whereas in the ioyning afterward to *Baal-Peor*, the *true God* was wholly *excluded*, and *Priapus* had all the *devotion*. There is one *Philip Monceus*, a *French man*, that hath written not long since, a booke which hee intitles, *Aaron purgatus*, and hath the *picture* of this *golden Calfe*, set in the *Frontispice*; his purpose is *therein* to make good

good *these five points*, amongst others which I touch not; *First* that *Aaron* was no way in *fault*, but the *people* only. *Secondly*, that this *Calfe* was but the *resemblance* of that *Angel* which was promised by *Moses*, should be their *conductour* into the land of *Canaan*: *Thirdly*, that it was but an *vnseasonable anticipation*, or doing before hand by *Aaron*, which was presently after, done by *Moses* himselfe, when he descended from the *Mount*, and made the *Arke*; and *Cherubims*, which came to all one with this *Calfe*. *Fourthly*, that the *peoples* folly abused it afterwards to *Idoltry*, much against *Aarons* will. And *last of all*, that *Teroboams Calues*, erected also in *Dan* and *Bethel*, were not *Idoltrous*, but only *schismaticall*. This booke is dedicated to *Paul* the 5. not long since *Pope*, and allowed by the chiefest *Doctours* of *Paris*, and all because it cleareth *Aaron* the first high *Priest*, from the blot of *Idoltry*, which makes for the *Popes* infallibility. 2. And then maintaines, that *worshipping* the true *God* in a *Calfe*, much lesse in other *representations*, is no *Idoltry*: which iustifies *Romes practise*, against all those that *mislike* her doings. To such shifts these great *Schollers* are brought, who having once grossly *overshot* themselves, refuse to *reforme* any thing. One *Visorius*, a *Sorbon Doctour*, of purpose writes against this *fancy*, and takes the learned, and subtile *Cardinal Perrone* for his *Patron*, as *Monceus* did *Paul* the 5. *Monceus* seemes to be cryed downe, but the *opinion*, still is upheld, that to *worship* the true *God* in an *Image*, or other *representation*, is no *Idoltry*, against which
the

the *Apostles prohibition* lyes here in force.

5 *Neither be yee Idolaters.* For is it to bee imagined, (B.) that this people of *Israel*, so miraculously deliuered from the bondage of *Egypt*; so passed through the *red sea*; so fed from heaven in the wilderness; so lead by a *guiding pillar* of the *Lords* appointment, and at that *instant* too, so summoned in a terrible manner, to receiue *iniunctions* from *Gods* owne mouth; could bee so *perverse*, and *stupid*, as to attribute *Divine worship*, vnto the *similitude* of a *Calfe*, whose *materials* they had but newly *contributed*, out of their *wiues* and *childrens* earerings, whose *forme* they saw, how *cast*, how *graven*, whose *motion* they found none, or *station* any, but as they *erected* it. Had their *acclamations* (thinke wee) no further aime, *These are thy Gods O Israel, that brought thee out of the land of Egypt*, then to a *dumbe Idole*, not in *being*, when they were *so deliuered*, and now *being*, stood to convince them of a *grosse contradiction*, if by *Elohim*, thy *Gods*, they meant not that *Deitie*, which they made this to *represent*? And what should we hold of *Aaron*, soe *wise* a man, and so highly *honoured* of *God*, would he thinke you haue *offered* to build an *Altar*, and then *offer* vpo it? would he haue proclaimed a *feast* to *Iehovah*, afforded the *Incommunicable* name of *Iehouah*, שם רמב"ש, to a *blockish representation* of a *contemptible beast*, so lately of his own *hammering*? I shall never belieue they were so farre *ingaged* in this behalfe, as the *Iesuites* bee, to hold that any *Divine worship* is *terminated* in an *image*, by reason of the *reference*

it

it hath to the *Deity*, or *Saint* it represents. Out of doubt they come no further on, then the wisest amongst the *Heathens* (as wee haue from *Lactantius*, and other ancients) who protested they worshipped not the dumbe resemblance, erected in their *Temples*, but before them, and in them, the *Deities* represented by them. They can then bee charged here, with no greater *abomination*, then that they represented and worshipped their *Elohim*, and *Iehouah*, in the forme of a golden *Calfe*, and yet their golden invention, and good intention, and zealous contention, to haue all things well, is branded (as you see) with no other *stampe* then that of *Idolatry*.

