

*Theo. Seminary
Princeton, New Jersey.*

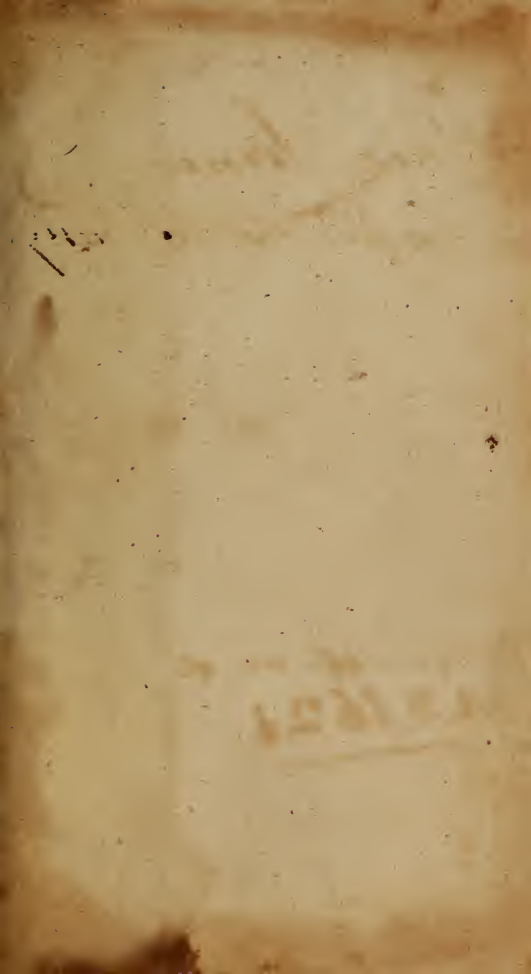
COLLECTION OF PURITAN AND
ENGLISH THEOLOGICAL LITERATURE

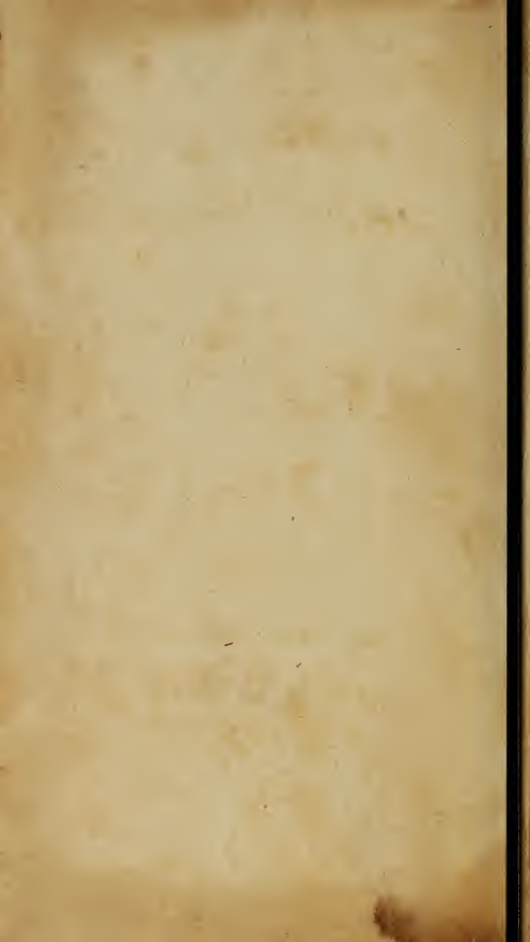


LIBRARY OF THE THEOLOGICAL SEMINARY
PRINCETON, NEW JERSEY

*Printed in London
A.D. 1621*

SCB
11180









THE FAITHFVLL SHEPHERD:

Wholy in a manner trans-
posed, and made anew, and very
much enlarged both with precepts
and examples, to further young
Diuines in the studie of
Diuinitie.

WITH
The *Shepherds Practise* in
the end.

By RICHARD BERNARD *Min-
ister and Preacher of Gods word at
Batcombe in Sommerset-
shire.*

2 TIM. 2. 15.


*Studie to shew thy selfe approved of God, a
workeman that needeth not to be ashamed,
diuiding the word of truth rightly.*

LONDON.
Printed for THOMAS M, as
1651. doe est ER.
meæ



TO
THE MOST
REVEREND FA-
ther in God, T O B I E,
by the diuine prouidence,
Lord Archbishop of Y O R K E
his Grace, Primate of England
and Metropolitan, his hono-
rable and very good Lord,
length of dayes, with increase of
all true happinesse to
immortalitie.

Most Reverend,

 O suppressse the
remembrance
of benefits re-
ceiued, I may
not; hoc esset
magnæ impie-
tatis: and to expresse them, as
I should, I cannot; hoc est

PROPERTY OF
PRINCETON

THEOLOGICAL
SEMINARY

The Epistle

meæ imbecillitatis. Your Graces fauours afforded first and last binde me for euer. To repay them is not possible; but if I were able, I iudge it not meete. Good turnes done freely by noble Spirits disdain requitalls; the thought thereof they take as dishonourable. And meane persons receiue them no otherwise, than that they may euer be beholden. They loue, they pray for their Benefactors, the recompence they leaue to God. Great men giue to become bountifull; poore men receiue to be thankful, and to be euer ready at command. The one sort bestoweth their goodnes, and the other with thanks accepteth thereof alwayes to remaine unpayable debtors. Thus is it with me. I haue receiued much from your Grace, I can repay nothing. The debt

Dedicatorie.

debt I acknowledge, it is honestie to confesse it; but the day of payment I must put off till death, that's my pouertie; yet in my vpright meaxing, I would gladly leaue a testimonie thereof to posterities.

I am therefore bold in witnessse hereof to send forth this Faithfull Shepherd vnder your Graces fauour and protection: and to whom may I better, I say not commend him, but commit him, than to a most faithfull Shepherd, a Patron to all faithfull Pastors, a countenancer of Ministers, though poore, though to worldlings contemptible, such as haue care of their charge, and be painefull in their places. I haue euer admired your Graces good respect to Ministers, your comfort and incouragement to them. I call

The Epistle

to minde mine owne happinesse
in particular aboue many, when
I liued in those parts: I enioy
Gods blessing (praised be his
name) where I am; and it was
digitus Dei that reached it
out vnto mee; agnoscunt
omnes, qui norunt; but yet
my then present meanes, in the
presence of my many honoura-
ble, and other good friends, and
your Graces so large prouision
for me for the time to come,
should haue contented me. My
remoning was losse, especially
in the want of so gracious a
Diocesan; and I should more
and more bewaile my follie,
but that the Lord our God hath
giuen to vs here, and I may
say to me very happily, a blessed
Bishop, a very man of God,
to say no more, lest particula-
rizing I should seeme to flatter,
(which

Dedicatorie.

(which I hate from my soule)
or failing in due praises, I
might derogate from his good-
nesse. His Lordships loue and
good respect to me, doth lenire
dolorem in aduersis, as your
Graces countenance did, when
I had a malicious Aduersarie,
whose present you sent backe;
Dat vitæ incrementum harū
rerū iucundissima recorda-
tio. A great reward be giuen
of the Lord God Almighty for
the same.

My humble suite vnto your
Grace now is, that, to add vnto
your former fauours, you would
be pleased to admit of this
Shepherd: he intendeth the
aduising onely of such as pur-
pose the studie of Diuinitie,
and to helpe, if he can, such as
be yong Diuines. If your Grace
shall be pleased to vouchsafe

The Epistle &c.

him countenance, he shall passe
the better, and be receined with
more approbation; and I the
Author of his comming abroad,
dedicating him and my selfe to
your Graces service, shall ever
remaine bounden.

Batecombe Feb. 26.

Your Graces most humbly
to be commanded,

Richard Bernard.

TO THE RIGHT
Worshipfull and Reuerend,
Mr. Doctor *Chetwind*, Deane
of *Bristol*, M. Doctor *Wood*
Archdeacon of *Wells*, M. Doctor *Ri-*
uet Archdeacon of *Bath*; M. Doctor
King, M. Doctor *Slater*, M. Doctor *Cud-*
worth, learned and iudicious Diuines:

And,

To the Worthy his much re-
spected friends and brethren in the
Ministerie, M. *Meibwin*, M. *Web*, M.
Allen of *Brent*, M. *Conant*, M. *Danadge*,
M. *Sybilhorp*, M. *Wilkinson*, M. *Crooke*,
M. *Fitzherbert*, M. *Buckle*, M. *Reede*, M.
Walkwood, M. *Yeomans*, M. *Allen* of
Discher, M. *Erbury*, M. *Adams*, M.
Woodyate, M. *Hyde*, M. *Hemer*, M.
Newland, M. *Thatcher*, M. *Chandler*,
M. *Masey*, M. *Hall* of *Wells*, M. *Sprat*, M.
Watts, M. *Hall* of *Pul*, M. *Gathouse*.

Grace, peace, and loue bee multiplied,
with a holy zeale to Gods glory, in the due
execution of that high calling of the Mini-

*stry until the course be finished, and
the Crowne of immortalitye
by obtained.*



Reaching is, as you
well know, (Right
worshipfull, and bre-
thren beloued) a sound and
plainely

plainely laying open of holy Scriptures, by a publike Minister before the people, to their vnderstanding and capacity, according to the analogie of faith, with words of exhortation applyed to the conscience, both to informe and reforme, and where they bee well, to confirme; as it is most necessary, so is it indeed a very hard worke to be performed, though to the vnskilfull it seeme easie: and therevpon not a few vnadvisedly take it in hand, speaking without iudgement rashly, without order prepostrously, tatching matter together without dependencie, little to the peoples edification, and lesse to the honour of this holy Ordinance, which by these is made odious with many, and
held

held rather a talke of the
tongue from a disordered af-
fection, without knowledge,
than a godly instruction,
rightly disposed by settled
iudgement. It may be they
are φιλαλάδοι, and of a good
affection attempt this worke;
but withall, they must bee
διδακτικοί, hauing ability in
wisedome aptly to teach.
Discreet vnderstanding must
goe with zeale, and grauity
with sincerity: affection is
heady without wisedome:
this moderates as the other
pricks forward: they must be
linked inseparably. Know-
ledge alone deliuereth re-
missly, and zeale alone, not re-
spectiuely: knowledge with-
out zeale permitteth of more
than is meete by distinction:
and zeale not according to
know-

knowledge breedeth but dis-
fension. It is requisite there-
fore the Ministers be neither
1401 (whom pride may puffed
vp, not yet hauing in a sancti-
fied course learned to mode-
rate the lusts of Youth) nor
1402 *υπερβουτοι*, as yet not apt to teach,
and vnfit to be Ouerseers in
a Congregation: for we must
know what to teach for the
matter, and how for the man-
ner; and so to diuide the
Word aright to the hearers,
which is required in all that
preach vnto the people.

And therefore to further
both these, vpon these consi-
derations duely weighed, I
was encouraged long since to
proceed and to vndergoe the
maleuolous censure of this
enuious age. First, for that I
saw many to obserue this
order

order in part, though not so exactly as were to be wished, and as it is heere by precepts briefly and plainly set downe, whole good approbation I hope to finde as maintenance against the rest. Secondly, for that I haue found by mine owne experience in teaching, both the easinesse thereof to bee attained soone vnto, as also that it is a very sound & a profitable way of instructing, neither disliked of any that I haue euer heard of, who list to speake plainly and profitably. Thirdly, for that I hauing vpon an occasion, studied the 11. of the first of the Corinthians, from the 23. verse to the end, I finde plainly this method set downe by the Apostle, and so hath it a Diuine and Apostolicall approbation;

probation; for supposing the
23, 24, 25 verses to be as his
text out of *Math.* 26. 26, 27,
28. the 26 containeth the
scope, the 27 is a doctrine,
the 28 an use, the 29 a rea-
son to enforce it, the 30 and
31 the application of that
which went before, to the
present state of the Corinthi-
ans; the 32 a preuention of
an obiection which must fol-
low application, as I haue de-
clared in this Treatise; the
33 and 34 a louing exhorta-
tion for the conclusion, with
a brieve repetition of some-
what before reprehended,
with a prescribed remedie for
the same. This place gaue
me the first and chiefeſt occa-
ſion to write this Treatiſe of
preaching and method there-
in. Fourthly and laſtly, for
that

that I hauing laboured for all
such, both old & new which
haue written of this matter, to
further me, I perswaded my
selfe that this my labour
would not bee vnacceptable
to my brethren, as it hath
beene to me a painful worke,
wherein I haue endeauored
to set downe much matter in
very few words, and to illu-
strate the manifold precepts
by euident examples briefly.

Now after many yeares fin-
ding how well it hath beene
approued generally, being al-
so desired to cause it to bee
reprinted, and by a friend and
neighbour Minister foretold
of some things necessary to
bee added ; I haue almost
wholly written it ouer again,
setting it, as it were, in a new
frame, and hauing very much
enlar-

Mr. P. in
his Prophe-
tica.

enlarged it both with pre-
cepts and examples. My en-
deavour was now to perfect
it; but if yet it bee defectiue,
blame not my will, but my
want of skill to make com-
plete such a worke; of which
one saith, being a reuerend,
learned, and experienced Di-
uine, *Grauis est & arduus, si-
quis alius ex omni Theologia lo-
cus is, qui est de formandis con-
scionibus*; I will not cleare it
yet frō all faults. I know you
be my Worshipfull and wor-
thy good friends, and *Amici*
*omnia amicè interpretantur, bo-
na latè accipiunt, dubia in par-
tem meliorem flectunt, & quæ
forsan non rectè tradita emen-
dare Student*. Thus I hope
well of you.

If otherwise it bee suppo-
sed, I beseech you to conceiue
of

of me aright, that neither in the first, nor yet in this last labour I haue presumed to make this a binding rule to any, and to tye all to one method, but as men shall finde either this so good, as they shall bee pleased to approue it, or any other way better in their iudgement, to take that, and so follow that which is best for the peoples edification.

What I haue done I leaue to your good liking, my good will I pray you accept of, and interpret well of my meaning. My reuerend esteeme of you, my loue, my desire of acceptance with you, and my thankfulness to some in particular hath drawne mee to this. If I haue misplaced any, let it bee imputed to my mistake

take and not as of purpose. It was done farre from home, where I could not well make enquiry to rectifie my iudgement heerein. Humility in your selues and Charitie towards me wil passe by this offence, if I haue offended. I hope the best: and so wishing the holy Spirit of our God to rest vpon you, that you all may do worthily in the house of God, and receiue the reward of your euer well doing through our Lord and blessed Sauour Iesus Christ, I take leaue,

Batcombe Feb. 23.

Your Worships to be commanded, and yours my brethren in the best affection of Loue bounden:

Richard Bernard.

The first Booke, and the Contents of euery Chapter.

Chap. 1.

OF the antiquitie, necessitie,
and excellencie of the Mi-
nisterie, and also of the dignitie and
authoritie of Ministers in that
calling.

Chap. 2.

Of naturall gifts fit for him that
desireth the Ministerie, as first a
good apprehension, then a good
memorie: where is set downe how
a weake memorie may be holpen
many wayes; as to care to under-
stand well that which he deliuereth,
an orderly disposition of his speech,
to write the principall heads, with
the great fruit thereof, to meditate
after seriously; where also of the
time, place, and manner of medita-
tion, and then to make some use of
some

The Contents.

some cheife heads collected: The third gift in nature is good utterance; where is spoken somewhat of his words, and of the well ordering of his voyce. Lastly, of his personall presence and comelinesse.

Chap. 3.

Of humane learning necessarie for a Minister: He must be a Grammarian, he must haue skill in Rhetoricke, and Logicke, with the reasons why. Also he must not be ignorant of the three principall languages, the Hebrew, Greeke, and Latine, and why so; with some directions for the speedie learning of the Hebrew and Greeke. He must haue knowledge in Ethicks, Oeconomicks, Politicks, Ecclesiastiques, and Historie; where is shewed the use thereof, and how needfull to him.

Chap. 4.

Of the necessarie knowledge of Diuinitie in him, that would be a Minister; He must be groundæd in the Principles of Religion, and
how

The Contents.

how this may bee. Also hee must be well read in the Bible, and here is shewed how he may acquaint himselfe with holy Scriptures, and how hee must come to reade them, and that with profit.

Chap. 5.

Of the heavenly gifts and necessary graces of a Divine, whereof his illumination in iudgement, his gift of supplication and prayer, of inward sanctification, & of his outward conversation, where is set downe the good qualities of a Minister, and the vices to bee avoided of him.

The second Booke, with the Contents in the Chapters.

Chap. 1.

WHere is spoke of his calling to the Ministry, first by God, and how he may know it, then by man; and of his conſeionable entrance into his place, for the exercise of his Ministry.

Chap.

The Contents.

Chap. 2.

Of his wise and godly proceeding in his charge, of his skill to discern his Congregation; of severall sorts of people, and how to deale with every of them.

Chap. 3.

Of his private preparation before he presume to preach. Of two sorts reproveable, the too bold and presumptuous, and the too carelesse and slothfull, and how both may amend. Heere also is spoken of the choyce of his text of Scripture, and how fit for the Auditorie. Of well understanding a Text, and in what things it consisteth. What a Minister is to doe in writing his Sermon, and of the freedome of spirit, and lastly having prepared it, how he is to labour it upon his owne heart, & pray for a blessing.

The

The Contents.

The third Booke, with the Contents in the Chapters.

Chap. 1.

OF the due and reuerend respect to bee had to the house of God, in going unto it.

Chap. 2.

Of Prayer before the Sermon, why prayer is necessary, how to pray as he ought, and the time to bee observed therein, where also is somewhat of the voyce in Prayer, and of his gesture that prayeth: as also of set prayer in the beginning.

Chap. 3.

Of the Preface after Prayer, when to use it, and whence to fetch it. Of the gesture of standing or sitting to Preach.

Chap. 4.

Of reading the Text, and of preaching in the mother tongue.

Chap. 5.

Of some generall things needfull for a Minister to handle well a
Text;

The Contents.

Text; Method, Bookes, and Practice.

The fourth Booke, with the Contents in the Chapters.

Chap. 1.

Of the diuiding of a Text, what to obserue in the unfolding of it, how to terme it; and to finde out the terme; diuers examples for illustration of the Precepts.

Chap. 2.

Of the interpretation of Scripture. How & by what meanes the Scriptures become obscure, and how to cleare them. Of seeming contradictions, and how to reconcile them. How to know when any place is taken figuratiuely and not after the letter. Of the three principall meanes to direct and helpe in the interpretation of the Scripture, as first by Analogie of faith, with examples shewing the vse thereof. The second is by the circumstances of the Text, what they be with examples teach.

The Contents.

teaching the use of them. The third is comparing of places, first with the same repeated, yet with some change for diuers reasons, then not with the same, but somewhat like in phrase or sence, and with places unlike. Examples of all these for better instruction. What a man is to doe if hee cannot finde out the sense of a place.

Chap. 3.

Of collecting doctrines. What a doctrine is, the kindes thereof. Of doctrines plainely set downe in a Text or thence collected: examples of both. Of the ground of the doctrine, and how to lay it downe. From whence to gather doctrines, as from the occasion, coherence, the denomination of the Text, the scope manner of deliury, the order, the coupling of words and sentences from the words themselves, the proper or figuratiue signification, the grammaticall as signification, some logicall relation, from the circumstances, from the matter, from re-

The Contents.

semblances, and heere of allegorizing, whence to gather an allegory, from similitudes and Parables, and how. Of foure things to be considered in a doctrine when it is propounded, the words, matter, forme, and manner of uttering it. Of the confirmation of a doctrine by proofes, and by reasons, where is spoken of giuing a reason of a doctrine. All these things are illustrated by examples.

Chap. 4.

Of the use of doctrine, what it is, and how it differs from doctrine; It is fourefold. First is of confutation, and why in the first place. How many wayes an error may be confuted. Of ten meanes the Aduersaries use to uphold their errors. Of exhortation and dehortation, and of the Arguments to be used in either. Of handling a controuersie: how to carry our selues therein towards the aduerse partie, and of foure Caueats before we enter into a controuersie. The second use is of instructi-

The Contents.

instruction, what it is; what is required of a minister to be able to instruct: manifold examples of this use: of 12. motives to presse this use. Hereof moving affections, and what meanes a Minister must use to bee able to move his Auditory. Of the figures of Rhetoricke, which are chiefly heere to bee used. Lastly, heere the Minister is to prescribe meanes to attaine to the duty urged in the use. The third use of reprehension, what it is, whence it ariseth, what is required of a Minister heerein, how to prone a sin to be a sinne; what reasons to use to draw from sinne. What things are to be wrought in the guilty party, and by what meanes. The fourth use of consolation; the double end heereof: whence to draw it; examples hereof. How to comfort in afflictions, & also such as labour under despaire: what is required of a Minister heerein

Chap. 5.

Of Application, and how it differs from use. The profit thereof. The

The Contents.

wicked cannot endure it. How to apply with zeale, and yet keepe a moderation. To shew loue in reproofe, and how to allay the bitterness thereof in the mindes of the hearers reproofed.

Chap. 6.

Of preventing of obiections; why, and also how to doe it. Three things to be therein considered. What a Minister is carefully to prevent, how to be able to prevent obiections, and how farre to proceed heerein.

Chap. 7.

Of the Conclusion of the Sermon; what time conuenient for a Sermon. The discommodity of tediousnesse in an vsuall Ministerie at home. Three things to be done in the end.

The

THE FIRST BOOKE

*Wherein is set downe
the high calling of the
Ministerie, with many en-
couragements to it; then
what is required to inable a man
vnto it, and how hee may
attaine to these things, and
so fit himselfe therevnto:
Diuided into diuers
Chapters.*

Chap. 1.

*Of encouragements to the Mini-
stery, from the antiquity, necessi-
ty, and excellencie thereof, and
from the dignity and authority
of Ministers in that Calling.*

IT may seeme some-
what strange, that I
should begin with
incouragements to
the Ministry, seeing there bee

Some ha-
sten to the
Ministry
before
they bee
sent, and
are cause
of much
euill.

so many so ready to run in too
fast, sooner I dare say, then they
be sent. Of such saith a learned
man, *nondum iactis fundamentis
festinare ad Coromdem est hominis
nefarium*: sure it is a note of a pre-
sumptuous spirit. Doth the place
of a Pastor besit him who is for
yeares, almost a Childe; for
learning ignorant enough, and
in affections too vnruely? How
can hee bee conscionably set o-
uer a congregation of God, to
guide them, who hath not yet
learned well to demeane him-
selfe. Others there bee whose
yeares and learning, perhaps,
might giue them some allow-
ance, do yet make too great hast
in purchasing places before they
fall, preparing Liuinges before
they themselues be prepared for
the discharge of their duties
therein; and would to God
there were none that without all
shame or blush dare to money
themselues into a wicked Pa-
trons

trons fauour vpon the death of an Incumbent, to present them then, and so Symoniacally doe buy the guift of Christ, which whē he ascended, gaue vnto men euen a Pastors office, which these men purchase, not to feede Christs flock, but only to maintaine themselves with the fleece which they eagerly pursue; so as it may, I say, seeme altogether needlesse while wee looke vpon these worthily condemned wretches, deseruing to be whipt out of Gods house, and to haue no part nor lot in this holy ministration, but that they & their money should perish together) to vse moziues to vrge any to enter into the Ministerie, or to encourage to that, whereto so many can take encouragement of themselves.

Eph. 4.

But yet neuerthelesse, for all these too hally runners which leape ouer the bounds of reason and Religion, there bee many

which desire to enter into this holy Calling conscionably, and to discharge their duty faithfully, needing encouragements to strengthen their good desires, and purposes this way; for there are many disheartenings to such. These forestallers (if there bee any such among vs) preuent free choyce, they corrupt the hearts of many Patrons to present only for money. Patrons forget or will not know themselves, that they onely are to bee trusted in this busines to deale faithfully, to place men learned and gracious, well guifted for the Ministry, and not to buy and sell the soules of Gods people to euill men, because they haue *ius Patronatus*, & a right by mans law to present; neither to admit of any vpon sinister respects, as of meere fauour to a man, as a friend, a Kinsman, or to purchase fauour thereby, or to make the presentation a portion for a sonne,

sonne, a daughter or otherwise, to bee corrupt in the choyce of a Minister: but to deale heerein sincerely, as in the sight of God, and as hee would answer for the blood of Gods people, if they perish through his default. The not observing of this, and the corrupt dealing of many Patrons in these our dayes, doe not a little alienate the mindes of not a few from the Ministry, which might much profit the Church of God. And as such cursed lets be in the way to enter; so, when God affords a good entrance by honest and religious Patrons, it is not a little grieve to consider of how light esteeme a Minister is, *as hee is a Minister*, with too many; as if his Calling made him of lesse worth in the World, except hee hath wealth to support him, some dignity to grace him, and yet, even then, too many enuie him, and not a few disdain that

a Churchman should be able to sit downe with his neighbour Gentleman, who scornes to make any of his Ministers, vnlittle it bee in case of necessity, to prouide for their corporal maintenance, which otherwise they should want, or in hope of such a Church dignity, as may make a sonne to flourish in his brauery, to liue idly, and to spend his time in pleasures, Gentle, or rather Gentleman-like, and not for due honour of the Ministry, or in conscience of doing good to mens soules. But let these prophane *Esaus* contemne the Calling; let them run their course, I wish others better minded, not to be lesse affected, but consider these things.

The excellencie of the Ministry.

Iude v. 14.

1 Pet. 3. 19.

1. That *this Calling is of old*, from the beginning, in all the past Ages vnto this day: no publike dignity before it. Now antiquity is of high esteeme, and maketh euer that more honourable

nable which is of worth and of worthy praise in it selfe.

2 That this is a very necessary Calling. It is the Ministry by which God hath appointed to beget people vnto him, to plant men in Christ, and by which they that beleue are still confirmed and further built vp, and without which the people perish. Who euer by an ordinary course were won to God but by the Ministry? And who so wicked now and so farre from saluation, as those that despise it? And the better to declare the necessity of the Ministry of the Word, the Lord compareth it to food, to the light, to the raine, deaw, and shewres vpon the grasse: Now without food, no life; without light, no comfort; and without shewres, no increase of the earth: so necessary is Gods Word; for it is the food of life, the light of life, and that by which wee bee ingrafted into Christ,

Iam. 1. 18.