6 Now to them that hold some *Idolatry* to bee lawfull, or no hurt to worship the *Diuell* himselfe, if hee present himselfe in the shape of an *Angel*, or *Saint*, (as it is well knowne some *prime Iesuites* haue vented to the world) this fact of the *Israelites* would haue seemed not so *haynous*. But good God! how tenderly doth holy *Moses* take it? As soone as he descended from the *Mount*, heard the shouting, saw the dauncing, and other *solemnities* performed, before this *four-footed thing*, what an vnusuall indignation, put this meeke man in a manner besides himselfe: the *Tables* written by *Gods* owne finger, are dashed by him against the ground, and broken, *Aaron* (though the *high Priest* and his elder Brother) is thus sharply taken vp by him; what did this people vnto thee, that thou hast brought so great a sinne vpon them? The *Calfe* with a great deale of hast, and eagernesse, is burnt

Institution.
lib. 2. *Arnob.*
Clemens Alexand.
August. 19. c.

Neque absur-
dè profectò
putaveris, B.
Petrum insi-
nuauisse, cul-
tum aliquem
simulachro-
rum, nempè
sacrarum Ima-
ginum rectum
essè, cum fide-
les nominatim
ab illicitis I-
dolorum culti-
bus deterrere
voluit. 1.
Pet. 4. Valent.
de Idolat. l. 2.
c. 7.
Vasquez de
Adoras.
Exod. 32.

Verf. 3 1.

Verf. 3 2.

in the *fire*, ground to *powder*, strowed vpon the *water*, and forced downe the *throates* of those that serued it. Neither all this *satisfieth*, but the *Levites* who had continued on the *Lords* side, they must also *consecrate* themselues, and procure a *blessing* by the *slaughter* of their owne *Sonnes*, and *brethren*, and yet with what a continued *out.cry* (as though nothing had beene done) doth this affrighted man returne vnto the *Lord*, and vent his *passion*: *Oh this people haue sinned a great sinne, and haue made them Gods of gold. Yet now if thou wilt forgive their sinne*, (here sorrow, or sobbes, as it should seeme, make the speech vnperfect, which recouering, hee goes onward, as it were in a desperate rapture) *and if not, blot me I pray thee out of the Booke which thou hast written*. If this be not enough to *affright* vs from hauing the least *commerce* in the like offence, Gods *jealousie* may be thought vpon: mentioned in the *second commandement*, which prosecutes to the *third*, and *fourth generations*, these *worshippers* of him by *images*, as those that directly *hate him*: His rooting out of the *whole families* of *Ieroboam*, *Baalsha*, *Zimri*, and *Ahab* for provoking him with the like *abominations*: and who obserues not, what vnspokeable *plunges*, and *combustions*, the palpable, and obstinate *Idolatry*, the *Romish Church* hath drawne vpon *Christendome*, to the *destruction*, and *distractiō* of *Kingdomes*, and *Common-wealthes*, and *scandall* of *Turkes*, and *Iewes*, who thereby haue taken the *vantage* to *deride* vs, and our *Religion*? I forbear to *prosecute* this further, and minde you only of S.

Johns conclusion of his *first Epistle*, which may serue for a sufficient vse, *little children keepe your selues from idoles, Amen. Idolaters* you see here we haue, and haue them punished with a witnesse, The best is, all were not so, but

6 *Times*, Some.] The second point to be looked after. As at *Moses* stroke by Gods command, the water gushed out of the *Rocke*, and the bread grew in the *disciples* hand, by the blessing of their *Master* to feed *multitudes*, so the least particle of *Scripture* truely weighed, hath *Mountaines* of matter in it, as the *Rabbines* phrase it. Here is (as it were) a *grayne* of *Mustard-seed*, and see how it spreads it selfe into diuers *branches*. *Times*, Some, Therefore not all: God neuer forsakes the *Church*, that he leaues himselfe without *witnesses*, except the *Lord* had left vs a *seed*, or *remnant*, (as the *Apostle* cites the *Prophet*) wee had beene as *Sodome*, and beene made like vnto *Gomorrhah*. In the *trampling* therefore of the *holy city* vnder foote, for *forty* and *two* *monthes* together, *Rev. 11. 2.* some *witnesses* shall stand vp to *Prophecye* and speake for it. *Idolatry*, *Heresy*, and *oppression*, shall neuer so *circumuent*, and *overspread* the *Church*, but some *Protestants* will appeare to *withstand* it, though they spend their liues in the *quarrell*. 2. *Times*, some] what *some*? how *many*? A *great summe*. All the *people*, all, not scattered *here* and *there* in *obscure* *Conventicles*, but *all the people* gathered together, farre the *maior part*, and so farre the *maior part*, that the *better part* was forced to give way vnto them, being *overborne* by the *multitude*, and in

Act. 14. 17.

Isai. 1. 9.

Rom. 9. 29.

*patience to possesse their soules, till God should send
 a remedy. The maior part then, or most voyces (Be-
 loued) is no certaine rule, to carry a truth in religi-
 on, which some only stand vpon; safer it is to bee
 with those eight Persons in Noahs Arke, then to bee
 drowned with all the world out of it. Those 7000
 which Elias knew not of, and which with Elias,
 bowed not their knees to Baal, were in the right,
 when others strayed to their owne destruction: 3.
 Times a weeke not only some, but some of them] of what
 sort: how qualified: by conference of this, with
 the first verse, wee finde that they were some, and
 the greater part of those, whom the Apostle calles
 Fathers. I would not haue you ignorant (saith he)
 that all our Fathers were vnder the cloude, passed
 through the red sea, ate of Manna, dranke of the
 Rocke, and yet some of them (and the maior part, as
 here tis manifest) proued Idolaters. May not the
 Fathers then (Beloued) eate sower grapes, where-
 by the childrens teeth may bee set on edge? As wee
 ought not therefore to follow a multitude to doe
 euill, neither shalt thou speake in a cause, to decline
 after many, to wrest iudgemēt; so may we not so per-
 uersely sticke to the traditions of Fathers, as to bee
 a stubborne, and rebellious generation, a generation
 that set not their heart aright, with neglect of our
 Father which is in Heaven. It is well knowne, what
 a cry is rayled for the Fathers, by those that are
 driven to say somewhat, to iustifie their owne su-
 perstitions, but these are but delusions to seduce
 the credulous, and stagger those that want breeding,
 and meanes to finde out, and vncase their impuden-*

1.Pet. 2.5.

1.Kings 19.

Exod. 23.24.

Psal. 78.

cy. For what pretences soever are made, *Fathers* (saith *Dureus* the *Iesuite* to our *Whitaker*) shall bee no *Fathers*: if theyrosse the *designes* of *mother Church*, they are in that *relation* but *Children*, (as *Gretser* the *Iesuit* tells vs) and therefore must be *corrected* & *purged* as they shall *deserue* it. Strange *practises* may bee produced in this kinde, how *homely* the *Fathers* are *handled*, by those that stand so much vpon them. ^a One not long since hath set forth a iust tract, of the *Papists slight esteeme* of the *Fathers*, in that behalfe. And I may not let slip *one instance* which he hath not, and I meet with in the *argument in hand*. One *Francis Monceius* (as I mentioned before) excuseth *Aaaron* here from *Idolatry*, and sayes the *golden Calfe* had the forme of a *Cherub*. The *Sorbon Doctor Visorius*, that *confutes* him, sayes that all the *Fathers* are of a *contrary opinion*. To whom *Monceius* replies, that it is not to be *heeded* so much, what the *Fathers* wrote, as what they *would*, or *should* haue written, if they had liued in *these times*, or had *better thought* vpon the *matter*, by which you may guesse of the *Fathers credit*, with these men.

8. Thus farre we haue insisted vpon the *nr̄es* *w̄ss*, *some of them*] that tooke the *wrong course*. All this while there hath beene little intimation of the *overborne some*, that *misliked*, and *withdrew* themselves from this *Idolatry*. Now those we finde to haue beene the *Levites*. These fell off from *Aaron*, and would by no meanes *ioyne* with him in his *grosse designe*, though he were their *high Priest*, by Gods *peculiar appointment*. How comes this to

Neḡ enim Patres censentur, cum suum aliquid, quod ab Ecclesia non acciperunt, vel scribunt, vel docent. lib. 5. fol. 140.

Eatenus non pater est sed vitricus, non doctor sed ductor. De lurre & More prohibendi libros malos. l. 2 c. 10.