A&T. 2. &

14 22.

Eph. 4. 1

Pro. 29. 18

Ioh. 6. 27.

Ps. 116. 105

Deut. 32. 2.

Jam 1. 21.
1 Pet. 2. 2.

Christ, able to saue our soules, and by which wee doe grow vp in him. And hence is it also that Ministers are compared to *Salt, Light, to Pastors, Planters, Waterers, Builders, Stewards, Shepherds, Watchmen, Guides, to Fathers, Nurses, and such like*, all setting out the necessity of the Ministry, by those things and those Callings, and labours which bee among men of so absolute necessity. This then considered, should moue worthy and fit men to vndertake this Calling so necessary, and that of pity and compassion for the saluation of the people. This made our Lord and Sauour to become a Teacher, and to goe from place to place preaching the Gospell; and this made him to will his hearers to pray vnto the Lord of the Haruest, to send forth Labourers into his Haruest.

Mat. 9. 36.
37, 38.

3 That this Calling is also ve-

ry profitable. By the Ministry God seekes reconciliation with vs, and makes vs his friends, his children, his Subiects, when wee by corruption are his enemies, sonnes of Satan, and in bondage to death and damnation. Now what can be more for our good, than to bee freed from such misery, and to bee exalted to such glory? By this the Lord watcheth ouer our soules, Ministers being made Ouerseers and Watchmen to take care of his people for their spirituall welfare; yea, the end of this is to open the eyes of the blind, to turne them from darknesse to light, from Sathan vnto God, that they may receiue forgiveness of sinnes, and inheritance amongst them that are sanctified, by faith in Iesus Christ. What then can tend more to our profit and happy welfare?

4. That *this calling is of excellencie*, and maketh the persons placed

2 Cor. 5.
20.

Heb. 13. 17

Act. 26. 18.

placed therein, to bee of great dignity. High callings make men honourable, and honourable persons make a calling of high estimation. Now if honourable men may make honourable a calling; what more than this? *Noah*, the sole Monarch of the world, was a Preacher: *Iesus Christ*, the Monarch of Heauen and earth, was a Preacher: *Salomon* disdained not to be called Ecclesiastes, a Preacher: Did not *Ioseph of Arimathea*, a Counsellour of State, a Noble man, and a rich man, leaue all, and become a Preacher of the Gospel? *S. Chrysostome* an Antiochian, was nobly descended, and of the noble race of Senatours, yet was he a Reader, then made Deacon, then Priest, and after Bishop of Constantinople. *S. Ambrose*, Lieutenant and Consull at *Milaine*, left his high and earthly state, to preach the Gospel. There is no want of ex-
amples

2. Pet. 2. 5

Socr. l. 6. c. 3

Li. 4. ca. 25.

amples of honourable persons, which haue honoured this calling, or rather haue been honoured by it, by which they obtaine high and honourable titles, as to bee called *Ambassadors of Iesus Christ, The men of God, Angels, Disposers of the secrets of God, and Workers together with God.* And here, that the Ministers dignity might yet the more bee considered off, let men take notice of those duties required of them towards their Pastours and Ministers. They bee commanded to *receiue them in the Lord, to hold them in reputation, to know them, as ouer them in the Lord, to esteeme them very highly in loue, for their trookes sake, to hold them worthy double honour, and to obey them.* Here is reputation, high estimation, honour and obedience, due vnto them, by the Lords commandement. How is this Function supponed with precepts, to preserve the honour and dignity

2. Cor. 5. 19.
Reuel. 2. 1.

Phi. 2. 29.
1. Thes. 5.
12. 13.

1. Tim. 5. 17.
Heb. 13. 17.

Eph 4 8.

12.

Acts 20.

In pastorali.

nity thereof? And is there not good cause why? They are in Christs stead, they are the gift of Christ, they are made Ouer-seers by the Holy Ghost. No maruell therefore that S. Ambrose sayd, forgetting his Lieutenant and Consulship, that *Honor & sublimitas Episcopalis, nullis poterit comparationibus adequari. Si Regum fulgori compares & principum Diademati, longè erit inferior comparatio, quam si plumbi metallum ad auri fulgorem compares.* And againe, a little after hee addeth: *Nihil in hoc seculo excellentius sacerdotibus: nihil sublimius Episcopis reperiri potest.*

An Exhortation to the Gentry.

A Minister and Pastor therefore in his place (though out of the pulpit) is no contemptible person, but worthy of honour. Why then should any of you disdain (ô ye sons of the Gentry) to take this calling vpon you, though you cannot climbe vp in your thoughts to Episcopall

shall iurisdiction? Heare mee, I pray you, may it possibly seeme vnto you a base place, to bee the Heralds of the liuing God? to be Christs Ambassadors? to be set a part to be Gods voice to the people, and againe, the peoples vnto God? To bee the stewards of the King of Heauens household? To bee the Guardian and Watch-men ouer mens soules? To haue power to binde and loose, to open and shut Heauen, and to be the sweet saueur of life to all that are saued, and to them that perish? *S. Paul* saith, *οὐκ ἔστι τις ἰσχυρὸς*, who is sufficient for these things? And can you suppose your selues to bee too good? Is the corrupt birth, which you so boast of, and many falsly too, stained by this dignity, and not by a loose and licentious liberty, which too many of you follow after? Is the Word not a subiect good enough for your wits, quick-wicked enough to doe

doe the deeds of the flesh? Is Gods wisdom too shallow for the depth of your conceits? Is the studie of mans Law, your seeming grace? And can the study of Gods Law be your disgrace? Your heads to be filled with humane policie is (as you take it) praise and glorie, and is it disparagement to haue your hearts full of Christian piety? Know this, that all other callings are for the world, and doe draw the mindes of men necessarily to the things of the world: But this calling (behold herein the excellencie!) both in the preparation to doe the duties thereof, and in the execution of euery part thereof draweth vs to God, keepeth vs with God, and to bee euer mindefull of the things appertaining to the Kingdome of God.

Let none of you therefore think this calling too meane, too base for your birth, and onely fit
for

for the simpler sort: but rather iudge your selues to bee happie, thus to be preferred, to be separated hereby from the vaine conuersation of this euill world, and to be blessed instruments to aduance piety, to honour Christs Gospell, to saue poore soules, and to bee in your selues better fitted for the Lord, when it shall be his good pleasure to call you to himselve.

CHAP. II.

Of a mans fitnessse to the ministerie, and of those things which bee needfully required to fit him therunto; and first in this chapter of his naturall gifts.

[T is not enough to affect the Ministerie, and to haue outward encouragements thereto, except wee know our selues in some good measure fitted for it, hauing

Three
things pre-
pare a man
to the Mi-
nistery.

hauing put our selues vpon the triall of learned and godly men, able to iudge of vs, and which shall approue of vs so to be after tryall, as we in our selues thinke we be. Now that a man bee well prepared, three things are to bee considered of, *his gifts in nature, his learning and his grace.* The first of these three is from the wombe, the second is attained vnto by good instruction and labour, the third is the speciall fauor & goodnes of God: learning helpeth nature much, but grace more; learning maketh it praise-worthy, but grace excellent. Nature without Art is but a wanderer, and lame also, and Art without natures help can profit little, and halteth downe right: but both in an excellencie in a man aboue others without grace doe often more hurt then good to Gods Church. They must therefore be together. The first cannot be wanting, that learning & Art

Art may haue a fit ground to worke vpon. This second cannot be away, for that nature then shall want many tooles to worke by. The last sanctifieth both to leade them the right way, to their best vse and end. By nature a man is disposed, by Art composed, by grace set apart of God to this holy function and Calling: of which three heere in their order.

Of the gifts of nature both of mind and body, necessary for him which intendeth the Ministry.

The first is a ready wit, to apprehend from others, to inuent of our selues, and soundnesse to iudge of both aright. This dexterity of wit, and ability to conceiue of things, is that by which a man informeth himselfe, which hee must needs doe before he can informe or teach another. As is his apprehension,

Of his naturall gifts.
A quicke apprehension or a good wit.

on, so is the man in his instruction; if shallow in the one, then weak in the other. If judgement be sound, his teaching will be good. This mistaking misleadeth all in the use and application. This in the worke of nature is the guide of our actions; if in this be error, our walking is in by-paths; if here in certaine wee cannot mistake, vntil we will wilfully goe out of the way. Wee see then a good wit, apprehension, and judgement which ripeneth by age, exercise and experience very needfull, that so a Minister may proceed wisely, and his worke to goe on prosperously; as one that needeth not to be ashamed, a workman rightly diuiding the Word of truth.

A good
memory.

The second is *a good Memory*, that happy treasury, retaining what wee apprehend: this is very necessary, and it must be firme and stable to keepe things

things newly thought vpon, at the least, which may bee called *a present memory*, without this it is impossible to be either plentiful in matter or vehement in exhortation: for a bricke memory will omit much in that one, and in this other will quickly forget where hee was, and whereof hee spake. *A perfect memory needs no precept*, happy is hee that hath it, and hath care well to employ it. It is vnderstandings Storehouse and treasury for learning; for, *tantum sci- mus quantum meminimus*.

It is the minds Remembrancer of what hath beene read, heard, or by it selfe conceiued: and it supplyeth the tongue in vtterance with words to speake both what hee will, and as hee will, that hath the giift of vtterance with this good memory. But all are not so happy as to haue both *memoria tenacitatem*, and *ingenij dexteritatem*, many haue

Helps for
memory.

haue a good apprehension, which haue but a weake memorie, which may bee thus holpen.

I. To helpe memory, a man must haue a speciall care to vnderstand well that which he intendeth to utter: For as one saith; *Quæ firmiter concepimus, bene loquimur, si quidem talia in anime quasi substantiam concoquendo sunt conuersa.* And withall let him labour rather to deliuer his own iudgement, than his meere collections not well vnderstood, out of other mens workes; for a man liketh best his owne, *amat quisque sua*, and hath more mind to retaine it as hee is delighted with it, if his iudgement bee sound, and that hee bee able to make triall, and well to discern of his owne thoughts. If he take any thing from another, let him make it his owne by well vnderstanding the Author both for words and sence of them, to fixe it

it so in his memory, else shall hee hardly keepe the wordes in minde, and if hee doe, hee shall speake but as a Parror, and failing but in a word, hee may so perhaps, make it non sense.

2 Hee must *dispose orderly of his thoughts*, and in a right method: for a confused heaping vp of things confoundeth memorie which a methodicall disposition preserveth: for it setteth euery thing so naturally in its due place before our eyes, as the weakest memory can hardly forget them, except it bee ouerwhelmed with too great variety, and such a multiplicitie of matter, as the strongest memory may wel be loadened with. This must bee auoided of him that hath but a weake memory. Beware of ouercharging it.

3 It shall be good for him to *write his meditations*, if not euery word, yet euery principall

matter, which hee intendeth to speake of, and that in that good order & method as he mindeth to deliuer it. This thus writing confirmeth memory, sheweth also the mind, the eye of the soule to the eye of the body, the better to keepe it in remembrance. It preserues things once thought of, that after they bee not lost; and sets a mans owne thoughts before himselfe, the better to iudge of that he doth, and by this meanes may he impart them vnto others, to haue their iudgements also. Hee that writeth, need not *ex nuda mentis cogitatione simul cogitare, & qualiter cogitet indicare, quod admodum difficile est*, as one saith. Great is the benefite of writing Sermons. It helps to a stile in speaking: it preserues a mans paines for the time to come, by which he may afterwards iudge of his owne encrease in knowledge, may pleasure himselfe by

peru-

perusing ouer former meditati-
ons (easily read ouer in a booke,
but very hardly, if at all, called
again to remembrance) and
may also perhaps benefit others
vpon iust occasion, such may the
paines be. Writing witnesseth
a mans industry and care in his
Ministry to speake vnderstan-
dingly and profitably. By this
course a man needs to lose no
one thought in his study, but
may set it down whilst he thinks
of it. It falls out often that while
one is intent vpon a point, and
studying that, either in reading
or meditation, another thing
comes to mind worthy noting,
which with pen in hand, may be
set downe in some empty paper,
that it bee not forgotten, which
after may brought in into it due
place, which otherwise, in a
serious prosecuting of another
matter, might slip out of minde
and be vtterly lost. Writing we
see then to bee very profitable

Tull. in lib.
de Oratore.

and very helpfull to memory, which many doe vse, and more would, but that as one saith, *Est magni laboris, quem plerique fugimus quamplurimum scribere.*

4. Hee must after all this, *seriously meditate*, and bee attent upon his labour, and beware of by-thoughts and distractions. A wauering and an vnstable mind fixeth nothing firmly. Now to helpe meditation, consider the time when and how long, the place where, and the maner and order how.

The *time* when is first presently after the Sermon written, only pawling a space for rest, lest the spirit bee dulled and overcharged. The next in the euening towards rest, then in lying downe to call the chiefe points to mind, and awaking in the night to doe the same, and so in the morning; And afterwards in some conuenient place to rehearse

hearse ouer all, and by this time,
it will bee a mans owne.

How much time at once is to
bee allotted for serious meditation,
is after the quicknesse of a
mans conceit, and firmenesse of
memory, and as the strength of
his body will beare.

The *place* for meditation must
be solitary, remote from hinder-
rances, as troublesome sounds
to the eares, and variety of ob-
jects to the eyes, by which the
mind may be drawne away from
the due attention to the matter
in meditation.

The *maner* must bee (after the
distinct and considerate reading
of it ouer) in quietnesse of spirit,
set apart from all other things;
and therefore meditation must
not bee begun vpon vehement
passions of anger, sorrow, feare,
and such like, nor from any se-
rious study of any other thing,
wherewith the mind hath beene
delighted, nor vpon the spirits

loaden with cares of the world, or comming from vain delights, which the man of God should be farre from. It must bee performed seriously with a cheerefull spirit; and therefore not suddenly after meate and fulnesse of stomacke, for vnderstanding then is not so quicke, memory lesse able to beare away, the spirits lesse liuely, and withall it is not for bodies health: for *serious meditation will hinder concoction*. It must bee orderly and in the method wherein it is already written, auoyding new conceits, peruerting the order which will confound his meditation. Let him therefore keep the method and marke well, and carefully take heed to the matter; for words bee not too strictly tyed vnto them. *Puerile nimium est, non audere verbum proferre quod nō adnotatur chartis: Scriptas conciones verbatim ediscere multa habet incommoda:* for this hindereth

dereth deuotion, restraineth libertie of speech, it maketh the worke of the Ministry irksome, his labour too painefull in this respect, so as hee cannot preach so often, as is requisite, and as iust cause seasonably may require. This will cause feare so to possesse him, as it will hurt memory, hinder pronounciation his naturall giift of vtterance, his action and affection. It curbeth the motions of Gods spirit, and preuentis a man of the benefit of such things, as in speaking might and doe offer themselves to the vnderstanding, and that very often. More cannot such a one speake then hee hath noted downe, lest if hee should, hee might perhaps marre the sense, and when hee failes to speake lesse, he is constrained too child-like, as a schooleboy to goe back againe, to remember himselfe of that which hee hath forgotten. So wanteth hee power in the Ministry,

2 Cor. 2. 4.

Ministry, not being able to speake as *S. Paul* saith, in the demonstration of the spirit and power. If a man feare to want words, let him bee well provided of matter, and then as one saith, *Verba non inuita sequentur*. It must bee performed deuoutly with prayer in the beginning, with an holy affection and feeling of the power thereof vpon himselfe, with a desire to doe the people good, and with Prayer in the ending. For gesture of the body, it may bee standing, sitting, walking, as a man shall iudge most behouefull, sometimes one: sometimes another: but in walking beware of short turning, it is hurtfull to the braine. In meditation, some vse speech, and to speake aloud, and to gesture it: but the one wearieth the spirits, & the other too Histrionian-like, & exposeth a man to laughter, and to be mocked of country people which happily may-see

see and heare such a one. There may bee in meditation a soft and moderate vse of the voyce vpon occasion.

5. And lastly to help memorie, after this his meditation, *Exscribat ipse & breuiter & methodicos precipua sermonis capita, hæc q; reposita & fixa in libro ad manum inter concionandum in pulpito habeat.* This will detract nothing from his worth, with men of worth and of iudgement. Yea, *Tutum est, (saith Erasmus) capita Sermonis in charta notata habere ad manum, quod in Psalmos aliquot fecisse videtur Augustinus, & haud scio (saith hee) an in omnes quam vir memoria ad Prodigium, vsq; felici.* Hyperius noteth it out of one of Gregorie his Homilies on *Mark 16.* That it was *vsitatum*, a common thing then out of writings to speake to the people. It is better by this means to helpe defect of memory, to haue heereby encouragement,

to speake to presse a matter affectionately, fully to prosecute it without feare and in good order, rather than (knowing weaknesse of memory) to attempt without this helpe, to speake fearefully, and through forgetfulnesse to deliuer little of much thought vpon, and the same perhaps somewhat confusedly to. Natures defect must be supplyed, and very laudably may this way bee holpen. Many haue good gifts from God, as a good apprehension, a quicke inuention, good iudgement, honest and zealous affections, liberty of speech, competent learning, and yet but a weake memory, which thus strengthened, make all the other things in those men very profitable to the Church; and doth so harden them in the place, as they doe vtter their meditations freely, and become good instruments to Gods glory. Let not therefore strong
me-

memories which neede not this helpe, despise such as vse it, so it bee not to nourish sloth. For euen with vs very learned and famous men haue vsed it, and not a few yet doe.

The third giift of nature next wit and memory is *a good vtterance*, which is that free liberty of speech giuen of God to expresse readily & plainely, without stammering or lisping the conceits of the minde. Without this the people profit nothing; this is the key to open to them those lessons and instructions which the Minister hath gathered out of holy Scripture for the Congregation. Concerning this his vtterance, hee must minde two things: first, his words, and then the sound of his voice in the manner of vttering of his words.

Words must be apt and significant to expresse the matter whereof he speaketh: as we must speake plainly, so also properly. Though

A good
vtterance.

A Minister
is to speake
aptly and
significant-
ly.

Though we are not to tie our selues to words slauiſhly, yet muſt we not neglect to ſpeake wiſely, and in ſuch words and phraſes as the matter iuſtly requireth. Varietie of things craue variety of words, and a differing manner of ſpeech. That is a proper terme, and a fit phraſe for one thing, which is not for another. He ſpeaketh ever well that ſpeaketh moſt properly, that is, alſo ſignificantly, as of warres in martiall termes, of ciuill gouernment as a Statesman, of theologie like a diuine; he that can paint out vice in the deformitie to make it hatefull, and ſet out vertue in her beauty, to make her to be deſired; hee that can viter the threatnings of the law with terror, and the ſweete promiſes of God, to moue to ioy and thankfulneſſe, he ſpeaketh as he ought to ſpeake. Tearmes too baſe for ſo high myſteries; fooliſh, ridiculous, and too light, for truths

truths of such waight and grauity, scurrilous & euery other vnde-
cent tearme, vnbesitting the
dignity of Christs Ambassadour
are to bee auoyded, and so that
foolish affectation of speech in
any kinde, not becomming the
holy Scriptures, nor the gracious
spirit of a man of God. There is
a godly eloquence approued by
Scripture and vsed in it, which is
to bee laboured for. And it is a
grace to speake well, and which
may be attained vnto; First, by
getting without booke holy sen-
tences of the Scripture: Second-
ly, by reading well-penned
bookes of holy men. Thirdly,
by hearing of such to speake.
Fourthly, by talking and conuers-
ling with them. And fifthly, by
vsing our selues heinously to
choyse and apt words in daily
speaking, till practice bring ha-
bit. He that attaineth it, hath an
excellent gift, if withall hee can
speake, as the Apostle exhorteth,
alwaies

Coloss 4.6
Eph. 4.29.

The voyce
must bee
well carri-
ed and or-
dered, ac-
cording to
the matter
in hand.

alwaies with grace seasoned with salt, good to the vse of edifying, and which may minister grace vnto the hearers.

In speaking also care is to bee had to the sound of the voyce. It must euer bee so lift vp, as may euer bee well heard. It must not be so low, as some speake, out of an affected grauity, in the beginning of their prayer before Sermon, in reading their Text, and in praying after Sermon, so that hardly any know what they say, without great attention and quicknesse of hearing. Neither must it euer be too high, strained aboue natures power. It must not be of one sound thorow out, but rising and falling, tuneable to the matter; roundly sometime he is to vtter his words, but euer distinctly expressed; sometime more deliberately, but neuer too slowly. The voyce is so to bee guided, as the hearers not vnderstanding the matter, yet by
the

the manner might coniecture it. We may not speake alowd, where wee should bee low, nor coldly, where we should expresse feruencie. In a lamentable case, the voice must be carried mournfully, in causes of ioy, wee must speake cheerfully. In repressing of sin, expresse anger; in praise of well-doing, manifest loue. In euery thing so moderate thy voice, as a Decorum be kept, so shall wee not doe amisse. And thus much for the naturall gifts of the mind. Though the speech be reckoned commonly *inter bona corporis*, so take it, yet here I onely speake of it, as it is the mindes messenger vnto the people, and in this sense I refer it to the minde.

It is fit that there be a comely bodily presence of a Minister, standing vp in the face of the Congregation, and in the place of God. The Lord allowed no Priests deformed to minister before

A comely
presence
befits well
a Minister.

fore him vnder the Law. And in the Popish Church hee is not admitted to take holy orders, that is a deformed person, or wanteth a member. And should this bee neglected with vs in the Ministry of the Gospell, and in reformed Churches? A comely countenance, sober, graue, modest, framed after the gracious disposition of the heart, a seemly gesture, stable and vpright, with action befitting him, are a verie great grace vnto a Minister, vpon whom the eyes of the whole Congregation must bee bent, which deformed persons lose, and therefore not fit for the Ministry.

Some there bee, which haue comelinelles of countenance, & *corporis dignitatem*, yet want seemly gesture, and comely action; which happeneth sometime of a rash boldnesse, or of an inconsiderate zeale and heat of affection, at the beginning, which

which hath moued them to violent motion, as casting abroad the armes, often smiting vpon the pulpit, hindering the hearers with the sound thereof, sometime rising vp, then stooping downe againe, and many such idle and troublesome actions, vnaduisedly begun at the first; which to many maketh the man seeme furious, which by deliberate consideration may be amended. Sometime this vnequely gesture and action cometh of feare and bashfulness, which causeth many toyngs of the hand to the face, breast, buttons, head, beard, cloke, or cowne; ridiculous to be named, besides the nodding of the head, lifting vp of the shoulders, hemmings, spettings, and such like, which may be amended by getting a godly boldnesse, by considering himselfe; first, as a speaker from the immortall God, and in his roome, to mortall man, and also

also that this feare rather com-
meth from a spicke of pride, fea-
ring to lose some reputation with
men, than of any other cause,
which therefore is to be bewailed
and striuen against, if otherwise
God hath qualified a man with
good gifts and learning. And if
these considerations remoue not
this worldly feare, let such an one
weigh this with himselfe, that
though hee bee in a learned As-
sembly, he may be that day the
best in his present Text, as newly
laboured and studied.

Sometimes this commeth to
some, by hauing beene Actours
vpon a stage, who cannot but
shew their vaine and fantasticall
motions ridiculously in pulpit,
which they haue accustomed
themselves vnto in such places
of prophaneſs. They may amend
by repenting of their sins, and
by a godly consideration of the
difference now of themselves
both for person, as Gods Mini-
ster

ster, and for place, in the house of God, and therefore to obserue comelinelle for both.

But to preuent these at the first, it is good for beginners to obserue what is comely in others, what defectiue, to imitate the one, & to auoid the other, & to haue some faithful friend to note them, & admonish them, before they at vnawares run into these inconueniences. That is at the first easily preuented, which afterwards cannot bee so easily amended.

And thus much forthe gifts of nature necessarie for a Minister.

CHAP.

CHAP. III.

Of humane learning needfull for a Minister, to helpe his gifts of nature, and for the bettering of his understanding in the study of holy Scriptures.

Know-
ledge of
humanity
requisite
for a Mini-
ster.

IF it were possible, a Minister should bee endued with all manner of knowledge in humanity. Who knowes not that the study of holy Scriptures requirerh the vse of all manner of learning, and the skill of all sciences exactly to expound, and iudiciously to vnfold the meaning of euery place of the Bible? What Art or Science is there, which a Diuine shall not stand in need of, sometime to giue him light into a Text, and to cleere the words thereof, onewhere or other? For there is occasion offered of the vse of variety of learning, as of Grammar, Rhetorick, Logicke,

Logicke, Physicks, Mathematicks, Metaphysicks, Ethicks, Politicks, Oeconomicks, History, and Military Discipline. The knowledgewherof are as so many lights to see into a Text by, both to find out and to lay open such variety of matter, as lye couched in the words. Who can read the first of Genesis, and bee ignorant of Physicks, or the places of *Iob* 20. 16. and 24. 5. and 30. 29. *Ier.* 8. 7. or without Astronomie vnfold *Iob* 8. 31. 32. 2 *King.* 20. 9. *Fsai.* 8. *Amos* 5. 8. and 9. 6. Many places require the vse of Arithmetick, Geometrie, and so forth. It were tedious to giue instances for Politicks, Ethicks, Oeconomicks. Who knoweth not, that hath read any thing in the Bible, that similitudes are fetcht from almost all things in Heauen above, in earth below, from Sun, Moone, Stars, fire, haile, snow, windes, lightning, and thunders; from

from fowles, beatts wilde and tame, plants, trees, herbs, grasse, creeping things, serpents, worms, from minerals within the earth; from seas and fishes in the seas, riuers, and fountaines of waters; from husbandrie, planting, sowing, reaping; from building houses, cities; yea, from what not? which none can aptly interpret, except they know whence such similies are drawne, and haue some in-sight into these things, from whence they be fetched, either from themselues, or from the help of other learned men.

Two sorts
here re-
proued.