^a Iacobi Laurentii Reuerentia Ecclesie Romane erga Patres veteres subdola. Lugdun. Batav. 1624.

passe? The *High Priest* an *Idolater*? *Levites* against *him*? Not protesting onely by way of *appeale*, but resolutely taking part with *Moses* their *Magistrate*, to reforme that which was *amisse*, by *Civill authority*? What marvaile then (Beloued) if that in the *Christian Church*, there haue beene a *falling away* of the *maior part* to the like *idolatory*. That the *Chiefe Priests*, and *Fathers* (by their *standing* and *places*) haue beene *chiefe actors* in it? That *some* notwithstanding of the *sonnes of Levi*, *good and learned men*, such as *Luther*, and *Calvin*, with their *adherents*, and *others* by their good *example*, haue ever protested against it; though they were long kept vnder, as a number not considerable, and forced to giue way to that which they could not redresse? That at *length* there hath come a *Reformation* (as here by *Moses*) who put his *owne hand* to it, and sets the *vntainted Levites* a worke, to vindicate *Gods glory*, and *rectifie* their *disordered Brethren*. Here, if any there be so *dim-sighted*, and *unsatisfied*, as to aske where this *Church of Israel* was, before *Moses reformation*, most I thinke will *answere*: That it was by *Mount Sinai* attending *Gods further commands*, by his servant *Moses*; In an excellent way, and *orthodox*, when *Moses* left it, but suddenly fell to *Idolatory* in his *absence*, was *reformed* by his *returne*, not by making a *new people*, or bringing *new Commandements*, but by *taking away Idolatory*, and *reducing* the *Congregation* to the *purity* of that *worship*, they had so *perfidiously contemned*, and *forsaken*. And what hath bin done *more* by *Protestants* in reforming *Romish Idolatry*?

latry? Let them never aske therefore, where our Church was before *Luthers* time? where was this Church of the *Iewes*, when the *Chiefe Priest* called the *Calfe Iehovah*, made a *holy-day* for it, which all the people celebrated, was it not in the same place, though not in the same case, it was before? *Idolatr*y extinguished it not, but polluted it, not in all its members, but the maior part, which reformation cleared againe, not by setting up a new Church, but freeing the old from drosse, & retaining stil the good metal, that it ever had continued. Good ground therefore had *Wickliffe* before, and *Luther* afterward, to distinguish *inter Ecclesiam Romanam, & Curiam Romanam*. the Church of *Rome*, and the Court of *Rome*. And had not our *Saviour* so distinguished before, betwene the good doctrine of the *Scribes* and *Pharisees*, and their leaven? The *Scribes* and *Pharisees* sit in *Moses Chaire*, and therefore whatsoever they bid you obserue, (according to *Moses* grounds) that obserue, and yet take heed, and beware of the *Leaven of the Scribes, and Pharisees*; Not the doctrine then, but the *Leaven* is here protested against. So when hee whips out the buyers, and sellers, hee erects not a new *Temple*, nor alters their warrantable worship or *Ceremonies*, but clears it from those *Theeves, & Cheaters*, that had made it a house of *Merchandize*. By the waters of *Babylon* the best of our fore-fathers, sate downe, & wept, when they remembred thee *O Sion*. But by the waters of *Shiloh*, we inioy the peace of *Sion*, purged a *Fastu, & Astu*, from the tyranny, and treachery, of those that beare ill will vnto it, vnder the most gracious con-

Mat. 23.

Ioh. 2.

duct of our mildest Moses. But where are our thankfulness, devotion, prayers, prayes, to the most mercifull King of Heaven for it? How shall wee free our selues from the aspersion that followes?

ὡς ἴτερον.

9. As it is written, the people sate downe to eat and drinke, and rose up to play. This includes the specification wherein this Idolatry consisted, and whereby it is described. The Apostle chargeth them with no more, then that he hath ground for, *ὡς ἴτερον*,] As it is written, nor with more particulars, thē are comprised in their feasting and playing. For these two daughters of peace, and Idleness, may clayme kindred with most of any vice whatsoever. Now where there is no religion at all, this *scriptum est* must plant it, where it is overgrown with superstition, this *scriptum est* must reforme it, where there is any doubting, this must settle it, where doubling, this *ὡς ἴτερον*, this *scriptum est*, rightly taken, wisely applyed, & constantly urged, will discover it. Iust as the pillar of smoake and fire did direct the Israelites: so this *scriptum est* is our safest iournall, to carry vs through this wilderness of sinne. And if in the hurry of the City, or busineses of the Court, we perchance sometimes may loose the sight of it, (as the wise men did of the starre, whiles they were in Ierusalem, yet in lifting our eyes upward, we may finde it againe to direct vs to the place, and stand right over it, where wee shall be sure to finde our Saviour. For further prooffe hereof, we need seeke no further, then how our Saviour himselve in person hath led the way before vs. For how confounded be the Divell himselve,

Mat. 2.

selfe, in that *inexplicable* encounter in the wilder-
 nesse, but by the sword and buckler of *γὴπαρτα*,
scriptum est, it is written, *Man shall not live by bread*
only? It is written, thou shalt not tempt thy Lord thy
God? It is written thou shalt worship thy Lord thy
God, and him only shalt thou serve? How stopped
he the mouthes of those sacrilegious Hucksters,
whose stalles he overthrew in the prophaned Tem-
ple, but by this scriptum est, It is written, My house
shall be called the house of prayer; but yee have made
it a denne of theevnes? The Scribes & Pharisees grum-
bled at the applauding Hosanna, of the harmelesse
children: But how doth he put them to a non plus?
Have yee never read, out of the mouthes of Babes, and
Sucklings, thou hast perfected praise? Who can de-
ny but the testimony of John Baptist: The voice of
the Father from Heaven: the stupendious miracles in
all kinds he daily wrought, were severally, as well
as jointly sufficient proofes that he was the promi-
sed Meffias? Yet all this may not satisfie, without
search of these Records. Search the scripture, saith
he, for against them, yee have no exception (as yee
may have against miracles, and other evidences: In
them yee your selues are convinced in your owne
consciencs, and thinke to have eternall life: Now
these are they which testifie of me. When the Law-
yer therefore last of all, would needs have a Rule,
whereby to inherit eternall life, his dispatch was
without further adoe, What is written? How readest
thou? After such eminent Elogies, from the Ma-
ster, for the scriptures supream esteeme, and use, the
suffrages of all his followers, may bee well deemed
needlese.

Mat. 4.

Luk. 19.

Mat. 21.

Ioh. 5.

Luk. 10.

10. Vpon this $\gamma\upsilon\gamma\epsilon\gamma\alpha\pi\tau\alpha\iota$, this *scriptum est*, the Fathers came in with their forcible *exhortations*. It is a manifest revolt from faith, (faith the great *Basil*) to bring in any thing for religion, that is not written, and because it is not of faith it must needs bee *sinne*; for who may speake (faith Saint *Ambrose*,) where the Scripture is silent. That which hath not ground from hence (addes Saint *Hierome*) is as easily put off as urged. I therefore rest (faith *Theodoret*) only vpon the Scriptures. This must end all differences, when all is done, (as *S. Augustine* affirms, with *Origen*.) The Schoolemen here fall in full in the maine with the Fathers, to whom those that follow them are not opposite, howsoeuer their practise hath bene stragling and dissonant, in the infinite distractions of these syding times. Thus farre these two words $\omega\varsigma \gamma\upsilon\gamma\epsilon\gamma\alpha\pi\tau\alpha\iota$, as it is written, direct vs. But here we are not to mould the Scriptures according to our fancies, or wrest them to serue our owne turnes, or stand vpon our owne private iudgement, in their doubtfull exposition, nor content our selues, that this, or that is written, except we take it, and partake it, $\omega\varsigma \gamma\upsilon\gamma\epsilon\gamma\alpha\pi\tau\alpha\iota$ as it is written, Church, Councells, Fathers, Schoolemen, new and old Expositors, tongues, Arts, Histories, may, and ought to be vsed in their severall places, for the more iudicious clearing and applying of them. For every Scribe, which is instructed vnto the kingdome of heauen, (faith our Saviour) is like vnto a man that is an housholder, who bringeth forth out of his treasure things new, and old. How much then doth it stand vs vpon, heartily, and seriously to pray,

Definit. 89,
c. 22.

De vocat.
gent. l. 2. c. 3.

In Mat. 23.

Dial. l. 1. c. 8.

Cont. Crescon.
l. 2. c. 31.

Lumbard. in
in praefat. Aq.
Scotus.

Mat. 13.

pray, as our Church teacheth vs, in the Collect of the last weeke: Blessed Lord which hast caused all holy Scriptures to be written for our learning, grant that we may in such wise heare them, read, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given vs, in our Saviour Iesus Christ, Amen.