By all this therefore wee see, that much knowledge is requisite for a Minister to be able fully to lay open the meaning of eue-ry place: which I speake not to discourage any otherwise fitted, that are not thus furnished. But first, to shew the selfe-conceited-nesse of too many, euen verie youths now a daies, and verie boyes in a manner, which hold
themselues

themselves fit enough for the Ministerie, if they can get but the first schoole-degree vpon their backs, and haue memorie to get another mans Sermon without booke, or so much wit, as to picke out of diuers mens labours, matter to clap vpon their owne selected Texts, they presume, that then they may verie well take vpon them a Pastorall charge, if friends and money can procure it. Though the diuinity of these young Diuines stands onely in getting some skill to preach a Sermon, and that of holne stuffe too. Secondly, to conuincethose, whosoever they bee, of a braine-sicke opinion, which hold the knowledge of Arts and humane learning to be of none, or very little vse vnto Diuines, for the study of holy scripture, nor such famous Vniuersities and Schooles of learning to be so behouefull for vs, as they are held to bee. By this
that

that hath beene said, and by that which after shall bee delivered, they may behold the absurditie of their Anabaptistlicall conceits, and learne better to esteeme of learning.

Howsoever a man may bee furnished or defectiue in this so great variety of knowledge, yet is it very necessary, that he come to the Ministerie, with the vnderstanding of such things as bee of most common vse for him at all times in the studie of any part of Scripture, and in the daily vse of his Ministerie, which are the *three principall Arts*, the *three principall Tongues*, and the *three practisall Sciences*, Ethicks, Oeconomicks, and Politicks, whereto adde Ecclesiasticks, and Historie.

A Diuine
must bee
2 good
Gramma-
rian.

Concerning the first three. It is necessarie that a Diuine be a *Grammarian*; for first, by Grammar he knoweth the right vse of speech, and the parts thereof with
the

the proper signification and Emphasis of the words, and the adsignification of Nounes and Verbes, vnder which vnderstand Pronounes and Participles, which knowledge is of much vse to a Diuine, both for the vnderstanding of the sense of a place, and for gathering of doctrines. For simple words in the eight parts of speech, how they be vsed in Scripture, see certaine Canons thereof in *Alsted, praecog. lib. 2. cap. 100. pag. 146.*

2. By Grammar, hee learneth the construction of a language, how the words agree together, and what dependancie one word hath on another; without the knowledge whereof, he cannot conceiue what is spoken or written. Hence a Diuine obserueth and learneth the propriety of a language, which is a forme and manner of speaking, peculiar therein from other tongues, the better to vnderstand the minde

of the speaker; of which see instances in *Alsted*, *Pracog. lib. 2. cap. 104. pag. 193.* 3. By Grammar hee knoweth those Grammaticall figures, which maketh the speech differ from the common vse of construction, which bee these, *Ellipsis*, *Pleonasmus*, *Enallage*, the three principall, and then the other three, *Syllepsis*, *Zeugma*, and *Hyppallage*. All these haue their excellent vse and significations, which being obserued, may afford many lessons for instruction, as well as to make cleere the sense of the place. Of these also, see *Alsted*, in the same booke, *Cap. 104. pag. 196. 197.* From the knowledge of all these, hee commeth to the proper grammaticall and literall sense of the Scripture, and so to the true meaning of the place, which hee shall vndertake to interpret. Wee see then why Grammar is necessary, and so necessary, as one saith; *Qui non est recte Gramma-*

Grammaticus, non est vere Theologus.

Rhetoricke also is necessarie, because euerie where a Diuine shall meet with figuratiue speeches in holy Scripture, which without *Rhetoricke* hee cannot explaine. 1. This Art sheweth him all the tropes wheresoeuer hee meeteth with them, as these foure, *Metaphora*, *Metonymia*, *Synechdoche*, *Ironia*, with their three common affections, *Allegoria*, *Catechresis*, and *Hyperbole*, both in the figure *Auxesis* increasing, or *Meiosis* in diminishing. By these, a Diuine may obserue an Emphasis in the speaking, raise many lessons, and apply them for strengthening of faith, and for Christian consolation many times, and the knowledge of them helpe to confute an aduersary, which shall urge words properly, when they are spoken figuratiuely. 2. By *Rhetorick*, he knowes the figures of a word,

The necessity of *Rhetorick* to a Diuine.

and the vse of them which bee these, *Epizeuxis*, *Anadiplosis*, *Climax*, *Anaphora*, *Epistrophe*, *Symplese*, *Epanalepsis*, *Epanados*, *Paranomasia*, & *Polyptoton*, which bee vsed sometime for vehemen-
 cie, sometime for certainty, for amplification sake, to expresse a gradation of things, and such like. 3. By Rhetoricke, hee acquainteth himself with figures of a sentence, which bee these, *Exclamatio*, to which are subiect *Epiphonema*, *Interrogatio*, and *Parresia*, or *Licentia*, *Epanorthesis*, *Apophoresis*, *Apostrophe*; *Prosopopeia*, to which is subiect *Mimesis*, and *Dialogismus*, or *Sermocinatio*, *Addubitatio*, *Communicatio*, *Occupatio*, *permissio*, and *Concessio*. With these a Diuine shall meet with euery where in the booke of *Iob*, *Psalmes*, *Prophets*, *Epistles of the Apostles*, and in other places of Scripture, from which may be collected matter of vse and instruction, and also hee may

may learne to speake well and perswasiuely.

How necessarie *Logicke* is, all know. It is of great vse to a Diuine. 1. In respect of the secondary object, speech; for there is a logical consideration *in oratione*, which is neither grammaticall, nor rhetoricall, of which *Alstedius* giueth many instances, *In Præcog. lib. 2. cap. 106. pag. 206.*

2. In respect of the primarie object, reason; By this we see the method in Scripture, we obserue the coherence, we gather the arguments, and finde out the scope and drift of the words. By *Logicke* we collect doctrines, confirme them with reasons, enlarge the proofes, infer the vses, vrge them and apply them. Without this, a Teacher can neuer lay open the Word soundly, nor prosecute a matter solidly, nor pithily perswade, nor firmly establish a truth, nor iudge of coherences, of consequents, nor

The Art of Logick a diuine cannot be without.

conuince an aduersary, nor answer warily his subtilties, nor wisely prevent cauilling sophistry. *Si Logica absit* (saith one) *rationalis homo prater rationem in lingua sono versatur.* A mans speech without this, is but sound of words without reason, and an ignorant discourse, in which if the tongue bee sleight, and memory weake, as the hearers shall lose the drift of his words, so hee shall not seldome forget himselfe in ouer-running both his owne, and other mens wits. Logicke must then be the sterne, to guide the course of our speech, that the sudden and stormie blasts of violent affections ouerwhelme it not, and cause our tongues to run vpon the rocke of offence to iudicious hearers. Thus wee see the necessity of these three Arts, and the vse of them. By the first, we take the proper and naturall sense of words; by the second, the figuratiue; and by the

the third the scope, & so attaine the meaning, Gods Spirit being guide in the vse of these three instruments.

Touching the second three, the three principall tongues, the *Hebrew*, the *Greeke*, and the *Latine*, they are also very necessary to a Diuine, and *Theologus* must bee *Philologus*, especially of the originall tongues in which the holy Ghost hath reuealed to vs the will of our God. For the force of words are more fully seene in the originall text, than in translations. And euery language hath his owne proper and peculiar forme of speaking which cannot be well exprested in another tongue. Moreouer, hee that can looke vnto the originall, seeth with his owne eyes, but hee that onely readeth translations with the eyes of others; these by the knowledge of the other may bee better iudged of, approued, and followed. Wee

A Minister must not be ignorant of the three principall tongues.

Why a
Minister
should
haue skil in
Hebrew.

must then iudge them necessary.

1 *The Hebrew Tongue*, because it is that language in which the Canonick Scriptures of the old Testament haue beene written, it is very significant, for in it is not so much as a letter, but it hath it signification, and a reason thereof may bee giuen also, whence instructions may bee gathered. There is also a maruellous affinity betweene words in this language, as *Auenarius* and *Kircherus* haue noted in their Dictionaries, the knowledge whereof will afford matter of meditation to a Diuine. This hath it peculiar forme and custome of speaking called the idiotisme, which is either *in unica uoce*, or *in toto orationis habitu*, which cannot bee so well knowne nor exprest in other languages. This is the Mother tongue and fountaine of all other, the vnderstanding whereof may giue a reason of many words both of Greeke & Latine deriued

deriued from it, of which for instances, see the Epistle to the Reader before *Shindlerus* his Dictionarie. This is to bee learned for getting the knowledge of the Chaldee and Syriach tongues, these being very neere Dialects of the Hebrew; the former is good and profitable to vnderstand the Chaldee which shall bee met with in *Daniel* and *Esdra*, and to read the Chaldee Paraphrase of the old Testament much esteemed of the Iewes, & which expoundeth cleerly many places of the old Testament, touching the Messiah against them for strengthening of our faith. The latter, the Syriach is to bee knowne for the Syriach Translation of the new Testament of great authority with Christians in the East. Lastly, this Hebrew tongue is to be learned for beter vnderstanding of the Hebraisms in the new Testament.

To learne this tongue within short time : First, get the *radices*

without booke which are about 1500. 2. Vnderstand the proper names in Hebrew in the old Testament. 3. Mark what Latine & English words come neere to the Hebrew words, as in Latine *Tuber* in Hebrew תִּבְרָה, *evil* in English, in Hebrew אָרִי, and such like. 4. Know the signification of the Hebrew letters, and the Hebrew terms of the parts of speech & other things in Grâmer, by all these shal words be gotten, which with vse of Grâmer, & construction of some place of Scripture, for practice will soone bring a scholler which hath a good memory to a reasonable insight into this tongue in a short time.

Why skill
in the
Greeke.

2 The *Greeke Tongue* is necessary, because in it the new Testament was written; for that in the Apostles dayes it was the most esteemed Language, the most commonly knowne before any other then, especially where Saint Paul, Peter, James and Iohn did exercise their Ministry; and so

so by this language the Gospell might the sooner passe abroad in to many places of the world. In reading of which yet must be observed these things. 1. The Attique or common Greek, 2. The Hebraismes, 3. The Septuagints translation of the old Testament, followed in the new in many places, which calleth vs to the remembrance of those places of the old Testament. For this M. Broughton hath written an Hebrew Greek Dictionary, as himself saith in his Commentary on the *Reuel. ca. 8. pa. 72.* 4. The Apostles own Dialect, expressing Hebrew in a new maner, 5. Talmudique, when speech is to the *Jewes*, or it is a forme of speech which then the *Jewes* did vse. 6. Latinism, latine words or names made Greek. This language may be learned. 1. by getting without booke the Primatiues. 2. To vnderstand greeke names of noted persons, heathen, as *Aristotle*, *Plato*, *Demosthenes*, and others, Orators,

See
Broughton
on Rev.
cap. 8. &
Aisted,
Precog. lib.
2. cap. 8.

Orators, Poets, Philosophers, and so names of Christian, and such as been named in the Bible, the names of ancient Fathers, Ecclesiasticall Greeke Writers, Greeke Emperors, &c. Thirdly, to get the names of Arts and Sciences, which are for the most part Greeke, *Grammatica, Rhetorica, Logica, Geometria, Arithmetica, Optica, Metaphysica, Mathematica*; so the parts of Grammer, *Etymologia, Syntaxis*, and infinite such; by which and the former way, wee may learne a thousand words, and withall get some knowledge of Story, & tearmes of Arts. Fourthly, to get without booke the termes of deriuatiues, as of denominatiues, Verbals, Verbes and Adverbes. Fifthly, to know Compounds, to marke the Nownes which with composition is made, and then the Prepositions. 6. To note what knowne Latine may bee fetched from thence,

thence, as *fero*, *φίγω*, *Bos*, *βοῦς*,
By these shall a scholler further
his knowledge in learning in
the Greeke tongue.

3 The *Latine Tongue*, which
is necessary, not for any holines
in it, that diuine seruice should
euery where bee said and sung
in it, or that ignorant people
should bee made to say their
prayers in it, as Papists teach and
practise, against Apostolicall do-
ctrine, nor that the Translation
of the Bible in it is authentically,
as the Antichristian assembly at
Trent would haue it: but for that
most of the learned haue written
their labours in this Tongue,
without the knowledge where-
of a Minister cannot haue their
helpe. And so much for these
three principall Languages. He
that can attaine to moe, let
him thinke, bee loseth not his
labour. The knowledge of
Tongues is an excellent meanes
to encrease our learning.

For

A Mini-
ster must
not want
know-
ledge in
Ethicks,
Oecono-
micks, *Pol-*
iticks, and
why.

For the knowledge of *Ethicks,* *Oeconomicks,* *Politicks,* *Ecclesiasticks,* & *History*, who can doubt? *Ethicks* are so necessary as a Minister knoweth not to speake well without them of vertue and vice. Without the three following hee cannot make vse of his Doctrine to apply it fitly; for the Application of euery vse if hee descend to particular callings, commeth within compasse of one of these three, as one of a family, one of the Cōmon wealth, or one of the Church. For *History* Diuine, Ecclesiasticall, & humane, it doth greatly increale his knowledge, out of which hee may gather many things for *Ethicks,* *Oeconomicks,* *Politicks,* and *Ecclesiasticks*, and so be able to speake, in all these things from his owne obseruations iudiciously. By a learned man in his Preface to *Bucholcerus*, his *Index Chronologicus*, is commended; *Bucholceri Chronologia, cum indice*

Chro-

Chronologico, Scultetimedulia Patrum, Catalogus testium veritatis, & Catholicus Orthodoxum, Caspari Laurentij, by which, saith he, Cum summis Historicis, cum summis Theologis, conferre & differere licebit. And thus much for knowledge of humanity in a Minister.

CHAP. IV.

Of the necessary knowledge in Diuinity for him that would enter into the Ministry.

IT is not enough that a man be furnished with Arts, Tongues, and other humane learning, that intendeth the Ministry, but that hee bee also well grounded in Diuinity, for his study, wherein all the rest are but helps and handmaids. This is that which hee must teach, to wit, Diuinity to his people, and thereof it is needfull

A Mini-
ster must
bee well
grounded
in the
principles
of Religi-
on; and
how hee
may be so:

needfull for him to know what
and how to bee able to teach it.
That he may come in some sort
prepared to his high calling.

I He must be well grounded
in the Principles of Religion,
which bee *αὐτόματα & ἀναπόσεικτα*
authoritatem ex se habentia, et
quæ non egent demonstrationibus.
For this is hee first to teach, to
wit, the Catechisme; Now to be
heerein well settled, hee is to bee
acquainted with the proper
termes of Diuinity; for as euery
Art hath it proper termes which
must be learned and well vnder-
stood to come to the knowledge
and practise of that Art; so is it
in this heavenly Science. A
Minister must vnderstand the
word *God, Person, Trinity and V-*
nity, Father, Sonne, God-Man,
Man-God, Mediatour, Saniour,
Head, &c. Holy-Ghost, Law, Gos-
pell, and the true differences of
them, promises Legall, and Evan-
gelicall, Election, Reprobation,
Vocation,

Vocation, Sanctification, Iustification, Faith, Hope, Charity, and such like.

Secondly, a Minister must know how the Scripture useth these tearmes, how it speaketh of them, & how so to take them. Of which custome and manner of speaking, whether properly or improperly, see at large, *Hyperius de ratione studij Theologici, lib. 2. cap. 12. vnto cap. 28. and briefly Alsted. pracogn. li. 2. c. 103.*

Thirdly, hee must not bee ignorant of the voyce of Gods Church in the common tenents of our Christian Religion, and for this hee must acquaint himselfe. First, with the Confession of the faith of the whole Catholicke Church of Christ in the Creed called the Apostles, in the Nicene, in the Ephesine, Calcedon, Constantinopolitan, and also *Athanasius* Creed so famous and renowned, though but one mans.

Secondly, with the harmony of Confessions of particular Churches now reformed.

Thirdly, with the publike approved Doctrine & authorized Articles of our owne Church.

Fourthly, with the publikely authorized Catechisme of some other Churches, as that of *Heidelberg* in the Count Palatine of *Rhein* his Dominion, and now King of *Bohemiah*.

Fifthly, with some choyce Catechismes of the most famously learned and soundest Divines, such as are the *Institutions* of *Calvin* and *Ursinus* his Catechisme, set out by *Paras*. Thus shall a Minister bee well grounded and settled both to iudge of his owne interpretation of Scripture, to iudge of the opinions of others, and to bee able to teach sound and wholsome Doctrine, the points of Christian Religion to others with boldnesse and confidence.

2. Hee must bee well read in holy Scriptures, well seen therein, labouring to bee a good Text-man: for this will giue life vnto his Ministerie, and make him speake with power and authority from God.

He must be well read in holy Scriptures, and how he may be so.

Now to bee well read in the Bible, and to profit himselfe in reading it.

1. He must haue *the generall division of the Bible* into the old and new Testament. The old, into Canonickall and Apocryphall; the Canonickall, into Historicall, Hagiographall, and Prophetickall, knowing which, and how many of euery sort. The new Testament, into Historicall, Dogmaticall, and Prophetickall. Of this see *Alsted, Praecog. lib. 2. cap. 15. pag. 85.* And also how to read the bookes thus diuided with vnderstanding, see him there, *Cap. 118. pag. 567. to cap. 126. pag. 655.* Read also for this *Hyperius, De ratione studij Theol.*

Theol. lib. 2. cap. 28. to cap. 34.

2. Then the *names of euerie booke*, with the reason, the Writer, the end, sum, the diuision, or Analysis thereof, the principall points contained therein, and rules to vnderstand it: See *Alst. Pracog. lib. 2. cap. 15. pag. 85. and cap. 118. pag. 574.*

3. *The Sum of euerie chapter* of euerie booke, with the Analysis; of which he may make great vse, in reading euerie day but two chapters after this manner. First, to read the Text, with some meditation of the generall contents thereof, then take an analytical exposition, and read that ouer and ouer, to imprint it in minde; after this, come againe to the Text, laying the Analysis a part, and see how hee himselte can, looking onely vpon the Text, so analyze the same. The profit of this is great, to get knowledge in the Word, to fixe in memory the things contained
in

in a chapter, and will in continuing daily enable a man to teach profitably, and with great facility. Thus may a man traine vp a young Scholler, first causing him to read the chapter, and shew the generall contents, then taking him an Analysis of the same chapter to looke vpon, and after a time, to take away the Analysis, and make him so analyze the chapter, the other looking in the meane space vpon it, to direct and correct, if he hap to doe amisse.

4. *In his daily reading*, it shall bee good for him, with certaine distinct notes in the margine, to observe these things. 1. All positive doctrines set downe plainly concerning God described vnto vs, so of Christ and his Church, of the Word and power thereof, of any vertue or vice, of dueties of men, and many such things, of which *Iob*, Psalmes, the Proverbs, and Ecclesiastes bee full; so

What things to observe & note down in his daily reading.

so also in many other places, in the Prophets, and in the Epistles. By this might a young beginner see how he could frame a Catechisme, and informe his iudgement in many things, both concerning faith and good manners.

2. *The great workes of God*, his miracles, his wonders, expressing the power and might of God, propheties and predictions of good or euill, and the accomplishment of them.

3. *All the affirmatiue Commandements*, and with these. 1. Vertues. 2. Exhortations. 3. Examples of obedience. 4. The properties, gifts, and graces of the godly. 5. Their infirmities and fals, greater or lesser. 6. Promises made to them, and the performance. 7. Prayers. 8. Mercies, positieue or priuatiue. 9. Afflictions of the godly, and their deliuerance. These will bee of great vse to a Minister, in the
vse

use of instruction, and in the use of consolation.

4. *All the negative Commandments*, and herewith, 1. Sins and vices. 2. Dehortations. 3. Examples of disobedience. 4. The properties of the wicked. 5. The common gifts & favours of God to them, what and how many they bee. 6. Their foule offences. 7. Threatnings against sin and sinners. 8. The execution and accomplishment. 9. The severall kindes of plagues and punishments for sinne. These will bee of singular use in reprehensions, in dissuading from sinne.

5. *The similitudes*, either contract or more large, noting whence they be drawne. These will helpe for illustration, the Prophets are very full of them. Christ spake many Parables.

6. *The customes of the ancient people of God*, in religion, in civill government, in their delights.

lights. This obseruation will helpe to vnderstand many places of Scripture.

7. *The places alike*, not so much in word, which concordances will helpe in, as like for matter and sense. This will bee of great vse, for prooffe of doctrine.

8. *The places seeming opposite*; which being well reconciled will helpe in the vse of confutation. Thus reading daily some chapters in order, beginning with Genesis to the Reuelation, hee shall profit himselfe much, furnish himselfe with store of matter out of the Scriptures for euery thing, in reading not bee idle, for in seeking of these things, he shall be kept attentiuē to his reading, and finde many things, whereas hee that readeth idly, findeth the fruit thereafter; nothing sought for, nothing found out, and hee that seeketh something shall finde that, and more also.

5 In reading hee shall benefite himselfe much to gather the lines of the holy Patriarchs, Prophets, Kings, Priests, Apostles, and of all others recorded in holy Writ, & obserue in setting them down.

1. What is for *Ethicks*. 2. For *Oeconomicks*. 3. For *Politticks*, and 4. For *Ecclesiasticks*, to which heads hee may referre all his readings out of other histories, and parallel them together.

6 It shall very greatly informe his iudgement, & increase his knowledgeto *obserue the distinction of times*, from the beginning, as from the day of the Creation to the fall, from the fall to the restoring of Religion in the dayes of *Seth*; from this to the flood, from the flood to the Calling of *Abraham* out of *Ur*; from this to *Iacobs* going into Egypt; from his going to *Israels* returne vnder *Moses*; from this to their entring into *Canaan* vnder *Iosua*; from *Iosua*s entrance

E

The distinction of times in holy Scripture.

to

to the first of the *Judges*; from this first to the first King; from the first King to the diuision of the Kingdome; from this to the Israelites Captiuitie; from this Captiuitie to the first destruction of Ierusalem and *Indahs* Captiuitie; from this to the returne and building vp of the Temple; from this to Christs birth; from his birth to his ascension; frō this to the destruction of Ierusalem; frō this destruction to *Iohns* receiuing the Reuelation (where be these distinctions) from *Iohns* receiuing it to the opening of the seventh seale; from this to the seventh trumpet; frō this to the seventh viall; frō this to the worlds end. The obseruing of these 21. distinctions of time, and therein withal noting the most remarkable things cōcerning the Church and common wealth or persons, places and things done in peace & in warre, would make the holy Bible familiar to a Minister.

7. With

7 With these distinct maners of studying holy Scriptures may bee ioyned the *reading ouer once a day a Chapter in the Originall*, one day in the Hebrew, another in the Greeke, conferring with them the Translations, the Latine, Pagnine and Iuins, and our last English Translation.

Thus by these wayes may a man get a great measure of knowledge in Diuinity, and acquaint himself with holy Scripture. But here must he remēber in vsing these meanes and to be blessed therein, to come to the Book of God. First, with all holy reuerence & prayer. Secondly, he must read it orderly, and not in a confused maner. Thirdly, humbly, without a proud conceit. Fourthly, holily without prophanenesse of spirit. Fifthly, attentiuely without a vaine and idle minde. Sixtly, cheerefully without wearines hungering and thirsting after the excellence and

See *Alft.*
his iudgement of
these two
precog lib. 2.
cap. 7.

How to
come to
the rea-
ding of ho-
ly Scrip-
ture, and
to be blef-
sed in rea-
ding.

variety of knowledge therein. Seuenthly, with faith not doubting of the truth thereof. Eightly, with an honest heart without hypocrisie, without vaine glory, hauing a purpose in all good Conscience to practise according to his knowledge. Lastly, to bee in this good course constant vnto the end. And thus shall we profit our selues, and be sure of Gods blessing. Euen so, *Amen.*

CHAP. V.

Of the beauenly gifts and necessary graces for a Diuine.

A Minister should be a gracious man.

HEe that is endued with excellent gifts in nature and commeth to the Ministry furnished with learning, yet if hee want the gifts of grace, hee is no meet messenger for the Lord. It is not enough to be a Naturalist, an Humanist, an Artist, and Histo-

Historian, and so forth, vnlesse a Minister bee a gracious man, and as he is called a man of God. For hee stands in Gods roome, and speakes for God, is the instrument appointed by Christ to publish the Gospell, the word of grace and to guide people in the way of grace. It is therefore necessary that hee bee endued with grace, and with the gifts of Gods most holy spirit.

1. Hee must haue *the spirit of illumination*, to see into the mysteries of Gods word farther than Nature or Art can teach. For *Theologia* is *prudencia religiosa ad salutem perueniendi*; yea, such a diuine prudence and wisdom as the naturall man is not capable of, being the wisdom of the spirit, the vnderstanding whereof to life and saluation must bee giuen by the spirit, which doth so informe the iudgement as it giueth life withall, to make him know aright the Lord

1 Sam.
1 Tim.

With
what gra-
ces hee
should bee
furnished.

1 Cor. 2.

Lord with all reuerence, and himselfe also, so as thereby hee groweth in singular loue of the word to make it his daily meditation and rule of life.

2 *The giift of supplication and Prayer*, that hee may pray for himselfe, and pray for his flock, that hee may begin his labours with prayer, and in the end get a blessing vpon them by prayer. It is reported to bee a speech of *Luther, Bene or asse, est bene studuisse*; and that three things make a Diuine, *Prayer, Meditation, and Temptation*. How necessary prayer is all good men know; of which one saith vpon the words of *Luther: O utinam hoc perpendere Theologie studiosi! O utinam precandi artem sibi haberent quam commendatissimam! fieret profecto ut spatium unius dieculæ plus proficerent, quam hodie multi qui vel non precantur, vel male precantur spatium annuo vel semestri*. Such as vse it well and can pray feruently, will

*De arte orandi vide
Hervetium.
Klurach in
Amphitheatro solius
veræ sapientie æternæ.*

will iustifie this saying.

3 Inward *sanctification* and *zeale of a gracious heart*, than which grace none more excellent. This gracious and zealous heart is an excellent Rhetoritian, if there bee the giuft of vtterance. It is the sweetest turner of the voyce, and the most forcible perswader. It speakes to another what first it feeleth in it selfe; as it is affected it endeouours to affect others. Hence is it that hee cannot speake of Gods iustice, but with feare; of sin, but with anger against it; of mans misery, but with compassion; of truth, with confidence; of falshood, with detestation; of mercies comfortably, & of promises cheerefully. This makes a Minister preach to the penitent with loue, reioycing at their conuersion, to the obstinate sharply; yet also with griefe, for that they will not bee reformed. Hee can not but speake to others as to

himselfe, and from himselfe to them. Feruent is hee in prayer, feruent in spirit, seruing the Lord. Hee tenderly watcheth ouer the righteous, carefully admonishing, sweetly comforting them. Hee lookes to the vicious, & freely reproveth where there is iust cause. This is the force and effect of a gracious & zealous spirit.

4 *Outward reformation, and holy conuersation.* This must needs bee where the other are. And the Apostle exhorts *Titus* aboue all to bee an example to the flock, without which a Minister shall do little good. Common people respect more a Preachers life than his learning, as *Herod* did *Iohn Baptist*. The good life of a Minister is liuely instruction, giues testimony of his faith and doctrine, adornes his profession, stops the mouthes of slanderers, giues him freedom of spirit in reprovuing sin, and

and cheerefulnesse in exhorting to vertue from the loue of it in himselfe. This will make him speake soundly, and withall experimentally, for otherwise true it is that one saith, *Qui pius non est, utrumq; Scripturarum teneat intelligentiam, tamen interiorum sensum & experientiam verbicorde non percipit.* A godly life is a seale to sound doctrine. A Ministers carriage should bee such as the well disposed should loue him, the indifferent should stand in awe, and the worst should bee kept more in than perhapsthey would, and not commit daily such outrages, as they in their hearts desire. This shall hee effect by preaching freely, painefully and constantly, by living towards the well-disposed lovingly and familiarly, towards the meane humbly and with desire to gaine them, towards the poore in mercy and compassion and towards the obllinate in a

E 5 godly

godly austeritv. Thus shall a good man doe in his place.

On the contrary a Minister of a lewd life is an vn-sufferable euill in the Church of God. Hee dishonours God, and causeth his name to be blasphemed, his worship to bee abhorred. By his life hee puts a lye vpon the truth, his words proue vn-profitable, because his life is ab-hominable. *Nam quisana docet,* (saith a father) *& turpiter vivit vnamanu porrigit quod altera rapit.* And another saith, *Doctor Ecclesiae bene docendo, & bene viuendo instruit populum, quo modo debet vivere; male viuendo instruit deum quomodo enim debeat condemnare.* The admittance of such a one is against the Apostles rule, and Ecclesiasticall constitutions. Shame is vpon him by his sinfull life, for, *Tarpe est doctori, quem culpa redarguit ipsum.* And assuredly fearefull wrath abideth such a one that will

A lewd
Minister
an vn-suffe-
rable euill.
Rom 2,
1. Sam. 2.
17.

1 Tim. 3.
Tit. 1.

will transgresse and goe out and stumble, as in darkenesse hauing the light & lanthorne of truth in his hand. His sinne must needs bee great that will sinne in the sight and face of God, and before the whole congregation without shame. Iust must bee such a mans damnation, and the punishment very seuerer both vpon him, and such as make, admit and suffer him in the Church of God. To reforme such a one let him read the rules of the Apostle for the life of a Minister, let him obserue the liues of the holy Prophets and Apostles; let him looke vpon the Churches Constitutions, let him consider the grace of his place, and the dishonor he brings to God, and the eternall confusion hee will in the end bring vpon himselfe, that so hee may feare and doe no more so wickedly.

And to further him heerein; I thinke it not amisse in this place

place, to set downe first the properties of a Minister of Christ, and then what vices he should be free from.

The properties of
a good
Minister.
Vnrepro-
vable.

1. Vnreprouable, and of vnblameable life, yea euen with those that are without, 1. Tim. 1. 3. 7. ἀνεγκλῆτος. Tit. 1. 6. qui ob aliquod atrox scelus in ius vocari non potest: est verbum for ense, ab a, priuatiua particula, & interseritur obsequentem vocalem euphoniae gratia, & ἐν, in, & κλητός vocatus, non vocatus in ius, ob ἔγκλημα atrocem iniuriam, quale est adulterium, furtum, ebrietas, & huiusmodi; quibus criminibus Minister Euangelij omnino vacare debet. Apost. ad Tim. ἀνεπίμνητος, alio vocabulo vititur, is est in quem nulla fiat instae exceptio.

No No-
uice.

2. Hee may not bee a young scholler: hee saith not νέος, iuuenis; sed νεόφυτος, nouitius: non intelligitur de iuvene, sed de eo, qui recens instituitur, & rudis est adhuc eorum, quae ad ministerium sunt

sunt necessaria : νεόφυτος, est nuper plantatus, & ecclesia insitus, quales erant Catechumeni; est ἀνέως, & φυτόν, noua planta.

3. Watching, γρηγορίας, is est, qui nec nimio, nec intempestiuo somno est deditus; ἀνὴρ valdè & φαλῆς, splendidus, vel albus; forsan quia albescit, dum semper in libris, chartis, noctu, diu, assiduus, & accubans est.

Watchfull.

4. Temperate, σωφρων, temperans, qui suos ita affectus potest moderari, ut in rebus omnibus modum conseruet optimè: ἀσώω, sermo; & σφρων, mens. Nam qui modum vult tenere, mentem seruare oportet, ubi etenim regit affectus, ibi mens perit, & talis est homo μαυρόμενος.

Temperate.

5. Modest, κόμις, modestus, compositus: quidam de interno cultu exponunt, & κόμιον, dicunt eum esse qui de seipso sentit conuenienter, & alios non despicit: alij de externo habitu interpretantur. Apostolus, nec sordidum vult, nec indecenter

Modest.

decenter vestiri Episcopū : ἀκόσμητος, mundus, sic dicitur ab ordine concinnè digesto.

Harbo-
rous.

6. Harborous, φιλόξενος, hospitalis, qui peregrinos & aduenas ac præcipuè exules propter veritatis professionem hospitio excipit, & omnibus officijs complectitur, ἀ φίλος, amicus, & ξενία, hospitalitas, aut ξένος, hospes : & is est qui excipit vel excipitur.

Ability to
teach.

7. Apt to teach ; διδωκνικος, ad docendum aptus, Osea 4. 6. Quamuis enim piè viuere oportet pastorem, docetque se ita exercere, ut intemerata conscientia & bonis moribus sit præditus semper, quò doctrinam cohonestet in omnibus, & seipsum rectè factorum cunctis exemplum præstet : non tamen sine eruditione, & alijs etiam dotibus animi ad munus peragendum necessarijs ; Ex honesta conuersatione idoneum esse ministrum existimemus ? bonimores Christianum Virum, non Ministrum simpliciter indicant.

8. Gentle,

8. Gentle, ἐπιεικής, lenis vel mitis, is qui de iure suo concedit pacis causâ, & qui iniurias moderatè & placido animo ferre potest: alij interpretantur sic, ἐπιεικής est aquus, qui omnia non ad summum ius exigit, neq; suum pertinaciter tuetur; non se contentiosum vlla in re præbet; ab ἐπι, de, & εἰκω, cedo.

Gentle.

9. Tit. 1. 8. A lover of good things and good men, φιλάγαθος, rerum & virorum bonorum amans, à φίλος, amicus, vel amator, & ἀγαθος.

A lover of virtue and virtuous persons.

10. Righteous, δίκαιος, iustus, qui suum cuique tribuit:

Just.

11. Holy, ὁσιος, pius, sanctus, qui Deum timet; ab ὁσία, sanctitas,

Holy.

12. Continent, or temperate, ἐγκρατής, continence, temperance, propriè is est, qui in rem aliquam imperium habet, qui appetitum suo Domino nempe rationi subycere novit; hæc virtus se opponit malis omnibus affectibus, & bonos ducit & regit: præ cæteris excellit, & summa est; ab ἐν, & κρατέω, Vinco.

Continent.

A bold &
constant
professor.

13. A fast holder of the
truth, ἀντηχόμενος, *tenax, sollicitus,*
qui tenax est fidelis illius sermonis,
qui ad doctrinam facit, ut Apostolus
ait, Tit. 1. 9. ab αἰν, coram, aduer-
sum, & ἔχω, habeo. Atq; haec tenus
de virtutibus singulis, quas omnes
in Euangelij pastore requirit Apo-
stolus.

The vices
to bee
auoyded.

Now for the vices which hee
ought to bee cleere from :
For he must be as yee haue
heard, vnreprouable, espe-
cially of these.

Froward-
ness.

1. Not froward, αὐδαῖνος, *non*
sibi pertinaciter placens, qui suam
duntaxat in opinionibus approbare
solet, aliorum oranium sententiam
contemnere ; sua persona, iudicio,
moribus contentus : hinc fit, ut in-
terpretes variè hanc vocem expo-
nunt, αὐδαῖνος, superbus, audax, præ-
fractus, pertinax, inobediens, ira-
cundus, asper moribus, & difficili
quadam natura implacabilis, quæ
omnia optime istius modi quadrant :
ab αὐτός, ipse, & αἰσώ, placeo, nam
sibi

sibi ipsi placet; maior est de stulto spes, quam de hoc, Prou. 26. 12. va illi, qui sibi sapiens videtur, & suo iudicio prudens, Esa. 5. 21.

2. Not couetous, ἀφιλάργυρος, non auarus, pecunia cupidus: ἀβ, priuatiua particula, & φίλος, amicus, & ἄργυρος, argentum; hoc autem ἀβάργος, albus, & νεός, fauus. Nummus enim auaro est aspectu pulcher, & fructum instar faui dulcis; Cuius sordidus ille vel intuitu, vel admiratione satiatu discedat nunquam, auide inhians explere nequit.

Couetous-
ness.

3. Not giuento filthy lucre, ἀσχηροκερδής, non turpem questum faciens: ἀσχηρό, turpe, obscenum, & κέρδος, lucrum. Cogitatio Ministri non erit in terra, terrestria curare non debet. Phil. 3. 19.

Greediness
of gaine.

4. Not giuento wine, ὡς πλεγεινός, non vino quasi assidens, non sectator vini, vinosus, vinolentus. Hic per vinum intelligitur omne genus potus inebriantis, vinum ipsum, temetum, cernisia. Et ὡς πλεγεινός dicuntur, non
qui

Excesse in
drinking
& eating.

qui solùm belluinomore inebriantur, sed qui ad potandum fortes, & ad fundendum potum robusti, qui indulgent potationi, multo vino dediti, 1 Tim. 3. 8. ut vel nasus rubeat, vel paleseat vultus, qui cenopoliam aut domum Cernisiam frequentant, qui mane surgunt, & prorogant ad Crepusculum usque à diluculo: qui deniq; redeunt. & pocula subinde repetunt: à πᾶσι ad, & οἷον, vinum; Apud Herodotum capitur pro potu ex bordeo etiam confecto: πᾶσιον, Anglicè, an Ale-stake.

5. No striker, ὁ πᾶντης, pug-nax, percussor, cuius manus non est praeceptum ad percutiendum: πᾶντης, est vir Martij caloris, & militaris ferociae, quàm nihil minus Christi ser-nos decet, qui ad lites suâ gravitate pacandas, quàm ad ictum pugni, ne dicam gladii infligendum, promptiores esse debent; ἐπὶ τῷ πᾶντειν, à percutiendo; quidam exponunt con-nitatorẽ, iurgatorẽ, qui linguâ ferit.

6. No fighter, ἀμαχος, non litigiosus, alienus à pugnis, à iurgijs: Interpretes

Fighting
and quar-
relling.

Contenti-
ons, chi-
ding and
brauling.

Interpretes vix inter hac duo per spirituale differentiam ponunt: ad a privativa particula, & μάχουαι, contendendo, sine fit verbis contentio sine pugnis: qui omne contentionum genus vitare studet. Apostolus ad Tit. 1. vers. 7. pro ἀμαχος, dicit οὐ ὀργιλῶς, non iracundus, non pronus ad iram, non bilosus, Anglicè, cholericke, testie, of a hasty nature: quam animi prauitatem multis in locis libri Proverbiorum vituperat Salomon.

Thus we see, how that a Minister must both bee an example of vertue, and flye all vice, so the Apostle teacheth and exhorteth vnto, 1 *Timoth. 4. 12. Tit. 2. 7. 1 Pet. 5. 3.* Hereby shall a man better vnderstand that which he speakes, *Ioh. 7. 17.* and the doctrine of truth: And to such he hath promised to shew his will, *Amos 3. 7. Psal. 25. 8.* Such shall speake experimentally from themselves: for as one saith: *Qui pius non est, utcunque Scripturarum*

turarium teneat intelligentiam, tamen interiorem sensum & experientiam verbi corde non percipit:
 A godly life is a Scale to sound doctrine.

Common people respect more a good Teachers life, then his learning, and reuerence the person, and not his preaching so much: As *Herod* did *Iohn Baptist*, *Mark*. 6. 20. It adorneth the Gospell, spurreth on other, occasioneth men sensibly to thinke of godlinesse, it stoppeth the slanderous mouth of the wicked: with more boldnesse also may a Minister reprove wherein hee is cleere. On the contrary, a man of lewd conuersation, occasioneth scandall, hee is not worthy to stand in the roome of the holy God. Such God is displeased with highly, *Psal*. 50. 17. they cause his name to bee blasphemed, *Rom*. 2. and his worship to be abhorred, *1 Sam*. 2. 17. The Preaching of Gods Word, the
 Lords

The euill
 which
 commeth
 by a Prea-
 cher of
 lewd con-
 uersation.

Lords ordinance, to be nothing accounted of. They dare not reprove sin, lest they blaze their owne armes: Pray they cannot, but formally: The wicked call not vpon God, *Psal. 14.* Their words are vnprofitable, because their life is abominable.

Nam qui sana docet (saith Nazianzen) & turpiter viuit, una manu perriget, quod altera rapit. Chrysostome on Mat. 25. saith: *Doctor ecclesie benè docendo, & benè viuendo, instruit populum, quomodo debet viuere: Mals viuendo instruit Deum, quomodo eum debeat condemnare.*

And assuredly, as I haue said, fearefull wrath abideth such, *Psal. 50. 22. Iam. 4. 17. Luk. 12. 47. 1 Sam. 2. 17. 25.* who transgress with the lanthorne in their hand, and word of Reformation in their mowthes: whose sins therefore must bee the greater, their damnation iust, and punishment the more.

The

The second Booke.

Here is spoken of a Ministers warrantable entrance into the Ministry, and choyce of his place, for the exercise therof. Then of his first duty therein, how he may discern his Congregation, and so how to proceed in teaching them. And of his private preparation to the publike place.

CHAP. I.

His entrance must be warrantable, and his place fit for him, that he may doe good.



HE vndertaking of high matters, needs good warrant, for the higher the heauier, and the burthen great, must haue supportation, lest we sinke vnder it. It is well

well knowne what a load he layeth vpon himselfe that entreteth into this Calling, and how little his reward shall be of the world, if hee discharge his duty faithfully, his conscience must bee his best comfort, and hee hath small conscience, and shall haue as little comfort which cometh in without calling and without his warrant. Ordinary men, as all now bee, must enter with no lesse than a double approbation, the first is from God, the second is from his Church.

A Minister
must bee
called of
God, and
how to
know it.

His allowance from God, hee shall finde in himselfe by two things. First, by his fitnesse for gifts in nature, for learning and grace, as is fully noted before; and next by his good desire aboue any other Calling whatsoever, to employ those his gifts, learning and graces in that Calling, for the glory of God and the saluation of his people; for many haue excellent gifts for
the

the Ministry, but haue no heart that way, and there bee which affect this Calling, but want gifts. Now whom God calleth, in them he ioyneth both hability and will together; and such hee sendeth. If any run (as all others doe for profit, to liue at ease, and to attaine honour) before they be so sent of God, they may condemne themselves of haste, and go without expectation of Gods good speed. God appoynts none, but hee prepares them before, and bestoweth on them gifts to discharge their dutie: so as an vnfit man, vaine and ignorant, may be mans Minister, but none of Christs Messenger. *Si sacerdos est (saith Ierome) sciat legem Domini, si ignorat, ipse se arguit non esse sacerdotem Domini.*

As a man must haue his call from God, so must hee come in with the authority of the Church; els it is presumption in him, contempt of superioritie,
F breach

Luk. 24.
Act. 1.

Hee must haue the authority of the Church to allow of him.

breach of order, the nurse of confusion, the mother of schisme, and the bane of the Churches peace. Begin well, and there is hope to end well. First, let vs take our warrant, and then proceed in commission, & withall ayme at a right end. For if God qualifie vs, if the Church admit vs, if wee desire to enter into the Ministerie, yet not to employ our gifts for the safety of Gods Saints, but for some other carnall and worldly respects, we run in vnhappily, and shall accordingly be rewarded. If thou desirest this function, let the worthines of it moue thee, pure zeale to Gods glory, compassion to saue soules, the encreasing of Christs Kingdome, the building vp of Christs body, and to pull downe the kingdome of Satan, to weaken his power, both in Antichrist, and in all his members. Begin not for profit; God may plague thee with pouertie,

or suffer thee to get riches, and make thy table a snare vnto thee: Enter not for ease, to make it a maintenance for thy sloth: In the market vn hired thou mayest stand idle, but not in the Lords Vineyard being sent to worke, if thou looke for thy wages. Seek not for this worldly honour to bee had in estimation, and to swell with pride and pomp: This ought not to bee so with Gods Ministers among the Saints: Let the chiefe end be first in thine intention, lest with *Iudas* thou get the desired bagge, and so lose Gods blessing. There is a proper end of euery vocation, and the Lord shewes vs, why hee hath appoynted Pastours for his people. If we intend any other end sinisterly, it is to abuse hypocrically holy things, by the deceit of the heart, pretending one thing, and intending another, as *Iezabel* did a fast for *Naboths* vineyard. Where such an end

Ephc. 4. 12.
13.
Acts 26.
13.

1. Tim. 6. 9.

Of a law-
full and
consciona-
ble en-
trance in-
to a place.

is, it soone appeareth by idleness, pride and couetousnesse, which drowne men in destruction and perdition (as the Apostle saith) but the man of God will flee things, to take hold of eternall life.

When a man is made a Minister, and desireth employment of his gifts, when God hath furnished him, and the Church approved of him for a Minister, let him labour for a lawfull and conscionable entrance into his Charge. When God hath given him his gifts freely, let not him bee accursed, by purchasing a place by symonie; oh, buy not that which is not to be sold: Buy not a living for corporall life, to lose by periurie life eternall. Again chuse not a place after thy appetite, for the best Benefice; but after thy gifts, as thou mayst most profit the people. A man may bee a fit Minister of Christ, yet not meet for every Congregation,

gation ; few so qualified. An audible voyce is for a great Assembly, a low voyce to a little Auditory is fittest, else some few shall heare, and the rest must stand and gaze. To a more learned Congregation is needfull a better Clarke, and one of lesse note to a ruder sort. A meeke spirit to milde hearts, and an vndaunted spirit to a stubborne generation : *Duris nodis, duris exhibeatur Cuneus* : Like should be with like, that Pastour and flock may fit together for their best good ; for the Congregation reapes small fruit, where the Preachers gifts fit not for the place. Therefore as wee must haue conscience to enter into the Ministry rightly : so must wee bee very respectiue, to settle our selues with a people conueniently, for our greatest comfort, and their best edification.

CHAP. II.

Of a Pastours first dutie, being settled in his charge, which is rightly to discerne of his congregation, and how then to proceed in the instruction of them.

WHen God hath placed a Minister, and made him Pastour over a Congregation to feed them aright, he must in the first place, weigh well in what estate they stand, and of what sort of people they bee. For as they bee, so must hee deale with them. Husbandmen sow their seed after the nature of the ground; the Physician workes vpon the Patient, according to the bodies constitution; the Lawyer giueth aduice to his Client, when hee vnderstands the case; and thus wisely must Ministers proceed, and know how to speake words seasonably.

Now

Now euery Congregation may bee reduced to one of these six sorts.

The first sort are *ignorant and indocible*. These must be prepare to receiue the Word; first, by shewing them their miserable estate, they stand in through ignorance. Then to declare what a blessing it is, to haue the preaching of the Word, and the holy Scriptures layd open vnto them. Thirdly, labour to remoue the impediments, which might hinder their subiection to the Word, as the conceit of the novelty of our religion, the antiquity of Popery, the happinesse of older times, and the euill of our dayes, the examples of forefathers, old customes, superstitious vses, meere good intents, formall seruice, and the imagination of their well-doing in so doing, & such like hinderances. If they hereupon bee touched, and become docible, then may

Of the several sorts of people, and how to deale with them.

hee deliuer the doctrine of the Gospel, at first more generally, and as they shall reforme themselves more particularly. If they abide obstinate, and will not bee reformed, after long tryall, much paines, they deserue to be left.

The second sort are *ignorant, but willing to bee taught*. These must bee first catechized in the grounds of Religion, in the Creed, Lords Prayer, the ten Commandements, and in the doctrine of the Sacraments: with this milk must they be fed, else will they neuer bee fit to receiue strong meat; they cannot vnderstand, nor iudge of interpretations without it. All Arts haue their principles which must bee learned, and so in Diuinitie. Experience shewes how little profit comes by preaching, where catechizing is neglected, though in the former great pains bee taken; but both together profit very much: see p. 8. & 9. 10. and

See a Sermon booke intituled *Two Twins*. Many there are who teach 2. or 3. times in a weeke, and yet see lesse fruit of many yeares labour by not Catechizing withall, than some reape in one yeere, who performe both together.

This manner of Catechizing is to be performed by propounding questions, and the people answering to them: This plaine and simple kinde is the best, and will bring the most profit, tho it seeme childish, and be to many tedious.

Children (as all are without knowledge, yea babes at first) must bee dealt with as children. Many teach the Catechisme, but after a discoursing maner, which (as also experience sheweth) doth little or nothing benefit at all the ruder sort, of which kinde are most in countrey Congregations.

Such as will *κατὰ τὴν ἑρμηνείαν* rightly,

F 5

must

People
must be ca-
techized.

The maner
how to ca-
techize
profitably.

1 Cor. 3. 1

must *κατηχεῖν*, that is, *audire*, as well as *erudire*: *κατηχέω*, is *audire* and *erudio*, & *κατηχιδής*, one Catechized is *κατηχὴς*, *resonans*. In Schooles, Masters shall neuer profit Scholars, if they doe not, as wel as heare thē, giue lectures

Let the people then learne the Catechisme word for word, and answer to euery question. Interrupt not beginners with interpretations, neither goe further with any than hee can well say: after come to the meaning, & inquire an answer still of them, how they vnderstand this or that in one question, and so in another; but goe not beyond their conceits; stay somewhat for an answer, but not too long: if one know not, aske another; if any but flammer at it, help him, and encourage him by commending his willingnesse: if none can answer a question, shew it thy selfe plainly, how they might haue conceiued it: and then aske it
some

How to
make the
people vn-
derstand:
how also
to reuerēce
their Tea-
chers, and
yet loue
them.

some one againe, and praise him that vnderstands it, and answers after thy telling of him.

Note the variety of wits, and as they be, so deale with them: take a word or a peece of an answer from one, when you may expect much from another: teach with cheerfull countenance, familiarly, and lovingly.

The forward commend openly, speake to them also in private heartily, to *Captare benivolentiam*: hardly will any learne of those they hate. Be free of speech to answer at any mans asking, and gladly take occasion to shew a will ready alwayes to teach. Be familiar, but beware of contempt: neuer permit any to laugh at others wants: that will utterly discourage them from coming. Make much of the meanest: the best esteeme of as is meete, to make the rest æmulous; but the wilfull obstinate rebuke as they deserve, lest their

A minister
must be in
teaching
plaine and
patient, in
his cariage
humble &
familiar.

example make the inclinable
carelesse, and the better sort lesse
dutifull.

Thus through Gods good-
nesse thou mayest profit by Ca-
chizing. Draw them to it also
without compulsion: but if thou
beest proud and cannot stoope
to their capacitie, or impatient
to heare an ignorant answer, or
disdainfull to bee familiar; few
will come to thee willingly,
and none but by force; & these
will profit little by thee. Expe-
rience hath beene my Schoole-
master, and taught mee these
things, and I finde great fruit, to
my comfort.

Suspect that wee be wanting
in our dutie, when none profit
by our paines: happily our harts
seeke not vnfaignedly what wee
seeme to professe: wee teach v-
sually of course, but endeaour
not to saue our people of con-
science.

If any desire to know more of
this,

this, let them read my Tractate of Catechizing there, where briefly, & yet fully is set downe what Catechizing is, the authority for it, the antiquity of it, how very necessary it is, of the parties to be Catechized, the manner how, and in what poynts, with the manifold vses thereof, not vnprofitable here to bee thought vpon.

The third sort are people taught, but *unsanctified*; such as know much, but practise little. To these the doctrine of the Law must be vrged, to bring them to the true sight of sinne, and especially the sins of knowledge, and in what a damnable estate such stand in, which know their Masters will, and doe it not. This further is to bee made knowne vnto them, that knowledge without practise doth the more condemne them, makes them more inexcusable, increaseth sinne, and maketh

more certaine their damnation. And to bring them to humiliation, note what particular sinnes are amongst them, and especially such, as very common honesty may blush at, and nature abhorre, as Saint *Paul* did to humble the Corinthians, who were a people of much knowledge, but wanted the power thereof; yet by this course they were humbled, and brought to repentance.

The fourth sort, are a people *having knowledge, and shew forth the fruits of sanctification*. These are to bee encouraged and strengthened, by the promises of the Gospel, by due praises, by shewing the fruits of well-doing here to a mans selfe, to others, & the reward thereof in the life to come. In preaching the Law to these, propound it as a rule of obedience, and not as a condemning letter, and exhort them to constancie.

The

1 Cor. 5. 1

1 Cor. 1. 5

2 Cor. 7. 8.

11.