For to what end should these things bee written (Beloued) if not to be read, and learned, and pondered, and conferred, and revised againe and againe of vs, for our eternall good? Precept vpon precept, line vpon line must here be taken, according to the Prophets method, least at any time we should let the slip, as our Apostle tells the Hebrewes. Records for our temporall estates will be carefully looked after, and shall these heavenly evidences bee neglected? No dainties shall bee thought too deare for the bodies well-fare, and is not the soules eternall happines, worth the looking after? Certainly, when modesty blusheth, feare faultreth, flattery sootheth, ignorance sticketh, craft adviseth for it's owne endes, hypocrisies makes shewes, and performes nothing; This scriptum est will ever continue, to bee bold with the best and greatest, to tell all truth, the whole truth, and nothing but the truth, as here it doth of these de波士't Israelites.

II. The people sate downe to eat and drinke, and rose vp to play. The people, not all (as we had before) but the greater summe, the most part. Those that gathered themselues together vnto Aaron, not to make them a new leader, in steed of Moses (for I think

H:b.2.

ἐν αὐτῷ ἔσται ὁ
 λαὸς φαρεῖν
 καὶ μεῖν, καὶ ἀ-
 νέσονται μαί-
 νειν.]

Exod. 32. 1.

thinke they greatly *cared not*, whether they had any or no) but new *Gods* instead of *Iehovah*, not to giue them lawes for *directions*, or *punish* them when they *offended*, but to leaue them to their owne *licentiousnesse* (and when they were disposed to *travell*) to goe before them; such is mans *corrupt*, and *selfe-wild* nature. We loue not *Gods*, or *Governors* that will be *punctuall*, or *busie* vpon vs, for the *observation* of *morall*, *ceremoniall*, and *iudiciall* laws, that wil *thunder*, or *lighten*, in the *gining*, or *breach* of their *commandements*, but gladly *admit* of those, that will *quietly* permit vs, to follow our owne *humours*, *eat*, and *drinke*, without a *reckoning*; *play*, without *exception*, at *vnlawfull* *games*, or in *vnfit* *times* or *places*, without any *restraint*, or *moderation*. Now such *Gods* must needs be of our own *making*, otherwise they would be hardly so *fitted* to our *intemperate* *desires*. This *skill* this *people* had gotten, without a *teacher*. *God* they knew *made* them, and now in *requitall*; they would make *them* *Gods*. But how would they *serue* them? Not with *grace* before *meat*, in their *eating* and *drinking*, nor with the *Psalmist*s *excitation* to *devotion*, *pioufly* *promised* in our *Church* *Liturgie*: *O come let vs sing vnto the Lord, let vs heartily reioyce in the strength of our salvation: Let vs come before his presence with thanksgiuing, and shew our selues glad in him with Psalmes. O come let vs worship and fall down, & kneel before the Lord our maker. Fal down, and kneele, and worship? Nay sit downe, to eat, and drinke, and rise againe to play. O the vgratefull, and peruerse disposition of vs all! the more God in*

mercy

mercy remembers us, the sooner wee forget both our selues, and him, and the better hee deales with us, the worse most commonly wee proue. *Pius Quintus* (that Pope who excommunicated Queene *Elizabeth*) was wont to say (I should not relate it, but that I haue a *Iesuit* for my author, and that is *Cornelius à Lapide* vpon the 11th of *Numbers*, at the 11th verse) *Cum essem religiosus*, when I was a religious man (he meant, I thinke, a plaine Monk, without any *Ecclesiasticall* degree, or dignity) I had a very good hope, of the salvation of my soule. Being made *Cardinall*, *Extimui*, I was much afraid of it; *Nunc Pontifex creatus*, but now being Pope, what now? *Penè despero*, I almost despaire of it. And to thought *Clement* the 8th (addes my former Author) that followed after him. An ingenious confession, I must needs professe, especially from such men so much engaged in the pompes, and vanities of this wicked world. We can censure such passages at our pleasure, but I pray God our case proue safer, vpon a due survey, that the more blessings we enjoy, impaire vs not, rather then better vs, that the higher we are advanced, the further off we are from Heaven, and the lesse assurance wee haue, the lesse account we make of future happinesse. When all the world almost is in a combustion round about vs, those warres, and devastations, & all other plagues and wants, that eat vp our neighbours, yeeld matter only of discourse to vs, we sit safely as it were on a Theater, to be spectators of others tragedies, peace spreadeth her wings over vs, as a pavillion, plenty filleth our store-houses; our sonnes grow vp as the

young

young plants; our daughters are as the polished corners of the Temple; no decay, no leading into Captivity, no complaining in our streets, Mercy and truth haue met together, liberty and religion haue kissed each other. But what thankfulness, what devotion? what Zeale? what charity? what brotherly kindnes, haue all these heapes of Gods mercies stirred vp amongst vs? You cannot take it amisse, if I bring my text to tell you,