Reu. 2 9. 11

1 Thes. 1.

3. 5. 6. 10.

& 2. 13.

1 Thes. 4. 1

Acts 11. 23

The fifth sort, are such as bee *declining*, or are *already fallen backe*. To these must be shewed; first, the excellency of the way wherein they stood; then the euill of that in which they stand, whether it bee in error of doctrine, or of viciousnesse of life. Thus *S. Paul* dealt with the *Galatians*, in seeking to regaine them. Then commend what good is yet remaining with hope of recouery, vrging them to repent and returne; but if they perseuere, then let them know the danger, and threaten them with deserued punishments, as *Christ* did the Angell of *Ephesus*, for decay in his loue.

Gal.1

Reu.3.1.2

Reu.2.1.5

The sixth sort, are a *mixt company*, as our Congregations for the most part be. These must be dealt withall euery way, as in the former particulars hath been declared. He that is a *Pastour* must informe the ignorant, vrge men of knowledge to sanctification,

re-

Ezek 34.
4. 16.
2 Tim. 4.
1. 2

reclaime the vicious, encourage the vertuous, conuince the erroneous, strengthen the weake, recall the back-slides, resolute such as doubt, confirme the resolute, and comfort the afflicted. Hee must feed both with milke, and with strong meate, and hee must bee painefull euen in season and out of season, when hee himselfe is loth to labour, and the people lesse willing to heare, when pleasures withdraw, worldly cares pull him away: when much labour before may seeme mispent, and little hope of after-profit; yea, euen in their contempt of him, when they trouble and persecute him, then to afford them his labour with loue, till there bee no remedie. For we must remember, that we haue a flocke to feede; their bloud to answer for; wee must weigh their misery with compassion, consider our reward promised, and know that a Mini-
sters

sters loue to Christ, is shewed onely in this, as hee is a Minister in feeding Christs Lambes, as long as they bee his Lambes. And thus much for a Pastours discerning of his flock, and how to proceed with them. Hee that desireth these more at large, let him reade *Alst. pracog. lib. 2. cap. 128. pag. 669. 673.*

CHAP. III.

Of a Ministers preparing of himselfe privately, before he preach to his Auditory publikely.

AFTER the knowledge of his people in their seuerall states and conditions, he being desirous to performe that Office and dutie which the Lord requires of him; it shall not bee onely meete, but also very necessary to prepare himselfe to so great a worke: For it becometh

Lib.2. The faithfull

Preparation
must be
before
preaching.

meth not the dignitie of the place, nor the reuerence of the assembly of Saints of God; nor the weightinesse of the busines, to runne with suddaine and vndigested thoughts into Gods roome. A rash attempt in so deepe mysteries breeds but contempt. What though a man haue a good wit, a good memory, and an extemporall faculty, and voluble tongue to speake; yet its best to bee wise in Gods matters, not to come rashly, vainely, vnpreparedly: *Non est bonum, nec est tutum ludere cum Deo potente.* Hee is not onely to bee held indiscreet, but euen a man of folly, that will openly speake before a King of kingly affaires with leuity, of matters of greate importance suddenly. Now the Minister in Christs Chayre speakes of Christ, of his Kingdome before God, before his Saints and Angels, he opens the treasures of life, & sets them

Shepherd. Cap. 3.

to sale; hee speakes of the my-
steries of saluation, and sets be-
fore his hearers life & death; he
bindeth, looseth; hee openeth,
and shutteth the Kingdome of
Heauen. Is it then fit that a
Minister should come into the
place rawly and rudely, without
very serious meditation and pre-
paration? Surely sudden con-
ceits of the minde, not digested,
must needs be rawly deliuered,
and often little to the purpose;
yea elsloones as farre from the
matter, as hee was before from
serious meditation. The world
also is full of carpers, all that
come are not conscionable hea-
rers, not all welwillers. By a rash
and heady powring out of some
thing at vnawares, he may giue
an occasion to the euil-disposed,
either of contempt, or of raising
vp of contention. Holy things
are not to be handled in haste;
lest wee mistake, and doe more
hurt at once, than can well bee
amen-

Lib. 2. *The faithfull*

amended after at many times. The leuitie in preching procures a light account of it ; yet this is not spoken against often preaching which is performed with serious studie, with good fore-consideration and iudgement.

Two sorts
reproved.
First, the
too bold &
presump-
tuous.

There is a double fault among Ministers ; some are too soone ripe, and as soone rotten, who can spend the most of the weeke in the world, either following pleasures, or hunting after profits ; and yet can make a Sermon on Sunday (as they say) a brieife collection out of other mens labours onely : but whether fit for the time and Auditory, it is not much material with them. These should know that maintenance is allowed, and time allotted for better meditations ; so as they need not, vnlesse they please, vnder take such a taske without better preparation. They thinke they preach ; but Preaching is not a labour of the lippes, and

an

an idle talke of the tongue from a light imagination of the mind; but is indeede an uttering of Gods truth from a serious meditation of the heart, in sound iudgement, acquired through Gods blessing, by diligent labour and study to profit and instruct Gods people. This preaching is of worth, deserues esteeme, procures credit to Gods ordinance, will worke vpon the hearers, and will peirce deeply, as being spoken with authority; for the words cary weight of reason, and are deliuered conscionably.

Some Ministers there bee on the other hand, very slow to speake and preach seldome: and why I pray you? Oh, say they, it is a weighty businesse, it is a great worke, it must not lightly bee taken in hand, and thus goe they on to extoll the worke as indeed it doth deserue; and then they breake out in contemptible words

The slow
and sloth-
full.

words against vaine and idle preaching, which no good man will allow of. But why doe these thus speake both wayes? Let their hearts bee iudged by the labour of their hands in Gods Haruest. All this they say is, but to couer their own lazinesse, to get themselues liberty to their lusts, to preach onely when they please. And when they preach, what is their learned preparation?

Surely their so seldome Sermons are sometimes to their own Auditory very silly stufte; and when they seeme better, the praise thereof stands in a little flourish of humanity, of some reading of Fathers out of *Flores Doctorum*, *Polyanthea*, or other common place bookes, & these clapt vpon their Text, or fall in by discourse, with small dependencie from that they speake of; and in the meane space, they shew themselues very strangers to

to the holy Scriptures, and preach with as little due praise before God, and sollid Divines, as those whom they so scornfully speake of, and lesse too; for they include many diligent teachers, very studious and lawdable in their preaching, because they preach often, whom these loyterers cannot possibly speake well of.

But that both may amend, the hasty Preacher with his vndigested thoughts, and the lazie Preacher with Sermons at his leysure, and both fulfill the work of their Ministry, they must set themselves more closely to their labour, that they may bee able to preach well, and as often as is needfull too.

Now to doe this, they must liue more retyred from the world, both at home and abroad, and waite on their Ministry, giuing attendance to reading, exhortation and doctrine, not bee intangled,

How both
may a-
mend.

Rom. 12. 7.

2. Tim. 4.

13.

1. Pet. 5. 2.

tangled with by-businesſes; not follow after their pleasures, nor hunt after profit, nor ſeeke dependance vpon mens perſons, nor too much loue their eaſe; but knowing themſelues by their Calling, to bee ſet apart to the Goſpell of God, they then ſtrive to teach the flock of Chriſt depending on them, not of conſtraint, but willingly, not for filthy lucre, but of a ready mind, as Saint *Peter* teaches. If they would make their time precious this way, & conſider how much they ſpend vnnecessarily in eaſe, in pleasures, in worldlineſſe, and cut this off, and giue themſelues to attentive reading, to ſerious meditation, to painefull writing, to dayly and feruent prayer for a bleſſing, the one ſort might be able to preach weekly, and the other more materially, and both ſo to the good of many, & their owne eternall comfort in the end. Thus much in generall.

Now

Now for a more particular preparation to speake aptly, profitably, vnderstandingly, conscionably, and with hope of a blessing to his own Auditory, at the vsuall appointed times, at home, or at any other time, vpon several occasions, at home or abroad, hee must obserue and doe as followeth.

1. In the first place hee must haue a consideration of his text whence to take it, whereof it treateth, or the matter to bee handled therein, and how it may fit the time, occasion, place, and present assembly. For the first of these, the Text must bee taken out of *the Canon of the Scriptures*, the Text must bee Canonically. The Minister is Gods mouth, Gods Messenger, whose word onely is his warrant, without which hee may not speake; if hee doe, it is beyond his commission. The Prophets came euer with the word of the Lord.

Christ

Of a particular preparation.

Of fit choyce of a Text. It must be Canonically Scriptured.

2. Cor. 5.
1. Cor. 4. 6.
Ier. 23. 28.

2 Pet. 1. 21
Ioh. 7. 16.
and 8. 26.
and 12. 50.

Acts 16. 22

The mat-
ter must be
profitable
for the
Auditorie.

Christ spake the words of his Father; his Text was Canonick Scripture. *Luk. 4. 16. 17.* and hee taught and expounded out of *Moses* and the Psalmes, *Luk. 24.* The Apostles Commission was to teach onely what Christ commanded, and the holy Spirit suggested to them, agreeing with the Law and the Prophets, from which Saint *Paul* swarued not, teaching no other thing than was written in *Moses*, in the Prophets and in the Psalmes; whose steps wee must heerein follow, and let Antichrist goe with his lying Legends. In former times some haue preached without a particular Text: but it is not now the custome of the Church.

For the second, *the Text must bee* also such a Text as may afford *profitable* matter, tending to the generall good of all or most that shall be assembled. A text to beget and increase our faith,
to

to ground hope, to prouoke to charity, and duties of loue, these things must hee teach, as the Apostle exhorteth with all authority. Obscure Scriptures, about which must necessarily arise questions of controuersies, are to bee left for Schooles, and seldome handled among the people in common Auditories, vnnecessary disputes are to bee auoyded. In a Country Congregation vsually are to bee taught the Principles of Religion, the common tenents of our Church, the common duties of all Christians to God, to our neighbors & towards our selues, & lastly the particular duties of particular callings, to bring people to obedience and to a holy conuersation. New deuises, strange tenents, vnusuall propositions, new coyned formes of speaking shew vaine glory in the teachers in country Assemblies, and the fruite in the hearers is conten-

Tit. 2, 15.

contention, needlesse ianglings, but not faith which worketh by loue; for the more mens wits are exercised in quiddities and disputations, there is commonly the lesse care of true piety, and power of true godlinesse shewed forth in a holy conuerſation.

Fit for the
hearers.

For the third, *the Text must be fit for the hearers*, agreeing to the persons, the time and place. If Saint *Paul* preach before an heathen intemperate, and vniust, his words shal be of temperance, righteousness and iudgement, that so *Felix* may heare & tremble. Christ Iesus will preach against false interpretations of Scripture, against humane traditions, which iustle out Gods commandements; and against hypocrisie before, and vnto the Scribes and Pharisees though they will bee offended. Saint *Peter* & the Apostles will preach Christ to the Iewes, and tell them of their murdering of the Lord
of

of life. If *John Baptist* bee suffered to preach before *Herod*, hee will tell him, that it is not lawfull to haue *Herodias* his brother *Phillips* wife. This preaching is to the purpose. This sheweth wisdom and faithfulness when a Minister will performe his duty to doe good and without feare. This apt choyce of a Text will preuent cauls, when things are reprobued out of the Text. On the contrary, an impertinent Text shewes that the Preacher wants iudgement, either to choose his Text or to discern his Auditory, or both; or else that hee hath but some bo-some Sermon that alike must serue his turne vpon all occasions in euery place: or it is of fearefulness, that hee dare not take a text to touch them, especially men of place, whom hee would rather please by his preaching to pleasure himselfe by their fauours, than by preaching

Gal. 1. 10.

against any thing that might re-
proue them, and so offend them
and hurt himselfe. This is the
fault of some in these our dayes,
very men-pleasers, not the ser-
uants of Christ. This is it that
makes them to choose a Scrip-
ture little concerning the Audi-
torie, and to weigh euery word
they intend to viter in the bal-
lance of mans corrupt imagina-
tion, marking how tuneable to
the eare, how farre from offen-
ding, how guilded with shew of
learning, how expressing wit and
conceits, and all for an applau-
dite for their owne praise, not
caring at all how little they shall
profit their hearers, or how well
before God they discharge their
dutie. They can praise aloud,
finde fault they will not. Sinne
they name with a quippe rather
mouing laughter than lamenta-
tion; if they must speake of it,
it is but glancingly, faire, and
far off for feare of hitting. Stand
vpon

upon it they may not, they dare not. Much wil they be in contro-
uersies by which they meddle
not with men of ill life, which
willingly heare of any thing but
of their sinnes, and of their loose
behaviour, for that they hate to
bee reformed. These bee the
Preachers full of discretion, but
of how much Religion, of how
much conscience, of how great
desire to bring men to a blessed
reformation, I leaue to God,
and all good men of God to
iudge.

Now to fit thus a Text as be-
fore is noted, a Minister must
put on a resolution to doe the
best good hee can, to exhort to
vertue, to rebuke vice, and to
seeke the wicked mans amende-
ment. Hee must consider of
the persons priuate or publike,
Ecclesiasticall, or of the body
politicke, religious or superstiti-
ous, holy or prophane, honestly
disposed in ciuill conuersation,

How hee
may take
a text to fit
an Audi-
torie.

or wicked and vniust, peaceable, or contentious, louers or persecuters of the truth, zealous or lukewarme, constant or backsliders, sound or erroneous, ignorant or endued with knowledge, and so forth, and so without respect of persons to choose his Text. The place also must hee take notice of, whether more publike or priuate, of greater or of lesse resort, in Towne or City. The occasion may not be omitted, nor end, nor time, whether in time of ioy or sorrow, the comming bee to reioyce or lament, and thereafter to frame his speech. And therefore it is requisite that hee bee a man of experience in the word, and one that hath in reading holy Scriptures, gathered together texts of Scripture for variety of matters, vpon seuerall occasions, and haue them ready noted in some little paper-booke, and at conuenient leysure studied vpon, to
bee

bee more ready vpon occasion to handle such a Text. If a man would speake not vnaptly at any time, in any place, to all sorts, hee must take generall Scriptures which may concerne all, and not amisse to bee spoken of vnto any, such as these. *Eccles.* 12. 13. 14. *Iam.* 1. 27. *2. Cor.* 5. 10. *Iude vers.* 14. *Ioh.* 3. 16. or 36. *Act.* 18 26. and such like.

2. After choyce of such a Text so profitable, so materiall, so fit for the purpose, hee must labour vpon it to vnderstand it well, which principally standeth in these things.

First, to obserue the words, and to haue the true and naturall sense of them, whether they be proper or figuratiue.

Secondly, to finde out the drift or scope of them, and that from the occasion of them, and due coherence with that which goeth before, and followes after. Of all things, the scope of

In what things the well vnderstanding of a Text consists.

euery scripture is very heedily to bee attended vnto: for error heerein ouerthrowes the whole building.

Thirdly, to consider the matter couched in the words, which matter may bee reduced to those heads that *Alstedius* handles, and intitles his bookes with, to wit, *ad Theologiam naturalem, didacticam, Catechetica, polemicam, ad Theologiam casuum, prophetica, & Acroamaticam.*

Fourthly, to know the vse of the Text, and how to apply it to the profit of the people for doctrine of faith and good manners.

3. The words thus vnderstood with the scope, matter and vse, let him beake him to his penne, and methodically set downe that which he intendeth to deliuer vnto his Auditory. First, let him set downe what hee can of himselfe, then after consult with the labours of the learned.

How to
helpe him-
selfe in o-
pening of
his Ser-
mon.

ned. By this hee shall see how hee can *nare sine cortice*, and so discern his owne iudgement, how either hee agreeth with others, or how hee is mistaken. If hee feare himselfe, let him take some one learned expositor or other for his guide; but yet so, as hee doe not *iurare in verba magistri*, if afterwards hee shall see good reason to dissent from him. It is good to bee humble in our owne eyes, not to seeme wise to our selues, and to esteeme highly of the excellent gifts of God in others; yet so, as wee euer preserve the freedome of our spirit to trye that which is proposed, & to hold that which is good. If hee see himselfe able by his gifts, through Gods blessing to handle a Text of himselfe without any one guide; yet when he hath drawn his draught hee may not without iust suspicion of pride and presumption, neglect to read others as many

as he hath by him, of that place; for it is a true saying, *Plus vident oculi quam oculus*. If he and they agree, they shall confirme more his iudgement: if they disagree, it will occasion him to consider more seriously of the matter, lest hee mistake, and cause him to examine both theirs and his own opinion. If they seeme to him to bee of no great esteeme; yet by reading may they occasion him to apprehend more than of himselfe he could haue deuised, or that they themselues intended. This was the Counsell of a graue, learned, and reuerend Diuine, of great note in Gods Church, to a young Student in Diuinity, which hee that followes shall finde the fruite of it *Expertus loquer.*

Two sorts to bee found fault with. The first, which want freedom of spirit; of these three sorts.

There is a double fault to bee auoyded in Ministers. The one is in those which haue no freedom of spirit, but are fast tyed vnto the meere iudgement and
very

very opinions of men vpon the high esteeme of their persons for learning, good gifts of nature, and graces of God in them. Some are thus led, for want of ability in themselves to discern who are to bee pittied. But some relye vpon men of very slouth, not being desirous to informe themselves better, hauing no great loue vnto the truth, but are contented to beleue the sayings of others without any further inquiry, because they will not take paines to settle their owne iudgement in the truth: these be vnstable spirits, shadowes of others, in themselves nothing. A third sort there are which wilfully maintaine some mens sayings almost as the Oracles of God; such be those that be so wholly addicted to the Fathers, as if one of them auouch it, it must stand, as if they had not beene men, as if they had neuer erred. Such be those in like sort which

stand for *Luther*, and defend him in all things, and in seeking to defend him doe wrong him and the truth too. And such be they which bee addicted to *Caluin*, who was a learned man, *quem Interpretem sacrarum Scripturarum, solidiorem, grauioremque, sol ipse nunquam vidit hisce postremis temporibus.* But what then? hee and *Luther*, and Fathers were men, and *humanum est errare*, especially in Gods matters without the speciall ayd and direction of Gods blessed spirit; and therefore they are onely to bee followed as they follow the word, and giue vs that for their warrant. The other fault is in those which bee of an Anabaptistlicall spirit, making their owne spirit their guide, their own imagination a sound Commentary vpon any place of the Bible, they reiect antiquity, and become Authors of nouelty, sects and scismes. The meane is best, so to bee

The secōd
are of the
Anabapti-
sticall spi-
rit.

bee free in a mans selfe, as that yet hee yeeld euer as one bound to better reason. So let him bee himselfe; as that yet all godly learned men bee in high estimation with him; so thinke himselfe able to teach, as yet he may learne of others every day. And as hee would haue others heare him, so let him be willing to heare, and be aduised by them and so reade them with that esteeme, as hee may afore-hand thinke to profit by them; for so shall hee not neglect them, and in reading benefit himselfe very much.

4. Thus having finished his labour, through Gods blessing by his industry and paines, and the good helps of the learned, the next thing is to labour it vpon his owne heart and conscience, that hee may feelee the power and authority thereof within and vpon himselfe; for this will make him speak as the man of

A Minister must labour the Text vpon his owne heart before hee preach it to others.

of God ought to speake, it will make him euer carefull to practise what hee teacheth, and not bee vnfruitfull in the workes of the Lord.

He must
pray ar-
dently for
a blessing.

5. Because he knoweth that *Paul* may plant and *Apollos* water, yet all in vaine except God giue the increase: let him humble himselfe before the Lord his God, whose message he is to carry vnto his people, and heartily begge pardon for his own sinnes and their sins, and earnestly craue for a blessing vpon that which he is about to deliuer, that it may not be a word in vaine, not the fauour of death but the fauour of life vnto them for his comfort, their saluation and Gods glory. In these things stands this preparation, the two last being the true difference betweene those that preach of conscience and to a right end, and those that preach otherwise.

The third Booke.

Herein briefly of the Ministers consideration of the publique Assembly, of prayer, of a preface before his entrance vpon his Text, of reading of it, and generally of some things which bee needfull helps to handle well a Text.

CHAP. I.

Of due respect to Gods house, and the Assembly of Gods people.



When a Minister goeth to the Congregation, hee is to forethink with himselfe, that hee is going to the house of God, among the Saints gathered together in his name: for where two or three are so gathered, there is he

The house of God must bee gone vnto with all reuerence.

Act. 10. 33.

he with them, that they be Christians, members of Iesus Christ meet together in the presence of the All-seeing God to heare his Word, and to call vpon his Name, that hee is appoynted of God, to speake for them to God, and also from God to them againe, as the Lords Ambassador. And therefore that hee in going to the Church, goe with all reuerence, in such an inward feeling of the weightinnesse of the businesse, as it may frame him outwardly in countenance, in behauiour, in his attire, and in all outward appearance, as it may expresse to others that he hath and doth looke vnto his feet, before hee enters into the house of the Lord, and thereby teach others so to doe, that so they may bee more ready to heare, than to offer the sacrifice of fooles. We would not then bee ensignes of pride in euery new fashion, from the fore-heads tuffe to the very

shooe-

shoe-tyes, we would not be examples of intemperancy, a foule offence in the Ministry, nor any waies be in our persons a scandal to the people of God, in their very looking vpon vs. Our persons should moue them to vertue, and all manner of sober behauour, and not cause them in vs to behold vice, and to get from vs approbation to vicious courses. My brethren, let this be far from vs; let vs strue for the forme of godlinesse, and withall, shew forth the power thereof, that our holy Calling, and the blessed Ministry, may receiue honour by vs, euen so, Amen.

CHAP. II.

Of Prayer before the Sermon.

THE Minister and man of God well prepared, the godly order of Diuine Service so called,

Neh. 8. 7.

Luk. 4. 29.

*Aug. lib. 4.
cap. 1. De
Doct. Chri-
stiana.*

Ephe. 6. 19.
Ioh. 16.

Matt. 10

2 Cor. 5. 6.

Luk. 24.

Acts 1.

called, as it is by the Church ap-
pointed, without giuing of of-
fence obserued, and as the cu-
stome is, after a Psalm sung;
then may he ascend vp into the
Pulpit, fitly placed for the bene-
fit of all, or most, that hee may
behold all, and they may haue
their eyes fastened vpon him.

Begin with Prayer before the
reading of the Text, after the cus-
tome of ancient Fathers, as S.
Augustine testifieth, and as religi-
ous reuerence bindeth vs.

Prayer must be the Proeme;
it is the Lord that both giues
wisdom to vnderstand, and
words of vtterance; it is the
Spirit that strengtheneth the Mi-
nisters hearts in speaking, that
guides them in the truth, cal-
ls things to their remembrance,
and makes them able Ministers
of the Gospell. The Disciples
might not goe out before they
had receiued the Spirit; neither
may we goe vp and speake with-
out

out it. It is not by the instrument that men are conuerted; neither in the words lyeth the power to saue; but it is the Lords blessing thereupon, who thereby addeth to the Church, such as are ordained to bee saued. *Paul* plants, *Apollo* waters, but God giues the increase; else is all in vaine, though wonders were shewed from Heauen with the preaching of the Word.

For the Minister to pray as he ought, faith is required to goe to the Throne of grace boldly; the feeling of wants, and neede of Gods blessing, to pray ardently, with a loue and commiseration of his hearers, to cry to God compassionately; and with a consideration of Gods glorious Maiesty there present, to speake to him reuerently. It must bee with vnderstanding and affection, the matter well digested into order, and vttered in few words briefly.

It

Acts 2. 47.
and 13. 48.
2 Cor. 3. 6.
Deut. 29. 4
Es2. 63. 17.

It is not conuenient to bee long in prayer vsually, except vpon extraordinary occasion sometime. Remember that one may more easily continue praying with deuotion, than others, hearing in silence, can religiously giue an assent with good attention.

Long and tedious prayers not to be vsed commonly.

Halfe houre prayers are too tedious, vsuall with some men, which is their indiscretion; wearisome to all, liked of none, but such as vse them, who seeme to strue to win God by words, or to waste time. It may be thought that such weigh not other mens weaknesse, or that prayer is not held feruent, that is not stretched out to such a length; when experience shewes to euery mans feeling, that feruency of spirit in prayer is not so during, but euen in a short space is interrupted with wauering thoughts, and by-fantasies. The edge of godly feruencie of affection is soone blunted.

blunted. Let every one in praying, consider what hee is in hearing, and so measure his time; as also by the liking, or dislike of the Christianly disposed, whose mindes must in these things bee our measure.

The voyce must bee audible, continued with one sound, the words vttered deliberately, not huddled vp in a hasty maner too irreuerently.

The gesture is bended knees, with the eyes and hands lifted vptowards Heauen.

It is not amisse (except vpon some, not common occasion) to obserue in the beginning one set forme of prayer, as many godly men doe. In our prayer, wee are the peoples mouth vnto God, and therefore such as in the Pulpit pray for themselves in the singular number, as thus; I pray thee, open my mouth, &c. doe therein breake off the course of their publique Function, and
make

make it a priuate action, vntune-
able, without concord to the
rest, as a iarring string.

CHAP. III.

Of the preface after the prayer.

PRayer finished, he may either
stand vp, or sit downe, as the
order of the Church is, it is in-
different. The Doctours in Je-
rusalem, it seemes sate; our Sa-
uiour Christ sate: but the Apo-
stles stood vp. It is not necessary
euer to vse a preface, but men
may if they please, and it is som-
time conuenient: vpon extraor-
dinary in more solemne Assem-
blies, when one speakes to a
strange Auditory, or to a Con-
gregation not his owne, or in
taking charge of a flocke, hee
may begin as hee holds it meet,
to stir vp the Auditorie to atten-
tion. As,

Mat. 23. 2.
and 9. 1.
Act. 13. 16.

From

From the generall end of comming to heare, from the matter out of his Text profitable and necessary, from the consideration of Gods presence, from their professing of Religion, from the occasion of their comming at that present together, the hope giuen from their former endeavour, and the gifts of God in them: from some examples of good hearers, from the commendation of hearing, and commandement thereof in Scripture; from some sentence of Scripture containing the drift of the Sermon to bee deliuered; and from what he thinkes meet, and as hee is able. Our Sauour vsed a preface before his Sermon; so did the Prophets before him, and the Apostles after him sometimes. Herein we may also vse reuerend titles, and louing appellations, as saying, Men and brethren, fathers, you that feare God; yea, *Luke* can write, Most noble

Whence
to take a
preface.

Luk. 4. 10.

21.

Esa. 1. 2.

Acts 2. 14.

and 10. 34.

and 13. 16.

noble *Theophilus*; and *S. Paul* can say, Most noble *Festus*: If herein wee giue but due, as wee know, and are Christianly perswaded, wee offend not; but yet let vs not bee heerein too much in many, nor often, nor too farre; keepe a wise moderation of the tongue, in what wee may easily slip, and in heart beware of flattery; it were better come a little short on the right hand herein, than goe too farre on the left. Flattery is pernicious euery where, but chiefly a thing pestilent in the Pulpit, where the very appearance must be forborne, which we will easily doe before the basest; but many can hardly doe before Princes, Nobles, and their bountifull Patrons, especially such as preach for praise, or to get a Benefice; of which sort too many.

Iob. 32. 21.
22.

CHAP.

CHAP. IV.

Of reading the Text.

After the preface, declare with an audible voyce what portion of Scripture is the Text you will enreat of, whether a booke, or chapter, or some one or moe verses in a chapter, and read the same once on the book, and if it be but a short Text, pronounce it againe without the booke distinctly both times; if it bee long, read but once, and utter onely some part of the beginning againe, with a *So forth.* Read it in the translation to vulgar people, and in that which is most commonly receiued, and best approued, and euen as it is there set downe, without addition, detraction, or change of any thing therein. It is not fit that euery one bee a publique Controller of a publique receiued translation;

Neh. 8. 8.

translation; as it may argue some presumption and pride in the Corrector; so it may breed contention; and leaue a great scruple, and cast doubts into the hearers mindes, what reckoning to make of a translation; and it giues great aduantage to the Papists, who hereby labour to forestall many, that they smally account of our translations, which we see can neuer be so well done, and generally approued of, but some particular persons will bee censuring the same, and that not onely in priuate (a thing happily tolerable, if the censure bee true and wisely proceeded in) but also they must needs shew their skill in Pulpits. It may seeme, that such hold it an excellent thing, *digito monstrari*; and that they weene and are of opinion, that as *Persius* notes the vaine ones, *Scire tuum nihil est, nisi te scire, hoc sciat alter*. It is very necessary, that the translation bee most found;

sound; but it is nothing expedient, that ever publique proclamation bee made of some small defects, that by much prying happily may bee noted therein, of every ordinary person, but onely such faults as needes nothing, and that of learned men too.

As the Text must bee read in the mother tongue, so (here to speake a little briefly of it by the way) must the whole Sermon before a common Assembly, according to the Prophets practice, the vse of our Sauour, the reasons of *S. Paul*, the custome of the Apostles, and as the Primitive Fathers, the Greeke and Latine Doctours of the Church were wont to doe, as their Sermons extant declare, without intermixing of long sentences in strange languages not vnderstood, differing from their native speech, except the necessitie of the matter enforce it, in the alle-

Of preaching in the Mothers tongue in Country Assemblies.

1. Cor. 14.

2. 4 6. 9. 11.

16. 19.

gation of an authenticall testimony in the originall language. A strange tongue hinders the conceit of most hearers (except it be vsed rarely, aptly & briefly) being ignorant of the same, to apt that before spoken, to that which followes after; and (except it be vsed with discretion) it is a hiding from them what wee professe, to make knowne, rather than to teach them, and vnprofitable mispending of the time; It may be one, two, or three, or some few vnderstand hardly the languages, but all other doe not; must we therefore, pleasing our selues, seeke to delight these few, to winne a little vaine praise of learning, by affecting a strange language for meere ostentation. Whilest all the rest stand at a gaze, admiring what is sayd without edification? wee that stand vp in Christs roome, must not seeke our own commendations; there we must paint out the truth
liuely

liuely and plainely, approuing our selues faithfull dispensers of Gods secrets, to the conscience of euery Beleeuer, in euery thing to the vtmost of our power. Neuertheles, necessity constraining, as sometime to declare the Emphasis of a word, often more significant in the originall, than in the translation, to note some speciall phrase, to conuince some proudly conceited of his knowledge, or in a learned Auditory, I doubt not of a liberty therein.

CHAP. V.

Of some generall things needfull for a Minister to handle well a Text.

HAuing thus led on a Minister, and being come to the handling of his Text, in which lyeth the cunning, especially to doe it well: it is needfull for him,

that hee may attaine to this, to haue, 1. A good method in teaching. 2. Good bookes for that method. And 3, much practice to get an habit of preaching. The first guideth and keepeth him within conuenient bounds. The second are necessary helpes to further his endeauour. And the third will by little and little make all things easie, and will in due season bring the worke to a perfection. The first three, Nature, Learning, and Grace, accompanied with these three, Method, Bookes, and Practise, will make a Minister *ἱδύκηνος*, apt to teach in iudgement, in good order, soundly, profitably, and with some ease. Nature with her three daughters, Wit, Memory, and Vtterance, giue all attendance in him at Learnings doore. Learning, with her arts, wait as hand-mayds vpon Grace. Grace is the Lady and Mistresse, which onely can and will rightly command

command them all, seasonably
imploy them, and will keepe
them euermore doing. Method
keepe all within due precincts,
sets their bounds, ranketh euery
thing orderly in the proper
place, which Nature, Learning
and Grace haue conceiued to
write, or speak. Books are liuely
images of other mens gifts of
nature: yea, demonstrations of
their learning, and witnesses of
their spirituall illumination, and
of the grace of their hearts. If a
Minister haue them by him, they
attend his leasure, to heare their
Authors speake, and to giue him
their best aduice in any thing,
whereof they entreat both wil-
lingly and freely. Lastly, daily
and conscionable practice (with
such preparation as is in the o-
ther bookes here aforenamed)
will procure an habit, so as hee
may preach more & more with
lesse wearisomnesse, and yet with
good commendations to him-

In how
many
things
chiefly
stands the
practise of
a Minister.

selfe, and with profit to the hearers. Of the first of these, I mean of Method, is spoken largely and fully in the next booke; for practice, there is an example in the end, called *The Shepherds practice*, which is onely of handling a Text; but his practice stands not onely in preaching, but also in meditation, in prayer, in admonishing priuately, as well as in publique, in visiting the sicke, in hearing confession, and in pronouncing the sentence of absolution; all which doe require rules how to do them well, which I wish euery good Minister thoroughly acquainted with, and to read such as haue written particularly of these things, euery of which requireth a distinct Treatise, as well as this practice of preaching. Now concerning bookes, it is necessary that a Minister be furnished with them, as good helps to further his study. My purpose is, if life, leasure, and
hability

hability will serue, hereafter to frame a study for this *Faithfull Shepherd*, after the method of teaching herein set downe, and so, as the method may direct him to bookes, and the bookes keep him to his method, w^{ch} also may help to direct a Minister in buying of fit and necessary bookes, in so great variety. Here for the present I will content my selfe, to set downe onely what was in the former edition, because the framing of this study will make a booke of it selfe, of reasonable bignesse.

The sorts of bookes which a Minister is to provide, are these: First, for Humanity, Christian Ethickes, Oeconomickes, Politickes, Naturall Philosophy, such as haue written of trees.

First, for humanity, Christian Ethicks, Politicks, Oeconomicks, naturall Philosophy, such as haue written of Trees, Herbes, Beasts, of Husbandry,

Of humanity.

Geography, Histories of Iewish customes, of their Waights and Measures, and what other matter the learned haue written offor the Scriptures especially.

Of Diuinity.

The Bible.

Dictionaries, Concordance, & the singular vse thereof, to finde proofes for a doctrine to inlarge the vse of the same by reasons & examples, & to handle a common place.

Next these, bookes of Diuinity and others necessary with such as are immediate intended helpes therein. First, the Bible, the booke of God in English, Latine, Greeke, and Hebrew: our best English Translation, *Tremellius*, Septuagints translation: *Montanus* interlineall, or *Uatablus*: *Beza* his Testament. Secondly, Dictionaries, besides the Latine and Greeke common for all sorts, the Hebrew *Pagninus* and *Auenarius*. Thirdly, Concordances, Latine, Greeke, and Hebrew, of which there is singular vse: a Concordance, first, helps memory much, to finde out any place of Scripture: also secondly, in comparing Scriptures to finde places, the same with the Text repeated, or like

like places in words that afford helpe to proue doctrines, by seeking the principall word in the doctrine: which it will helpe also to inlarge, by considering the severall places which speake of the same matter, or haue the same words, out of which may bee obserued differences, causes, effects, exhortations, promises, threats, yea and examples also, to handle thereby a common place. *As for example.*

If a man would speake of Feare, let him finde *Feare* in the Concordance, and there he shall see some place will tell him what feare is, as *Pr. 1. 7.* some the kinds, of God, of man, true and false feare, what to feare & what not, as *Mat. 10.* Exhortations to true feare, *Deu. 4.* how to attain it, *Pr. 2. 1. 2. 3. 4. 5.* *Deu. 17. 19.* signes of feare, *Psal. 119. 14.* The benefits reaped thereby, *Psal. 25. 34.* And diuers other things at large will be offered to thy consideration,

An instance.

tion, to follow any poynt of Diuinity therout, if once you had gotten an vse herein: the benefit of this is more then heere I can conveniently expresse. Surely, hee that vnderstands his Text well, and knowes how to draw a Doctrine, needs no printed or written Sermons, to helpe for to inlarge it: the right knowledge how to vse a Concordance is euery way a sufficient helpe for proofes, reasons, & illustrations of the same. It may seeme, and will proue irksome to him that at the first makes triall thereof: but time and experience will make it easie and pleasant.

Analyti-
call expo-
sition and
benefit
thereof.

Helinus

Analyses
vpon the
Prophets.

See *Iohan.*
12 Papum.

4. Analyticall expositions for the diuiding of books and chapters, and vnfolding of the Scriptures, as *Pflaccherius* hath done on the History of the Bible: *Piscator* on the new Testament: and some of all such bookes, helpe to shew you the coherence, the antecedents, and the consequents.

quents; the scope of the Author, the whole method and arguments for confirmation or confutation of the proposition handled.

It were very good for a young beginner to read every day one chapter or two, with some learned mans resolution of the same: hee shall profit much thereby in knowledge of the Scriptures. An excellent way for to traine vp one in for the Miniltery, if such a beginner bee caused to repeate dayly another mans analytically labour onely: trye this, and believe as thou shalt finde by experience.

5. Of Annotations, as *Bezæus*: of Phrases, *Westhemerus*, and *Illyricus* in his *Clavis Scripturæ*, hath gathered many, and of diuers acceptations of words, as also *Marlorats Enchiridion* sets downe: which booke is of very good vse to shew how many wayes many words are taken: to helpe

Annotations.

The commodity of *Marlorats Enchiridion*.

helpe to finde out like places to compare with the Text, and to handle a common place: the benefite of these bookes and such of the like kinde, is to further vse in the interpretation of any obscure portion of Scripture.

Reconcili-
ation of
places.

6. Of reconciling places seeming to differ, and to bee one from another, as *Christopher Odenhimius* and *Andreas Althamerus* hath done, or any other, if any haue more or done better of this matter.

Cate-
chismes.
See some
Writers
that haue
reduced
Vrsinus Ca-
techisme
to the
forme of
Sermons.

7. Catechismes containing the Doctrine of the Church and principles of Religion, *Caluins Institutions* & *Vrsinus* Catechisme; both which studied thoroughly, will sufficiently informe a mans iudgement in the chiefe poynts of Religion, which a Diuine must bee well practised in, for the triall of his doctrine and other mens iudgements by the Analogie of faith, as before declared. It is good for a beginner to haue
with-

without booke the definitions and distributions of the principall heads of Theologie, as *Polanus* Partitions setteth downe, so that hee may readily know to what head to refer his doctrines, or other mens propositions, to examine and iudge rightly of them.

8. Common-place bookes, *Musculus*, *Peter Martyr*, *Zege-dinus* Tables, which booke is a summe of most principall learned mens labours before his time. At the first a Diuine is to exercise himselfe in handling and making Common places, for so doing hee shall furnish himselfe with much matter, and learne to discourse, follow, & stand vpon a poynt in a Sermon. Vnder common places, I containe particular Tractats of seuerall things being some large common place of some speciall poynt; of God, of Christ, his incarnation, passion, resurrection, &c. and of a-
ny

Common-
place
Bookes
and speci-
all Tra-
ctates, be-
ing parti-
cular com-
mon places
of seuerall
things at
large.
Chemnii
loci Com-
munes.

Commen-
taries, and
what vse
to make of
them.

ny other thing distinctly set
downe.

9. Commentaries of Ortho-
doxe Writers, all which: First,
will helpe thee in vnderstanding
the Text: Secondly, they will
more confirme thy iudgement,
seeing others to agree in that
which thou hast conceiued thy
selfe: Thirdly, they by occasi-
on of words, may put into thy
minde what of thy selfe thou
canst not dreame of, nor they
themselues intended: Fourthly,
by these thou mayst as it were
talke with and aske the iudge-
ment of the greatest Diuines in
the world, of any Scripture they
write of: they yet liuing and
speaking to vs by their labours:
as *Caluin*, *Peter Martyr*, *Muscu-
lus* and others.

Ecclesiasti-
call Histo-
ries, and
Epistles of
the anciēt
Fathers.

10. Ecclesiasticall Historio-
graphers, *Eusebius* tripartite Hi-
story, *Ruffinus*, *Socrates*, *Theodo-
retus*, *Sozomenus*, *Euagrius*, *Nice-
phorus*, *Iosephus*, *Philo Zonarus*:

to

to which adde the Epistles of *Ierome* and other Fathers, and of late writers. These historicall bookes are of this vse. First, for the knowledge of the Churches estate. Secondly, to reforme manners. And thirdly, to abolish superstitions.

11. The Acts and Canons of ancient Councels, the Centuries *Functius*, *Sleidans* Commentaries, and the booke of Martyrs: to see: First, the iudgement of Churches in matters of Religion. Secondly, the condemning of heresies. And thirdly, maintenance of the truth. Heerevn- to adde the Harmony of confessions of late reformed Churches.

12. Controuerſies wherein- to wee may safely proceed, being well grounded by these things aforesaid. Heerein it is good, to begin with these of latter times, *Caluin*, *Peter Martyr*, *Cranmer*, *Iuel*, *Fulke*, *Sadel*, *Beza*, *Wñita-*

The poorer sort may read *Io. Pappi Epitome Ecclesiasticæ Histor.*

Acts and Canons of Councels. The meaner sort may provide *Iouenius Collect.*

Controuerſies, & when to study the, & whose in the first place.

They that
are vnable
to prouide
those that
answer

Bellarmino,
may vse
Synops. Pa-
pismi.

Caueats in
reading of
the Fa-
thers.

Read *Da-*
neus vpon
Aug. Enchi-
ridion.

Whitakers, Mornay and Reynolds:
then to other of former times,
and also to the Fathers. But here
take these caueats touching the
Fathers. First, see that the name
bee not counterfeite, and the
worke falsified (as of late the Fa-
thers haue been by the Papists)
Secondly; approue of their opi-
nions and of all other mens on-
ly, as farre as they agree with
Scriptures in matters of saluati-
on. Thirdly, when they differ,
consider them as men, reuerence
them and receiue them in the
truth: but bee tied to none in
their errors. If it bee possible,
reconcile the iarre to make them
agree. If thou canst not by the
rules deliuered, then trye which
is sound and that hold. If an
equall probability bee of two,
and reasons seeme to thee alike
for both, make a profitable vse
of either: but publikely broach
neither vnto a common Audito-
ry; if it bee a matter of impor-
tance,

rance, referre it to Schooles and preuent what may breed contention. If wee will thus be wary, wee shall not runne into error for company, we shall vphold a consent; and preferue a godly peace in the Church.

When wee are thus fitly prepared and armed with the sound knowledge of the truth, against sophistry & subtile distinctions; then may we boldly enter vpon a dangerous sort for young nouices, whom neuerthelesse in these daies for shew of their learning, Youths, wanton by their wits, foole hardily rush vpon, and that in their very *a, b, c*, of Diuinity, to their ruine & Churches disturbance: And these are first Schoolmen, *Peter Lombard, Thomas Aquinas, Scotus, Bonanventura & Durandus*. Secondly, Catechismes, *Canisius, &c*. Thirdly, Commentaries, *Caictanus, Ferus, Tolet, Arias Montanus, Stella, Pintus, Iansenius, Riberns,*

Schoolemen, Papists, Catechismes, Commentaries, Histories, &c.

Sixtus Se-
nenfis.

berus, and other with *Postils*. Fourthly, *Histories*, *Cesar Baronius*, *Onuphrius*, *August. Stuchus*, *Platina*, *Anastatius*, & *Iacobus de Voragine*. Fifthly, *Gratian decrees*, *Raymondus Decretals*, *Clementinus Constitutions*; the *Extrauagants*, the *Epistles of Romish Bishops*; the *Canon Law*; the *Glosses and Commentaries of the Canonist*; the *Acts of late Counsels*, set forth by *Peter Crabbe*, *Martyrologies*. Sixthly, *Controuerfies of Rossensis*, *Gregory de Valencia*, *Stapletons*, *Hosius*, *Eccius*, *Harding*, *Bellarmino*, with others, and those that haue answered them, with this direction for the present, let him content himselfe.

The

The fourth Booke.

In this Booke is handled the method to bee observed in preaching, which is very naturall, as first to make an Analysis, then to expound the words, thirdly to collect Doctrines, fourthly to make uses, fifthly to apply the same to the Auditory, sixthly to present objections, lastly to make a good conclusion. Of all these in the generall Chapters following.

CHAP. I.

Of resolving and diuiding a Text or portion of Scripture into parts.

WHen the Preacher hath read his Text, hee is in the next place to Analise the same, and to lay it open to his hearers. Heere my purpose is not to speake of the diuision of whole

whole bookes, as of the kinde of writing, the Author, the Argument, the parts thereof, nor of whole Chapters, for that there bee helpes enow for the same, and so common in all mens labours and Commentaries, that it is needles to bestow any paines therein. My meaning heere is now onely to speake of Analy-
sing particular Texts consisting of one or some few mo verses of Scripture.

To vnfold well a Text, that the hearers may bee made to see fully into it, the Preacher must obserue these circumstances.

First, the person speaking, and to whom the speech is deliuered.

Secondly, the occasion of the words, how the speaker fell in-
to such a speech to vtter those words, which occasion may bee found out by considering the circumstances of time, of place, and of person.

Thirdly, the coherence of the
Text

What to
obserue in
vnfolding
a Text.

Text, with that which goeth before, or with that w^{ch} followeth after, if any such coherence bee as it is vsuall every where in Historicall, Prophetick, and doctrinall Scriptures, and also hagiographall Bookes, excepting in some of the Prouerbs of *Salomon*, where many verses in many Chapters are absolute in themselves: so in many exhortations in *Pauls* Epistles.

Fourthly, the *thing or matter* contained in the words and handled in that place.

Fiftly, the *scope* of the words whereto they tend, and out of which may the principall proposition bee obserued, there chiefly intended by the holy Ghost, called of Rhetoricians the State, of Lawyers the Issue, which in euery Scripture is carefully to bee sought out, which being found may bee brought to one of these three kindes, demonstratiue, deliberatiue or iudiciall, as they are com-

commonly called of Rhetoricians.

Sixtly, the *Argument* or Arguments there brought to proue that matter and proposition in hand, if it be a place so handled, as in the Epistles & many other places of Scripture we commonly finde it.

Seuenthly, the *method* or manner of deliuary, or the handling and the disposing of the matter which is threefold.

First, *Axiomatically*, in short sentences or propositions, as *Prou. 29. 18. Psal. 34. 20. Ioh. 1. 29.* and in a thousand such.

Secondly, *Syllogistically*, in forme of a Syllogisme, as somewhere now and then is vsed in Scripture, as *Ioh. 8. 47. Rom. 11. 6.* So in many other places, in Psalmes and Epistles, we shall finde the question, and the *tertium argumentum*, or *medius terminus*, (as it is called) the proposition and reason thereof, as in
Gen.

Gen. 2. 17. Zach. 9. 9.

Thirdly, *more largely*, is the disposition of the words, & this is either *very manifest*, and very naturall, and so may the proposition, the *minor*, and the conclusion bee easily discerned, as in *Rom. 6. 16. 17. 19. Psal. 25. 12. to 17. Act, 10 38. to 43. or CRYPTICKE*, which is, when the naturall order and disposition is hidden, which commeth to passe:

First, through some defect and something wanting, as the proposition in *Psal. 23. 1.* the redition of the cōparison in *Math. 24. 28.*

Secondly, by some redundancy in a digression, as in *1. Tim. 5. 23.* in a Parenthesis, *Rom. 1. 24. 25. 26. Gal. 2. 6. 8.* in an amplification, as in *Iob* mans misery is amplified, *Cap. 14. 12.*

Thirdly, by a transposing, or by an inuerting of the words, when the conclusion is in the first place, as in *2. Cor. 6. 14. Ps.*

Of the
Cripticke
method in
Scripture,
and causes
thereof.

73.1. *Matb.6.28.* or the subject is after the predicate, as in *Pf.1.1.* so when the assumption is in the first place, conclusion second, & proposition in the last, as in *Psal. 25.1.2.*

Fourthly, by mutation, from one matter to another, from one person to another; from the generall to speciall, and contrariwise from one kinde of speaking to another, from prayling to disprayling from threats to promises of mercy, and so forth. All these things in this hidden method and manner of deliuey are to be diligently marked to vnfold well a Text.

Of diu.
ding a par.
ticular
Text,

Eightly, the *diuision* of a Text into the partes thereof. Now Texts are either plaine propositions, or some other thing. If propositions, either one in a verse, *Psal.9.17.* *1.Tim.6.6.* or two, as in *Prou.29.18.* The noting of such propositions are the parts. In a single proposition,
note:

note: First, how it is deliuered, for it may be propounded with an interrogation, as in *Prov.* 6. 27. 28. with some amplification, *Pro.* 6. 35. & 8. 34. with illustrations, *Pro.* 3. 12. with variation of the Phrase, and yet but one proposition. *Pro.* 3. 13.

Secondly, the kinde of it, generall or speciall.

Thirdly, the quality, affirmative or negative, necessary or contingent.

Fourthly, the partes thereof, the Antecedent or the Consequent, the subiect, and the predicate.

If it bee not such a proposition, then he must consider what to call it, a narration, exhortation, dehortation, commandement, threatening, promise, reprehension, admonition, consolation, Petition, supplication, deprecation, confession, protestation, exclamation, vow, execration, salutation, valediction, commendation, discommendation, question, answer,

I

objecti-

What to
note in a
propositi-
on.

What to
call a Text
when it is
not a pro-
position.

obiection, reason, definition, description, comparison, accusation, prohibition, affirmation, counsell, declaration, praediction, gratulation, acclamation, thanksgiving, complaint, exhortation, commemoration, or some such thing. Now by what name or terme to call the Text, may be found out by reason and sence of the place, or by other Scriptures, as *Mat. 28. 19.* is called, *Act. 10. 42.* a commandement, *Gen. 17. 4.* is called a promise, *Rom. 4. 20. Psal. 32. 1. Rom. 4. 6.* or by the helpe of Grammer, as by the verbe, *Mat. 9. 30. Rom. 12. 1. Luke, 14. 29. 30. Rom. 9. 14.* by the Nowne, *Dan. 4. 24.* by the *Aduerbe*, *Psal. 119. 5.* by a *Coniunction*, as *et si, quamuis*, and the like are *simbola occupationis*, *nisi* is *nota obiectionis* often, and *sed* is *nota solutionis*, *2. Cor. 1. 24.* by an *Interiection*, *Psal. 120. 5.* By the helpe of Rhetoricke in figures of sentences, and by the helpe of Logicke may the

terme

terme bee found out.

When the name of the Text is found, being but one thing, whether exhortation or dehoration, &c, then is it to bee branched out by circumstances, and that as the words lye in order, if it may bee for the helpe of the meaner sort: as for example.

Prayye therefore the Lord of the Haruest, that hee will send forth Labourers into his Haruest. Mat. 9. 38.

This is an exhortation known by the Verbe. Where note. First, To what exhorted. Secondly, who exhorteth. Thirdly, the reason of it. Fourthly, to whom. Fifthly, for what. Sixtly, whither to bee sent. Thus as the words lye in order, are the circumstances noted.

Sometime the text hath with one of these termes a reason, and that plainely expressed, as in *Mat. 6. 37. & 7. 13.* sometime not so plainely, as in *Act. 3. 19.*

An example of dividing a Text where the term or name of it is known.

then note first the terme, and then the reason for the parts. In the terme lay down the circumstances, as in this example before is shewed. In the reason, consider whence it is fetched, as *ab utili, invtuli, a decero, ab absurdo, a facili* or *difficili*, and so forth as Rhetoricians doe, or from some *Topicke* place, as Logicians doe.

Sometime there is but one terme, yet the same double with a reason of both, as in *Math. 5. 11.* Sometime treble, as in *Mat. 7. 7.* a threefold exhortation. Sometime two termes, as an exhortation and promise in *Math. 11. 29.* and a reason but to one. Sometimes three termes, which two or three are to bee propounded to the auditory, as the generall parts, and then note in eue-ry of them the seuerall circumstances, as for example.

Another
example.