12. The people sate downe to eat, and drinke, and rose vp againe to play. But how comes this to bee Idolatry? If all feasting and revelling incurre so heavy a censure, how shall Abraham be excused for making a great feast, at the weaning of his sonne Isaac? Ioseph for the great entertainment of his brethren? King Solomon for the royall feast he made to all his seruants? Nay what shall wee say of our Saviour, was he not at that great feast, made him by S. Mathew, wherein were so many Publicans & Sinners, that the Scribes and Pharisees tooke exception at the company? did he not also, invite himselfe to little Zacheus? and holpe out the feast with supplying them with wine, at the marriage of Cana, in Galilee, when the poore couple, were like to bee shamed for want of it? To sit downe therefore to eat & drinke, can haue no such suspition in it, as to be Idolatrous. But perchance the mischief lay in the rising vp to play? But this seemes to be of the same nature, and as harmelesse as the former eating, & drinking. The word *παύω* in the original, hath five significations, 1. To laugh or reioyce in a cheerefull and religious manner: as Sarah did at the newes

shee

Γεν. 21. 8.

Gen. 43.

1 Kings 3. 15.

Σχη μεζάλη.
Luk. 5. 29.

Luk. 19.

Ioh. 2.

Gen. 18.

she should bee a *mother* in her *oldage*, whence her sonne was named *Isaac*, of *laughing*, or *reioicing*.

2. To *leere* or *mock*, as *Ismael* did *Isaac* in *spight*, (out of doubt) becaule his *vnexpected birth*, cut off his *hopes* of being old *Abrahams heire*. 3. To *dally* or *sport*, as *Isaac* did with *Rebeccab*, so openly that King *Abimelech* obserued them out of a *windowe*.

4. To *incounter* one the other for *prooffe* of *valour*, so in *Abners* challenge to *Joab*, *Let the young men arise and play before vs*, but it proued shrewd *rough play*, wherein *Twelue* on a side, at the *first bout*, took one the other by the *heads*, and *thrust* their sword in *their sides*, and so *fell downe* all together. Whereof the place is called *Helcath haZzurim*, the *field of strong men*. Last of all, *Rabbi Solomon* (whom *Tostatus* followes) would haue it in this place signifieth to *commit Idolatry*: but the word *παίζω* in greek which our *Apostle* vseth, is to be *rendred* rather to *play* for *recreation* of the *body*, thereby to *cheere* vp the *minde*, to *dance*, to *shout* in a *light* and *youthly* manner, which will *hardly* bee *aggravated*, to come within any *compasse* of *Idolatry*, especially seeing the *Preacher* tells vs among other *indifferencies*, of a time to *laugh*, a time to *dance*: and the good old *Father* in the *Gospel* schooleth his *repining sonne*, that it is *meet* to haue *musicke*, and *feast* vpon the *fatted Calfe*, at the *recovery* of the *Prodigall*. *Luk. 15.*

13. What then? shall we say, the *Apostle* cited a *place*, that *proues* not what hee *intended*? That were to *derogate* from the holy *Ghost*, who directed his *penne*, which cannot be without *Blasphemie*.

Gen. 21.

Gen. 26.

2. Sam. 2.

Eccles. 3.

my. This action therefore of these *Israelites* will proue to be *Idolatry*, in a *threefold* respect. First, because those *expressions* of joy in *feasting* and *sporting*, which they were wont to consecrate to the true God, are here diverted to the solemn worship of a *Calfe*, as *Aquinas*, *Lyra*, and diverse of the *ancients* expound it. Secondly, they presume to make a *Holyday* of themselves, and ordaine it to the *Calues* worship, when such solemn feasts should haue beene set apart for Gods worship only. And lastly, because their *feasting* was not vpon lawfull meates, afforded abundantly by God, to be receiued with *thanksgiving*, but vpon such offerings, as the text sheweth, had beene tendred to the *Calues* consecration, whereby they became polluted, and guilty of *Idolatry*, which the Apostle takes for a strong argument, to deterre his *Corinthians*, from ventring to eat ought consecrated vnto *Idols*, least contracting the like pollution they should incurre the like punishment. It is a good observation of one, that amongst the *burnt offerings* thrust vpon the *Calfe*, and the *peace offerings*, vpon which they feasted themselves, no *sinne offerings* were here thought vpon. The people had got *Aaron* to bee of their part; *Moses* was out of the way, who would haue surely check't them; all went on their side, no sinne was dream't of, and then what need offering for sinne? And hath not this ever beene the proceeding of those, that are in *prosperity*? to turne the grace of God into wantonnesse? To make their belly their God? their pelse their God? their sportes their God? to be all for *peace offerings*, seldome or never