*Therefore I will iudge you, O house
of Israell euery one according to
his*

*his wayes, saith the Lord God,
repent and turne your selues frō
all your transgressions, so iniqui-
ty shall not bee your destruction.
Ezech. 18. 30.*

This Text consists of three partes or three generall termes: the first is a commination; the second, an exhortation; and the third, a promise: the second the vse of the first, and the third, a reason of the second. These three obserued, the circumstances in euery of them againe are to bee noted. In the threatenng: first, why; secondly, who; thirdly, what; fourthly, whom; fifthly, after what manner; sixthly, the witnesse of the truth and certainty from him that threatens. In the exhortation, note, First, what expressed in two wordes. Secondly, who. Thirdly, from what. In the promise consider what is promised, a priuatiue blessing including the positieue also. But this must bee noted,

I 3 that

that the circumstances may bee the better set downe: it is a promise of freedome from misery, in which is to bee obserued; first, the cause of the misery; secondly, the misery it selfe, which by repentance they shal escape.

Thus may wee diuide any portion of Scripture, which manner of laying open the circumstances will afford much matter and is easie for the order, and descendeth to the capacity of the simplest hearer. But heere is no small cunning required, to gather out lessons from euery circumstance, yet easie to any one that vnderstands and hath laboured heerein, as shall bee heereafter demonstrated by example. If it bee held too great curiosity, so distinctly to note euery word as it were, and circumstance, then the generall diuision may bee onely obserued, and one or mo of the words followed, passing from one to another

ther briefly at his pleasure; the way is all one, this more easie and lesse distinct to the vnderstanding in particulars; the other more hard and subiect to the censure of a meane hearer, any whit exercised in the word, who more easily iudgeth and seeth the collections of doctrines, and how it is followed, and when the Preacher keepes or roues from the present matter. If this way bee not liked, in stead of this diuiding, and for generall heads, one, two, or three propositions may be gathered, and as parts followed, euery proposition containing the substance of the circumstances in the generall part. As for example, to declare my meaning.

Immediately therefore I sent to thee, and thou hast well done that thou art come. Now therefore are we all heere present before God, to heare all things that are commanded thee of God. Act. 10 33.

Another
Example.

The words are part of *Cornelius* answere & containe in them three parts: First, *Cornelius* obedience in these words: therefore sent I for thee immediately; wherein wee note these circumstances: First, the cause in therefore. Secondly, the things done in sent. Thirdly, who, in I, that is, *Cornelius*. Fourthly, for whom. Fifthly, when. Secondly, *Cornelius* incouraging and commending of *Peter*; wherein note: First, who and whom. Secondly, for what. Thirdly, *Cornelius* readinesse in the last words: where obserue: First, when: Secondly, the cause: Thirdly, the parties: Fourthly, the place: Fifthly, the manner: Sixthly, the end: Seventhly, what. These three parts thus set forth by circumstances may bee drawne into three propositions; and in stead of this diuiding, the teacher may say; we will in these words, (after hee hath read the verse) handle and
speake

speake of these three things.

1. That the commandement of God must make him to whom it is giuen to obey the same without delay.

2. That those which send for Gods messengers should openly encourage them by commending their willingnesse in comming.

3. That hearers knowing of their comming should make themselves ready, waite for them, submitting themselves with reuerence to heare whatsoeuer they shall teach them from the Lord.

Which propositions may be proued & followed in the same order to a mans selfe, as the circumstances should be; but yet in shew differing to the Auditorie; the other being deliuered plainly, and in a disioynted speaking, handling euery circumstance by it selfe; but this way largely set forth with a continued speech to the end of euery proposition. The other easie to be conceiued

of the hearer, and to bee deliue-
red of the speaker, requiring
neither singular memory, nor
much liberty of speech, and
therefore to tickling eares a har-
sher way; though for all sorts
more profitable; this way not
easie nor so euident, hardlier
to bee vnderstood of the sim-
pler sort; and more difficult
to bee performed of the prea-
cher, except hee haue a good
memory to helpe well his vn-
derstanding, and also a ready
tongue, freely vnfolding with-
out stoppe, the conceits of
the minde. Choose either af-
ter your guifts; but doe all to e-
dification.

CHAP. II.

*Of the interpretation of the Text :
how to search and finde out the
sense and meaning of the words :
and how to bee able to iudge,
whether it bee the true sense
or no.*

After the Text is diuided, the words are to bee explained, if need bee. Some places are so cleere, as euery doctrine of faith and good manners (except to such as be grossly ignorant, which vnderstand not the common termes of Christianity being vn-catechised) which otherwise need no explication, vnlesse it be for the benefit of these so ignorant, briefly and in few words.

Some Texts of Scripture are obscure, which need cleering to enlighten the vnderstanding of the hearers, to giue occasion of many pregnant & materiall obseruations,

All the Texts of Scripture are either plaine or obscure, how to do in both.

seruations, and that all may see, how the Preacher layeth his foundation, how therevpon hee buildeth his doctrine, rayseth his vses, & so frameth his whole Sermon.

If the Text bee short, of a few words, and but of one proposition or one terme, then hee may at once explaine the words and make a short Paraphrase of them. But if the Text consist of mo propositions, or of diuers termes; then it is not so good to stand vpon the interpretation of euery word, of euery proposition, or generall tearme, but to take the wordes in order as they fall out in the parts of the generall diuision from the circumstances obserued, so to auoid tediousnesse and Tautologies in remouing the obscurities of that Scripture.

When, I say, the Scripture is obscure in any part of it, it is not to bee so taken as if it were obscure

scure in it selfe, being light, and enlightning the eyes of the blinde; but it is so sayd in respect of vs, which want eye-sight to see into it. The Sunne is euer cleere, though wee cannot euer see it shining, by reason that either wee want eyes to behold it, or for that it is so be-clowded, that our sight is thereby hindered, and so wee cannot see the light, till these clouds bee removed.

Many wayes places of Scripture become to vs obscure, as *Hiperius* hath painefully noted, shewing how to remooue the same, whether it be in one word, or in moe, or in a sentence: Hee is very large, and writeth of some such obscurities, as in this cleere light, the youngest Diuines may easily see and discern; yet is hee worthy the reading ouer againe and againe, and hee that is diligent in him, shall not lose his labour. The clouds of darknesse,

Psal. 19.

How the Scriptures come to be obscure to vs.

Lib. 2. de ratione studij Theologici, cap. 4. 11.

darknesse, which I will note, are these.

1. *Is variety of readings* in some places of both the Hebrew and Greeke Text. To remoue a mistake, here recourse must be had to the most approued and ancient copies.

2. *Ignorance of the Scriptures, proper and peculiar manner, and speaking of God, and heauenly things,* which by frequent reading of the Scriptures, and being well grounded in the knowledge of the principles and common termes of Diuinity may be taken away.

3. *Errors in translations,* by adding, omitting, altering, misplacing of words, mispoynting, by Comma, Colon, Parenthesis, Period, Interrogation, which must bee examined by the originall Text, and after that reformed.

4. *The ignorance of the proper signification of words, the phrase*
and

and propriety of speech in the Hebrew and Greeke : The help in this must bee the knowledge of the original tongues, in which the Holy Ghost hath written, and so to expresse the Emphasis of the words, and the harsh manner of speaking, by our owne familiar and better knowne kinde of speaking.

5. *The ignorance of the figurative speech*, which may be holpen by the knowledge of the figures of Grammar and Rhetoricke; and so supply what is defectiue, to cut off redundancie, and to put proper words for figures.

6. *The ignorance of the matter* contained therein, as the philosophie, historie, customs, lawes, manners of the people, of which that place speaketh. The darknesse of these things is remoued and the place will appeare evident by the knowledge of Arts, philosophie, historie, and of the customes, lawes and manners of people,

people, such as in the Scripture are spoken of.

7. *The often using of homonymies and synonymies*, maketh places obscure, which may be cleared by distinguishing words doubtfull, finding out the differences, and by clearing the divers acceptions of one word, according to the subiect matter there handled; els, as one saith, *Dum verba nimis attenduntur, sensus veritatis amittitur.*

8. *The Neglect of the dew observation of some necessarie circumstances*, as the person, the time, place, cause, moving, purpose, meanes, and end. The well marking of all these will not a little clear many places; for these read *Hiperius lib. 2. cap. 11. obser. 4. 5.* in his forenamed booke.

9. *Shewes of contradictions* with other places, I say, shewes of contradiction, for in deede and truth there is no such thing in holy Writ; the Scripture is

no where in any thing contrary to it selfe. The obscurity by this seeming contradiction is removed by paralleling the places, & trying them by the rules of a contradiction. In a contradiction, it must be, 1. *Of the same subject.* 2. *According to the same part.* 3. *In the same respect.* 4. *At the same time.* There is no contradiction: first, where the subject is not the same, as in 2 *King.* 2. 11. *Mal.* 4. 5. The one is spoken of the person of *Elias*, the other of the spirit of *Elias*. 2. Where the same part is not meant, as in *Ephes.* 2. 6. *Ioh.* 14. 29. The first speaketh of Christ in his divinity, the latter in his humanity. 3. Where the same respect is not, as in *Matth.* 1. 12. *Luk.* 3. 27. The one speaks of *Salathiel* legally, the other naturally. 4. When it is not of the same time, as in *Gen.* 17. 14. *Gal.* 5. 2. This is vnder the Gospel, abolishing that Sacrament, and the other in the time of *Abraham*,

What is to be observed in a contradiction.

How to know where no contradiction is, and how to reconcile places.

ham, establishing it. *Mat.* 10. 5. and *Mark.* 16. 15. The first is before Christs death, and the latter after his resurrection. Besides these rules of contradiction, places may bee reconciled also by some third place sometimes, as *Mat.* 15. 24. and 21. 43. by *Acts* 13. 46. By considering the places which is spoken simply, which comparatiuely, or with a condition, as in *Exod.* 20. 12. *Luk.* 14. 26. Also which place is figuratiuely, which properly spoken, so may they bee reconciled.

How to know when a place is taken figuratiuely, and when iust after the letter.

And here note this generall rule, to know when a place is to be taken figuratiuely, and when not after the letter. If the words,
 1. Carry a shew of any thing against the Analogie of faith. 2. Against other plaine places of Scripture. 3. Against the maine scope of the Scriptures. 4. Against common good. 5. Against the cleere light of nature.

ture. 6. If it containe any absurdity, or shew of euill, as in *Luke* 10. 4. *Mat.* 10. 9. and 5. 29. *Luk.* 16. 8. *Ioh.* 6. 53. *Reuel.* 22. 11. and such like, they are not to be taken literally, but figuratiuely; and so on the contrary; if otherwise agreeing with the Analogie of faith, with other plaine Scriptures and the scope of them, with the circumstances of the place in hand, with the nature of the thing spoken of, without absurdity and shew of euill, it is to be taken literally, not figuratiuely.

10. *Variety of expositions, and learned Interpreters opinions* vpon a place, maketh it somewhat darke sometime. Now to iudge rightly of them, and to giue the true sense of that place, or of any other Scripture, the helps are these three. The Analogie of faith, the consideration of the circumstances, and comparing of places together.

1. *Of the Analogie of faith, the first*

first meanes to direct and helpe in the interpretation of a Scripture.

This Analogie is an Epitome of Scriptures, gathered out of most manifest places, containing the principles of Religion, the poynts of Catechisme set downe in the Creed, the Lords Prayer, the ten Commandments, and the doctrine of the Sacraments. These direct vs in whatsoeuer we must beleue and practise. Of this analogy of faith, speaketh the Apostle, *Rom. 12. 6* after which, he there sheweth we must prophesie and interpret the Scriptures. One faith, *propositio obscura, primò omnium ad certam alicuius discipline methodum reuocetur & ex rerum in ea traditarum principijs, & ἀνδραγυῖα indicetur*; This is it which the Apostle meaneth, and for this end wil- leth *Timothy* to keepe the true patterne of wholesome words, *ὑποτάσσιν ὑμᾶς τοῖς λόγους*, which
one

one right well interpreteth thus, *Methodum dextram materiæ Theologicarum*; To which, the interpretation of more obscure places may bee brought, as to *Certum illud & immotum interpretationis æthereæ*, (as the same Author calleth it:) with which, if the exposition of the place doth agree, it is sound and good; as for example in a case of controuersie.

The *Arrian*, against the diuinity of Christ, bringeth this Scripture: *The Father is greater than I: Ioh. 14. 28.* We, to maintaine his Diuinity, bring in *Ioh. 10. 30. I and my Father are one.*

An example.

Here is the controuersie: now to decide it; I first consider, whether it bee a controuersie concerning faith, a doctrine to bee beleeued, or that it concerneth loue, and a matter of practise; for, *Omnis locus controuersus*

How to
decide a
contro-
verted
poynt, by
the Ana-
logie of
faith.

*sus est, vel de credendo, vel de fa-
ciendo.*

Now this is a thing to bee be-
leeued, therefore this controuersie
is to bee referred to the Creede,
which will decide it; for it tea-
cheth vs to beleue two natures
in Christ; first, his Diuinity, that
he is God, because we beleue in
him, and that hee is the Son of
God, and our Lord; Secondly,
his humanity, that hee is man,
because we beleue that hee was
borne of the Virgin *Mary*, suffe-
red, crucified, dead and buried:
From hence therefore to recon-
cile these two places, wee learne
a good and true distinction, that
the former Scripture is to bee
vnderstood of Christs humane
nature, and the latter of his Di-
uinity. And thus we see the *Arri-
ans* interpretation to be false, be-
cause it is against an article of
our Creed, the Analogy of faith,
and our exposition sound, agree-
ing with the articles of our faith.

Another

Another example, *Mat. 18.8.*

Another
example.

If the hand or foot offend thee, cut them off. Here I note, whether these words must be taken literally, or no. To know this, I consider, whether the place be of a thing to be beleueed, or of a thing to be done; I see it to be of a matter of practice, therefore I bring it to the Commandements, the Decalogue, and their vnderstanding by them, the Law of loue to my selfe, and to my neighbour, and referring the words to some particular Commandement, vnder which they may best bee comprehended. I finde them after the letter, to bee against the second Commandement of the second Table; *Thou shalt not kill;* which teacheth mee, not to lame or maim, either my selfe, or my neighbor: Therefore

fore I conclude, that the words are not to bee taken literally, but figuratively. And thus wee see, how to make vse of this first means, the Analogie of faith.

2. *Of the consideration of the circumstances of the Text, with the Context, the second meanes to direct and helpe in the interpretation of the Scriptures.*

Great light doth the consideration of the circumstances giue vnto vs, in the exposition of any place. Wee may not looke vpon one word or place, and so iudge of all, but euery circumstance is to be well weighed. The circumstances are these.

1. *Who*, the person speaking, or doing, & to whom. 2. *What*, the thing spoken of. 3. *Whence*, the mouing cause, or occasion of the words: for, as one saith, *Intelligentia dictorum ex causa sumenda est dicentis.* 4. *Why*, or wherefore,

What circumstances to be considered for help, in the interpretation of a Text.

fore, the scope and intent of the speaker, for *Prior & potentior est mens, quam vox decentis*, a rule in Law. 5. How, the manner of deliery, with a series and order of the Context in the Antecedent, and Consequent, *Ex antecedentibus & consequentibus colligitur verus Scripturae sensus*, saith *Augustine*.; and another sayth, *Nulla est obiectio in Lege, quae non habeat solutionem collateralem*; for the difficulty of a place may bee made plaine, by things going before, or comming after. 6. When, the time when spoken or done, which is of great moment, for saith *Augustine*, *Distingue tempora, & concordabunt Scripturae*, or as other read, *Concordabis Scripturas*. 7. Where, the place in which it was spoken or done. By these may wee interpret a place, and refute an erroneous exposition, as for example:

Eccles. 1. 2. All is vanity.

If an Atheisticall man should

K

hereby

An exam-
ple.

gather, that Religion and religious practices were vanity, hee might be ouerthrowne, not only by the Articles of our Faith, the Commandements of God, and by the three first petitions of the Lords Prayer, but also by these circumstances. 1. From *Salomon* the speaker, one repentant, calling himselfe the son of *David*, and a Preacher. 2. From that whereof hee speaketh, to wit, of such things as he gaue his heart vnto as a man, as other places shew, *vers.* 14. *cap.* 2. 1. 11. 15. 3. From whence hee was moued so to speake, and the occasion of so speaking, euen his owne experience of the vanity of those momentany things, as the next words *cap.* 1. 3. do shew. 4. From the end which was to draw men from the loue & delight of such worldly pleasures and profits, and to bring them to the feare of God, and obedience to his Commandements, as his last words

words shew, *cap.* 12. 13. 5. From the series and order of the Context, observing what follows, and whereto hee applyeth his words, as is shewed before, *cap.* 2. 1. 11 15. 23. & 4. 16. 6. From the time when hee spoke it, after his conuersion, and when his heart was vexed with the consideration of such vanities. 7. From the place of his then being at Ierusalem, the holy City, the City of God, where the Lord was worshipped, and where hee had built a Temple for his Seruice; it cannot therefore bee meant, that hee would comprehend religion and religious duties vnder vanity, as the Atheists would haue it; but vnder vanity and all vanity, hee meanes these earthly and sensuall pleasures, which a mans heart is set vpon, without care of religion and duties of holinesse. This exposition agreeth with the circumstances, as may appeare by that which is

sayd, and therefore sound and good. It is not needfull to stand euer vpon every circumstance, but some of the chiefe and principall, sufficient to ouerthrow the error, and to establish the true interpretation. And thus much for the vse of circumstances.

3. *Of comparing Scripture with Scripture, and one place with another, the third meanes to helpe and direct in the interpretation of the Scriptures.*

The comparing here, is of paralelling one place with another, that the truth may better appeare, and sense of the place. By this did *Esdra* & the Levites expound the meaning of the Scriptures: By this did *Paul* confound the Iewes: And by this did the Bereans confirm themselves in the truth deliuered to them. This is the searching of the Scriptures, w^{ch} Christ exhorted vnto.

In comparing of places, the Prophets must be laid to the law,
for

Neh.8.

Act 9.22.

Act 17.11.

Ioh.5.

for they are Interpreters of it, & the new Testament to the old, is a Commentary to the Law and the Prophets. And this must be held, that the cleerer must expound the obscurer, the proper, the figurative, the more places, the fewer, the places handling a matter of purpose at large, those which speake of a thing *obiter*, & but with a little touch by the way. The Scriptures to be compared together, are of 3 sorts.

1. *Scriptures conferred, which are the same and alike repeated in other places, as,*

Gen. 22. 18. Acts 3. 25.

Gen. 12. 3. Gal. 3. 8.

Esai. 61. 1. Luk. 4. 18.

Psal. 82. 6. Iob. 10. 34.

Psal. 35. 19. Iob. 15. 25.

Esai. 29. 13. Mat. 15. 8.

Esai. 40. 3. Mat. 3. 3.

Psal. 69. 10. Iob. 2. 17.

Psal. 41. 10. Iob. 13. 18.

Iocel 2. 28, 29. Acts 2. 17, 18,

30, 31, 32. 19, 20, 21.

Infinite

Infinite are the places which are alike, and repeated in the new Testament out of the old, out of *Moses*, Prophets, and Psalmes; yet here note that the places are not so precizely repeated alwayes, but that now and then, yea very often, there is some manner of difference in setting down the words, the consideration of which thing, must make vs diligently marke the repeated place, and the words thereof, that so we may well obserue the difference, which will be to vs of great vse.

Fine causes there be of the difference and change in places repeated.

1. Is for *exposition sake*, the repeated place explaining the other, as in these places.

Psal.

Psal. 78.2. I will utter darke things of old. *Mat. 13.35. I wil utter things which haue bin kept secret from the foundation of the world.*

Eesai. 28. 16. Hee that beleeueth, shall not make haste. *Rom. 9. 33. Whosoener beleeueth on him shall not bee ashamed.*

Gen. 12.3. In thee shall all the families of the earth bee blessed. *Gen. 22.18. In thy seed shall all the nations of the earth bee blessed. Act. 3. 25.*

2. For *distinction* sake, to know one thing from another.

Mich. 5. 2. And thou Beth-lehem Ephrata. *Mat. 2.6. And thou Bethlehem in the land of Iudah.*

3. For *restriction* sake, as,

Deutr. 6.13. *Matth. 4. 10.*
 Thou shalt fear Thou shalt
 the Lord thy worship the
 God, and serue Lord thy God,
 him. and him *onely*
 shalt thou serue

Genes. 2. 24. *Matth. 19. 5.*
 And *they* shall And *they* *swain*
 be one flesh. shall bee one
 flesh.

Luk. 3. Hee *Matth. 3.7.*
 sayd to the When many
multitude. O of the *Scribes*
 generation of and *Pharisees*
 vipers. came, hee sayd
 vnto them. O
 yee generation
 of vipers.

4. For *application sake*, as the
 Type to the truth, the gene-
 rall to a certaine kinde, as,

Exod. 12. 46. *Ioh. 19. 36.*
 Neither shall A bone of *him*
 yee breake a shall not bee
 bone *thereof*, broken, that is,
 that

that is, of the of Christ.
Lambe.

Iona. 1. 17. Matt. 12. 40.
And *Ionah* was So shall the Son
in the belly of the of man be three
fish, three dayes dayes and three
& three nights. nights in the
heart of the
earth.

Psal. 69. 25. Act. 1. 20. Let
Let their habi- his habitation
tation bee deso- be desolate, and
late, and let let no man
none dwell in dwell therein.
their tents.

5. For *bronitic* sake, as,

Zach. 9. 9. Matth. 21. 5.
Thy King cō- Thy King cō-
meth vnto thee; meth vnto thee
he is iust, and ha- meeke, & sitting
ving saluation, vpon an Asse,
lowly & riding and a Colt, the
vpon an Asse, Foale of an
& vpon a Colt, Asse.
the Foale of an
Asse. K 5 Thus

Thus wee see the reasons of the change, in the repetition of the like places.

2. *Scriptures to be compared, are such as bee not the same, but somewhat like, either in phrase and some word, as,*

<i>Gen. 28. 12.</i>	<i>John 1. 51.</i>
Behold the	Hereafter yee
Angels of God	shal see the hea-
ascending & de-	uens open, and
scending on it.	the Angels of
	God ascending
	and descending
	vpon the Son
	of man.

The Concordances are full of these places, to helpe to the like word or phrase.

Or in sense and meaning, as,

<i>Genes. 17. 10.</i>	<i>Matt. 26. 26.</i>
This is my Co-	This is my Bo-
uenant.	die.
<i>Psal 2. 1, 2.</i>	<i>Ier. 50. 20.</i>
So <i>Vers. 3. 4.</i>	<i>Prou. 28. 13.</i>
	<i>Mar! rate</i>

Marlorate in his common places hath gathered such places together.

3. *Scriptures are to bee conferred together, which bee unlike in shew.*

<i>Rom. 3. 28.</i> A	<i>Iam. 2. 24.</i> We
man is iustified	see then, how
by Faith, with-	that by works a
out the workes	man is iustified,
of the Law.	& not by Faith
	onely.

<i>1 King. 9. 28.</i>	<i>2 Chro. 8. 18.</i>
And fetcht frō	And tooke
thence 420 ta-	thence 450 ta-
lents.	lents.

<i>Mich. 5. 2.</i>	<i>Matth. 2. 6.</i>
Bethlehem lit-	Art not the
tle among the	least among
thousands of	the Princes of
Judah.	Judah.

Of these seeming contradi-
ctions before, in the beginning
of this chapter, and how to re-
concile

concile them. Thus much of the threefold helpe for expounding of Scripture, the Analogie of faith, the consideration of the circumstances, and the comparing of places together, which, how behouefull they bee, I will instance in this one example.

An Exam-
ple.

Math. 26. 26. This is my body.

To expound rightly this place, I consider how to referre it to the analogie of faith, and by the sound knowledge of the doctrine of a Sacrament, it being the words of the Sacrament, I expound the words thereafter, that the bread is Christs body Sacramentally; and that there is in the words a figure, the metonymy of the subiect for the adiunct, This Exposition agreeth, First, with the Doctrine of a Sacrament. Secondly, with an Article of our Creed, that hee ascended into heauen, and there sitteth on the right hand of God. Thirdly, with the circumstances

ces of the place, the party speaking was Christ, the place was at the Table, the time, euen then when hee gaue the bread visibly seene, the end, for a remembrance, the thing deliuered whereof hee spake was bread before, and bread to the eyes of the Apostles, the wordes following, speaking of the cuppe, are spoken Sacramentally and with a figure, the manner of deliuering it, breaking it when hee gaue it, and yet his body whole. Fourthly, with the like places, as with *Gen. 17. 10.* where the place is of the like matter of a Sacrament, and the words vttered as these, yet therein is a figure; so in *1. Cor. 10. 4. 16. Exod. 12. 11.* Therefore here is a figure, and no opposite place can bee brought against this Exposition, it is therefore true and Orthodoxall.

And therefore the Exposition of the Papists is false, who hold that by Transubstantiation their new

new coyned word, the bread is the very body of Christ borne of the Virgin Mary; which is contrary to the doctrine of a Sacrament, against the Analogie of faith, the true humane nature and true body, with all dimensions to bee inclosed in a wafer Cake, the Articles of Christs ascension into Heaven, and there euer sitting and remayning to his second coming, according to *Act. 3. 21.* and against the sixt commandement, *Thou shalt doe no murther*; It is against all the circumstances of the place & against all other the like scriptures. Beside it is against reason, common sense and naturall instinct, except in Caniballs, which eate mans flesh.

If by these meanes one cannot at the first attaine to the vnderstanding of some obscure place, let him not therefore giue ouer to vse meanes, but first pray earnestly for Gods spirit and for

What to doe when a man cannot come to the vnderstanding of a place of Scripture.