1. Cor. 8.

for

for sinne offerings. Tush (say they) we shall never be cast downe there shall no evill happen vnto vs, God hideth away his face, and will never see it. Thus prudent, and noble Hospitality, is turned into ambitious, and vaine glorious bravery; Discreet and moderate recreations, into desperate, and vndoing bettings. Nay the daughters of Syon will not bee behinde also with their haughty, and tinkling ornaments, their Caules, their spangles, their chaines, their bracelets, their Bonnets, their changeable and chargeable suits of apparell. You may finde the bill of such costly commodities, *Isaiah 3. 18.* Then *Sampson* must be had in, to make sport, and driue away the time, where wee haue in the originall, the very expression of my text, *Iudges 16. 25.* Here are peace offerings too many, but where are our offerings for sinne, to pacifie the Almighty for the abuse of his blessings, and the plenty wee enioy amongst vs? Who remembreth, or is grieued for the affliction of *Ioseph*, or stands in the gap with our *Moses* here, to turne away the Lords indignation, and for the continuance of his present favour toward vs? When the people wanted water in Beer, after the twice supplying of them in that kinde, from the Rock, *Numb. 21.* God brought them to a well, whereof he had spoken vnto *Moses*. But how was the water imparted vnto them? The Princes (saith the Text) digged the well, the Nobles of the people digged it, but how? and with what Instruments? they digged it with their staves (saith the Text) by the direction of the Lawgiuer. As the supream Lawgiuer therefore amongst vs, the

Amos 6.6.

Rom. 13.

breath of our nostrils (whom the King of Kings ever preserve amongst vs) carries not the sword and scepter in vaine; So yee Nobles and Princes of the people, carry not your staves in vaine, but for the service of your God, and King, and for the provision of your selues, and all your inferiours, that haue their eyes fixed vpon you. O digge therefore on Gods name with your staves, that the waters may ascend, and thence descend to the making fertile, of all thirstie places, where your religious and vigilant care shall finde it expedient. You can foresee by your experienced wisdomes, and redresse the inconveniences, of wast-pipes and secret conveyances, and stopcocks (if such bee found) that convert to the private that which should be publique. In your solemne and besitting feasting, and recreations, you may order that there bee no Nabals feasts, where the Master went distempered to bed, and exasperated deserving David: Nor Absoloms feasts, which brake vp in treachery and fratricide: Or Herods feasts, so odious for the last course, the soule of Iohn Baptist in a platter: Or Dives feasts, where poore Lazarus for want of an Almoner, is left to the dogges entertainment. But ἀγάπαι, and ἐυχαριστιας, feasts of Charity, feasts of Thankfullnesse, feasts of true Christian hospitality, and sanctified magnificence, wherein God may bee glorified, Christian unity and sobriety maintained, wise and free-noble dispositions expressed; holy constitutions, and commemorations of the Church, and Common-wealth solemnized, till we come all to sit downe at length with Abraham, Isaac, and Iacob in the kingdome of heaven

Heaven, and be feasted with the tree of life, which is in the midst of the Paradise of God, through the true bread that came downe from Heaven, I E S V S

C H R I S T our Lord and only Saviour. To whom with the Father and blessed Spirit, be all Honour and Glory both now and Ever.

A M E N.

FINIS.



The first part of the work is devoted to a general
 description of the country, its climate, soil, and
 productions. The second part contains a
 detailed account of the principal cities, towns,
 and villages, with their respective histories, and
 the names of the persons who have been
 distinguished by their talents and virtues.
 The third part is a list of the names of the
 several orders of knights, and the names of
 the persons who have been created knights.
 The fourth part is a list of the names of the
 several orders of monks, and the names of
 the persons who have been created monks.
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FINIS