Psal. 119.

a blessing, as *David* often to haue vnderstanding giuen. Secondly, looke ouer it often, remembering that saying, *Lectio lecta placebit*, *decies repetita placebit*: and meditate much vpon it casting in his thought all the circumstances and order of the context againe and againe. Thirdly, ponder with himselfe our own common vse of such words, and such a manner of speaking, how and why wee so speake. Fourthly, let him consider in what the obscurity lyeth (for *cognita obscuritatis causa inueniri facilius ratio poterit, qua tolli illa, atq; cognitionis lux inferri queat*, as one saith (whether in the wordes, in in the matter spoken of, or in the manner of deliuey, or in what thing else focuer, and when hee seeth wherein it lyeth, then to labour to come to the knowledge thereof by such means as may helpe in that case. Fifthly, let him weigh with himselfe, whe-

whether that thing whereof hee is ignorant, and cannot cleere, bee a point of good vse & needfull, or a matter of curiosity, on which hee need not stand but to shew his wit and learning to get a little vaine praise, if it bee so in humbleness of minde, and sobriety, let him passe it by. Sixtly, hee is to take heed hee carnally wrestle not with the holy Scriptures, and thinke by his meere wit, art and skill in humane sciences & industry therein, to make it subiect to his vnderstanding, or else inwardly to fret in the pride of his heart, that he can not bring euery place vnder his Capacity, but rather admire the wisdom of God and depth of his word, bewayling his sinnes and naturall blindness, and withall sincerity of heart praise God for that measure of knowledge which hee hath receiued, especially sauing knowledge for the good of his owne soule,

soule, and for enabling him to discharge his duty for the benefit of others. This will be the way to get a further blessing; but the other a curse. Seventhly, hee must know that God will not, that any one at one time should know all things in his word. He giueth his gifts to whom he will, and his blessing on them as hee will, and when hee will, and herewith must man rest contented, till God wil further inlighten him. Hee may not perhaps vnderstand that at one time, which yet the Lord may reueale to him at another time; in the meane space hee must bee contented to bee ignorant of some things, and to take the common and best interpretation giuen thereof by the most iudicious Diuines. And thus much for the interpretation of a Text.

CHAP. III.

After the Text cleared of obscurity and explained, heere is spoken of the Doctrine: what a Doctrine is; what to bee observed in it, how to bee propounded, whence to bee collected, and how with proofes and reasons to confirme it.

VWhen a Text is explained, the true literall sense whether proper or figurative being given and doubts resolved, then must doctrines or lessons bee gathered for his owne and the peoples edification; for what things are written, *in nostram Doctrinam prescripta sunt*, or as Beza translateth, *ad nos docendos antescripta sunt*. A Doctrine is a proposition informing the iudgement, *vel de rebus credendis, vel de rebus faciendis*, of what wee are to belceue, or of

What a
Doctrine
is,

of what wee are to doe, of the faith and perswasion of truth, or of the practise of duties of loue to God, to our neighbour, and to our owne selues orderly and rightly.

So then every doctrine is either of faith or maners, the one may bee called speculative or contemplatiue, the matter where of are such things as are onely for information of iudgement to bee vnderstood and believed; the other practicall which is of things to be done and brought into practise, yet so, as the same bee vnderstood and beleeued to be a duty to be done (else where vnderstanding and faith wants, there will bee no practise) which practicke doctrine is to be commonly reduced to one of these foure heads, Ethicks, Oeconomics, Politicks, and Ecclesiasticks. Both these kinds of Doctrines are either plainly propounded in Scripture, or may be

Kinds of
Doctrines
two.

There is
Scientia
theoretica,
so *Scientia*
practica.

Doctrines
are either
plainly set
downe in
Scripture,
or thence
collected.

bee evidently collected out of the Scripture. Infinite are the places of Scripture, where the Doctrines are plainly set downe, as these.

Examples
of Do-
ctrines
plainly ex-
pounded in
Scripture.

Dan. 4. 25. The most high ruleth in the Kingdome of men, There is one Doctrine, this is another: And hee giueth it to whomsoever hee will. Iob. 24. 1. Times are not hidden from the Almighty. Chap. 20. 5. The triumphing of the wicked is short. Hos. 4. 11. Whoredome, wine, and new wine take away the heart. Psal. 112. 1. Blessed is the man that feareth the Lord. Psal. 116. 5. Gracious is the Lord, and righteous. Psal. 146. 11. The Lord taketh pleasure in them that feare him. The Prouerbs are full of these, as it needs no instancing. Rom. 8. 1. There is no condemnation to those that are in Christ Iesus. 1. Cor. 7. 19. Circumcision is

nothing and uncircumcision is nothing, but the keeping of the cōmandments of God. Heb.

13. 4. Marriage is honourable in all and the bed undefiled.

Where these and such like are so plaine doctrines of themselves, a minister needs not to trouble himselfe with collecting other by-lessons: But first, expaine all the words as is taught in the former Chapter. Secondly, then make a short Paraphrase in significant words according to the true meaning and explanation thereof. Thirdly, proue it and giue reasons. And Fourthly, come to the vses, as for exam-

Prou. 29. 18. Where there is no vision, the people perish.

The word *vision* is diuersly taken in Scriptures, as for the meanes of Gods reuealing his will to his Prophets, *Num. 12. 6. & 24. 4.* and in a more speciall maner to *Moses, Num. 12. 8.* for the place where visions were more frequent,

What to doe when the Doctrine is plaine in the Text.

An example.

The interpretation of the words.

quent, Ierusalem, *Esa.* 22. 1. For the word of the Prophets, *Esay* 1. 1. *Obadiah* 1. 1. where by vision is to bee vnderstood prophesying, and wee finde vision and Prophesying to bee both one, 2. *Chron.* 32. 32. *Act.* 2. 17. so Seers and Prophets are one, 1. *Sam.* 9. 9. Preaching also is called Prophesying, 1. *Cor.* 14. 2. 5. 13. which standeth in the interpretation of the Scriptures, *ver.* 13. or expounding thereof, *vers.* 5. by words which may be vnderstood *vers.* 9. to edifie, exhort, admonish and instruct the congregation, *ver.* 3. 4. 19. In this last sense must the word vision bee taken; for this is a generall proposition and euer true. If it bee taken for Ierusalem the sense would bee absurd, as where there is no Ierusalem, the people perish, if for the vision extraordinary, the meanes by which God extraordinarily reuealed his will to the Prophets and *Moses,*

The truth
of the in-
terpretatiō
shewed.

ses, then should wee say, where that is wanting, that the people perish; now God forb.d, for that is long since past; & so no hope should there bee now of saluation to any, seeing there is no such vision, contrary to many places of Scripture, now promising life and saluation. Therefore the interpretation giuen of ordinary Preaching is true, agreeing with other Scriptures as is shewed, to which Interpreters doe consent generally.

By the *people*, *Salomon* meaneth all of al sorts, euen the whole multitude, not these w^{ch} liue out of the Church, but such as liue in the visibie Church as appeareth by the next wordes following which speaketh of such as keepe the Law, which is added to preuent a false conceite, which some might thus gather: if where vision wants, the people perish, then where it is, they are saued; to which hee answeres no, but such on-

A short
Para-
phrase.

onely as make benefite thereof, and live thereafter, hee that keepeth the Law is blessed.

In the word *perish* there is a singular Emphasis and therefore Interpreters diuersly translate it, as to *cease* or *leau* off, to *decay*, to *goe backe*, to *rebell*, to be *naked*, to *perish*: All which doe well agree with the matter propounded. And it is as if *Salomon* had said more largely, where men are wholly without the preaching of the word, there all sorts giue ouer goodnesse, they decay; if before they had graces in them, they so fall back, as they in time turne to be rebellious against God, whereby they depriue themselues of Gods fauour, and being naked are exposed to his iudgements, by which they must needs perish and come to vtter destruction. When the Israelites wanted *Moses* but a while to teach them, how soone fell they into Idolatry,

try, to the destruction of many of them? What was the cause of the great evils in *Ely* his times; was it any other than this, that the word was precious in those dayes, and no open vision? Antichrist got vp to the height of his vsurped supremacie, onely by thrusting out the Preaching of the Gospell. The reason is apparent, because it is the appointed meanes to beget vs to God; to saue them that belecue, *Rom. 10. 13. 14. 1. Cor. 1. 21.* and to make vs grow vp in grace, *1. Pet. 2. 2.* And therefore must wee haue care to get the preaching of the word where it is wanting, to make much of it where it is, and so forth. Thus wee see how to handle a Text which is a Doctrine of it selfe.

But if men will bee more curious in preaching vpō such Texts of Scripture, they may besides collect other Lessons, as if the Doctrine be deliuered negative-

L

ly,

1. Sam. 3. 1.

Reason.

Doctrines
may be gathered frō
a Text
which is
of it selfe a
Doctrine.

ly, something may bee obserued from the affirmatiue, or from the force of some word, from some Grammaticall adsignification, from some logicall relation of Arguments in the words, and so forth, or they may take occasion from some word briefly to handle a common place. As in this Text thus deliuered thereout may bee further noted from the affirmation.

First, that *Preaching of the Word is a meanes to saue men that they perish not.*

Secondly, from the force of the word *perish* so expounded. *That destruction commeth vpon men by degrees.*

Thirdly, heere hee may handle the comon place of preaching. And indeed such Doctrinall Texts will afford many other wholsome collections very profitable to bee deliuered, as for example: *It is good for a man that hee beare the yoke in his*

And her
example.

his youth. Lam. 3. 27.

This is a plaine Doctrine of it selfe, which may bee handled as is before shewed in the former example, by exposition with a short Paraphrase, with prooffe, reasons and vses; but besides may bee gathered:

First, that afflictions are not unprofitable things.

Secondly, that afflictions yoake men, and so keepe them in and under obedience, as a yoake doth.

Thirdly, that yet they are unpleasing to the liberty of the flesh, as a yoke. Thus much for doctrinall Texts of Scripture; now of collections of Doctrines, and raising them out of the Texts, where they bee not so apparent.

In doing this, there must bee considered these things:

First, what to doe before.

Secondly, what in the collecting of them.

Thirdly, whence, and how to learne to collect them, and in what

order. Fourthly, being collected, then to weigh the proposition or doctrine it selfe, the manner of deliuey thereof, and how to confirme it. Of all these in their order.

1. *What to doe before the Collection of the doctrine.*

Before the deliuey of the Doctrine, the ground wherevpon it is raised, and from whence it is fetched, must bee plainly shewed that it may bee seene to arise necessarily. The Doctrine is not to bee writhen from the Text; but must follow iust a *consequentia*, so the lesson will bee

αὐτόματος.
ἀποδείκνυ-
ται.

αὐτόματος and ἀποδείκνυται, which is by the Logically affection of Arguments; as from a generall to a speciall; from the whole to the parts; from the proper adiunct to the subiect; so from the cause, effect, subiect, adiunct, notation, contrary, comparat, definition, distribution, as for Example.

2. *Sam.*

2. Sam. 4. 4. *Mephibosheth was lame of his feet.*

An example.

This man was as the History sheweth, a very godly man, and the sonne of a very good man; yet got hee a fall of which hee was lame all his dayes: hence it followeth; *That such an outward crosse is not the marke of a wicked man, because it is casus communis, & pijs, & impijs contingens.*

The ground of the Doctrine laid open.

Doct.

Ier. 31. 31. *I will make a new Covenant.*

Another Example.

Thus speaketh the Lord, by Ieremie in the time of the Law, vnder the old Couenant, whence *ab adiuncto* ariseth this doctrine with the consideration of the circumstance of time when so spoken, *That the Law of Moses was not to bee perpetuall.*

The ground of it.

Heb. 13. 4. *Marriage is honorable in all.*

A third Example.

It is generally spoken, excluding no person, therefore a *generale ad speciem*, by a iust conse-

quence this doctrine followeth. *It is lawfull for Ministers to marry, or, In Ministers Marriage is honourable.* Thus to lay downe the ground, sheweth plainely, that the Doctrine is not writhen, and thus soundly to conclude it out of the Text, it will conuince mens consciences, establisth the truth in mens hearts, and it will giue boldnesse and courage to the Minister both to deliuer it and vrge it vpon his Auditory. Heere notethis, that if a Syllogisme can be framed principally of the first figure, whereof the *medium* is the Text, or something in the Text comprised, and so the Conclusion the Doctrine, the Doctrine is then sound and good, as for Example, from this before.

How to
lay downe
the ground
of the Do-
ctrine.
See *Alsted.*

In all men Marriage is honourable; but Ministers are men, therefore in Ministers Marriage is honourable.

Now to be able to lay downe
the

the ground of the Doctrine wel,
the circumstances must bee dila-
ted vpon, as who speaks, to whom,
when, in what place, of what
matter, to what end, in what
maner deliuered, generally or
particularly, vehemently, by in-
terrogation, exclamation and so
forth, or very calmely, also note
the contrary & remouing there-
of, as to consider that the Author
saith not thus, but so and so, as
for example.

*Dauid desireth one thing to dwell
in the house of the Lord, &c.*

Now to lay down the ground
for Doctrine, wee may say that
this was *Dauids* request, a King
who desired not riches, not hon-
nour, nor many other things
which the worldly minded seeke
after, but even this one thing a-
boue all the rest, teaching this,
that the godly in their highest ho-
nour, doe esteeme aboue all things
most of Gods worship and seruice,
and to bee exercised therein. The

*præcog. his
duodecem
modos enar-
randi res sa-
cras, p. 662.
which will
bee some
direction
in this.*

An exam-
ple.

Pf. 27. 4.

knowledge and consideration also of those things from whence Doctrines. are gathered, (of which afterwards in this Chapter) will greatly help to lay down the grounds, for cleerely gathering of the Doctrines.

2. *What to do in the collecting of the Doctrines.*

Though many lessons may bee gathered out of a Text, and so bee followed largely, yet collect only such as aply, and as we say, will naturally arise, without any great straining; and of these so gathered, if they bee many; such as of them bee common knowne points, and need not to be vrged, note in few words, and but point at them, except some of them tend to practise and the Auditory bee slacke to performance, or to reformation, and the people vnconscionable and carelesse of amendment, then if neuer so plaine and common a Doctrine, yet then deliuer it
and

and follow it; else, let those only that more seldom or rarely occur, and bee also profitable for the people, bee fully and at large handled, omitting first whatsoever for the time may be above the capacity of the hearers, for all men are not fit scholars for every lesson: there is a beginning, there is a growth, there are babes, there are of full age, & Doctrine for them both; milke for the one, and strong meate for the other.

2. Every point inconuenient to bee taught in respect of the present time, the place and the persons is to bee passed over; heerein a Ministers wisdom is scene, which is not spoken that men for feare, or to please men should passe over any necessary truth fit then and there to bee knowne; but I meane of such collections as shall nothing befit the present Auditory, nothing tending to their edifi-

L 5 cation

Ioh. 16. 12

1. Cor. 3.

1. 2.

Heb. 5. 14.

cation or saluation.

3. *From whence to gather doctrines, and also in what order.*

Many and sundry wayes Doctrines may bee gathered, and the same if orderly also, will help memory, and occasion great variety, as,

1. *From the occasion or cause of the words.*

Doctrines
from the
occasion.

Sundry and severall are the causes and occasions of many things spoken in holy Scripture, which wil afford Doctrines, if the same bee well considered of, as in *Luke 19. 41*. Christ his passionate breaking forth into teares, was occasioned by his looking vpon *Ierusalem*; and so hee knowing the sinfull condition thereof, and so the future calamity, hee fell a weeping; from which occasion learne we,

*That by the object of the eyes,
the affections of the heart may
come to bee moved.*

*Act. 3. 12. Another of Peters
Ser.*

Sermon, the occasion was the great concourse of people coming as amazed to behold him; & Iohn vpon the miracle wrought on the lame man, vpon this occasion hee preached vnto them Iesus Christ, by which wee learne,

That it is then fit to seeke the honour of the Author when men are held in admiration with his worke.

2. *From the coherence.*

From the coherence of the wordes of the Text with that which went before, lessons may bee gathered, as thus.

If a reason, it may teach, that a reason is to be giuen of that which is deliuered for confirmation, and that a bare assertion without prooffe is not sufficient.

If the matter bee followed without any reason annexed, it may shew that the same is sufficiently proued and easie to bee receiued.

If mo reasons be brought in, and the matter much vrged and largely stood vpon, it argues the necessity of that point, the earnest indeauour of the Author therein, and it is hardly receiued of men as it ought, or easily reiectied as ought not to be.

If the words bee a preuention of an obiection, wee may gather that in teaching there is as well required wisdom to preuent a foe, as to instruct a friend.

If a Conclusion, a time to be obserued to end euery thing, wherein is wisdom how far to speake in a matter, & where to conclude and be silent.

From the
terme and
name of
the Text.

3. *From the denomination of the Text.*

If a Commandement affirmatiue, that God approueth of the thing commanded, that it is approued of God, good, necessary, profitable, and worship of God, worthy our endeauour. If a negative, then the contrary.

If an Exhortation, the matter good, but we slow to performe; if a Dehortation, the contrary.

If a commination: Gods indignation against the party, that the matter prouokes to wrath, that it is an horrible euill, and the offenders in a miserable condition.

If a promise: That its of Gods free fauour, not merited of vs. That the Godly want not encouragement, that they may looke for a reward, &c.

If a positive doctrine. An undoubted truth; and a poynt especially to be learned.

If a reproofe. Its a sinne, an offence not to be suffred.

If a petition. That the thing is Gods gift. To bee reckoned as a good thing. That wee naturally want that. That its not in our power. That its necessary.

If a deprecation. That such things bee hurtfull. That its onely in God, to set vs free from that euill.

If a description. That a distinct

stinct knowledge of things is necessarie.

If a commendation. That it is a good thing or fact, and is not to passe without praises; if a man, then, that commendations is due to well-doers, and worthy our imitation.

If a vow: then to handle the doctrine of vowing, lawfull and vnlawfull.

If an execration and curse: Make question by whom, of God, or of man, lawfull or vnlawfull, and thereafter gather the lesson.

If a similitude or parable. That the teaching is plaine. That one thing may illustrate another. Thus from the very name of the Text, some lessons may be gathered.

4. *From the scope.*

From the scope and maine drift of the words, which doctrine is chiefe and principall of that Scripture. As there is but one drift, so but one proper and most naturall

From the
scope.

naturall doctrine of that place, which though it may bee deliue-
red in a few words; yet it is con-
tained sometimes in many, som-
times in fewer verses or words.

An example.

In handling the Epistle to the
Romans, after the preface
to come to the matter, wee
shall find the first scope and
principall proposition, con-
taining the same to be this :
That there is but one way
for all, Iew or Gentile, to
attaine saluation, euen by
the faith in Christ, wrought
by the Gospell, the power
of God to saluation : which
doctrine is contained and
followed, from the 16. vers.
of the first chapter, to the
beginning of the 9 chapter,
wherunto all that is spoken,
is to bee referred, as contai-
ning reasons to confirme
the same.

But now here note, as there is
a gene-

a generall scope, and so a generall doctrine; so are the other propositions lesse general contained within the same, & serue to proue the more generall; the words hauing a generall scope; to proue likewise these lesse generall propositions: As to declare my meaning. The generall and principall proposition, you heare what it is; now besides, the Apostle deliuers other propositions, Generall as,

Rom. 3. 9. All men are sinners: which doctrine is contained from the 18 verse of the first chapter, to the 19 verse of the third chapter.

Again, That the workes of the Law iustifie none. That faith alone iustificth.

All which propositions, as they doe proue the principall scope; so the verses wherein these propositions are set downe, must yeeld these doctrines, and the words must be applyed, to proue the

the same. For wee cannot infer, by a true immediate consequent, the principall proposition out of them, which haue a more particular scope. Againe, this is to be marked, that many things come into a discourse by the way, in handling of a matter, which are carefully to be obserued, and taken heed vnto, which neither serue to proue, either the principall scope, or the lesse generall doctrine; but comming in by way of preuention, or vpon other occasions haue (as I may say) their indiuiduate scope; and so their like distinct and seuerall doctrines by themselves, as *Rom.* 3. 1, 2. where the scope is not, that all are sinners; but to shew by way of preuention; that though the Iewes, as well as the Gentiles, be vnder sin; yet haue they their preferment before these; there is the scope differing, the doctrine must differ also. So the ver. 3 and 4 proue not the

the prerogative of the Iewes, the scope of the two first verses; but are brought in; by occasion of the Apostles owne words to preuent them. The purpose wherof is, to shew that God is true and iust in his word and promise (though some doe not belecue the same) and is not without effect.

Thus we see scope vpon scope, in handling one chiefe poynt; where also wee vnderstand how the generall is approved by the speciall; the speciall by the words which containe the same; so also will the words of an indiuiduate proue the scope, and proposition gathered from thence, as for example.

An exam-
ple.

Acts 15. 21. For Moses of olde time hath in euery Citie, them that preach him, being read in the Synagogues euery Saboth day.

Which words containe reasons, why the beleeuing Gentiles
in

in some things, should reſtraine their liberty, for the weaker Iewes ſake, who might be eaſily offended; and hardly yet bee drawne to their liberty in Chriſt, by the impediments herein declared; it is the ſpeciall ſcope of theſe two verſes, 20. 21. differing from that which went before.

The doctrine is this; That the ſtranger is to beare with the weaker in indifferent things, when they ſee reaſons, that as yet hold them in their weaknes, till they bee better inſtructed. Euery word containeth a reaſon to enforce this leſſon to bee receiued of the Gentiles, in the Iewes behalfe.

1. From the authority of their opinion, *Moses* the man of God.

2. From the antiquity of it.

3. From the generality thereof, in euery City.

4. For that there be Preachers and Vpholders of the ſame.

5. They haue the letter plainly, for that they hold.

6. They

6. They see yet a present publique obseruation of *Moses*, eue-ry Sabaoth. Therefore sithence they haue such pull-backes, reasons yet to with-hold them, they are a while to be borne withall; and the liberty of the stronger, for feare of offences, to bee restrained.

The scope thus we see, and the words to containe reasons and arguments to enforce the same; out of which arguments many doctrines may bee gathered agreeing vnto the scope. As thus, *Opinions of great persons once generally receiued, are of great authority to binde men vnto them, and hardly can they bee induced to forsake the same.*

That antiquity, and so custome, in any religion holds so Professours to like thereof, as they will hardly see their errorrs, & yeeld to a manifest truth of late come to light, & known but to some. And so of all the rest of the former reasons, may thus
lessons

lessons bee gathered fitly, to informe our iudgements from the scope.

5. *From the manner.*

From the manner of deliue-
ring the words. First, by a Gram-
maticall Ellipsis, note the cele-
rity of affection, or brevity ther-
of, as *Genes. 11. 4. Acts 5. 34.*
Exod. 22. 23. Psal. 6. 3. And
so also the vse of Grammaticall
figures approued.

2. By Enallage of Tense, note
the certainty of the thing, *Gen.*
10. 3. Esa. 9. 6. and 21. 9.

3. By iterating of Nounes
Substantiuies in the same case
sheweth either :

1. An Emphasis. *Psal. 133. 2.*

Lut. 5. 42.

2. Multitude, *Gen. 32. 16.*

Or a distribution, *1 Chron.*

16. 13. L. 17. 3. 2 Chron.

19. 5.

Or else diversity & variety.

Psal. 12. 13. Pro. 20. 10.

3. By iterating the same sub-

stantiuies

From the
manner of
deliuey.

stantiues in construction, in the singular number, they note an Emphasis and certainty, *Exod* 31. 15. *Micheas* 2. 4. In the plurall an excellency. *Psal.* 136. 2. *Eccles.* 12.

4. By repeating of the Verbe may be taught an Emphasis,

Or Vehemency,

Gen. 2. 17

Esa. 50. 2. &

56. 3.

Or Certainty,

Psal. 50. 21.

Psa. 109 10.

Ier. 12. 16.

Or Celerity,

2 *Kin.* 8. 10.

Pro. 27. 23.

5. By repeating of Adiectiues is shewed an amplifying, encreasing, or extolling of the thing. *Ier.* 24. 3. *Esa.* 6. 3. *Exod.* 34. 6. *Ier.* 7. 4. and 22. 29.

6. By iterating of a Coniunction, vehemencie. *Ezech.* 13. 9.

7. By repeating of a sentence is set out either

A Distribution, as *Ezech.* 46. 21.

Or Emphasis, *Exod.* 12. 50.

Psal. 145. 18. and 124. 1.

Or it is for Explanation,
Psal. 2. 3.

Or for confirmation of the
matter. *Psal.* 33. 11.

8. By an Ironical speech, a
reprehension and the use thereof.

9. By Interrogation, a vehement
affirmation. *Gen.* 47. *Iosua*
10. 30. *Iudg.* 4. 6. *Ioh.* 4. 35.

Or Negation; *Genes.* 18. 4.
Mat. 12. 26.

Or Prohibition; *Psa.* 79. 10.
2 Sam. 2. 22.

Or diuers affections, as ad-
miracion, pity, complaint,
Ier. 14. 19. *Mat.* 23. 37.

Or reprehension, *Psal.* 8. 10.
Esa. 1. 21. *Psal.* 22. 1.

So doth an Exclamation
note as much.

10. By Concession; note a
negation and reprehension,
2 Cor. 12. 16.

And

And by all these, the vse of Rhetoricke is confirmed. Also from promises or threats conditionally deliuered, and the end therefore. Out of all these (nothing in Scripture being in any manner vainely vttered) some good obseruation may be made.

From the order and placing of the words or parts one before another.

6. *From the order.* 8

From the order of the words, as they bee placed (either one part of the diuision or one word) before or after another, as,

Acts 26.18 *To open their eyes, and to turne them from darknesse to light, and from the power of Satan vnto God, that they may receiue forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

Opening of the eyes set before turning, doth teach, that knowledge goeth before repentance. But here the nature of the thing is to bee considered, and other reasons of so placing the matter, whether

whether naturall order bee kept, or no. For, as nothing is spoken idly; so nothing is placed rashly by the Pen-man of Gods Spirit in the Scripture. We in ordinary talke, seriously speaking and wisely, will neuer mis-place our words wittingly in weighty matters. God disposeth of our words, *Prov. 16. 1.* Much more of the canonickall and holy Writers pen.

7. *From coupling of words and sentences.*

From the coupling of words, and sentences; by copulative conjunctions, shewing the parts to bee both true together absolutely, and not separably in that matter or circumstance, as,

Eccles. 12. 13. The feare of God, & keeping the Commandements are inseparable. *Psal. 34. 21.* Both the parts true. See *Psal. 33. 17.* *Matth. 10. 1.*

From disjunctive Coniuncti-

M

ous,

From
coupling
of words
or parts
together.

ons, shewing that but one of the words or sentences is true, or so to be in either, but not both, as the place intendeth.

8. *From the words themselves.*

From the words themselves and how.

From the severall words : for God puts not onely matter into the mindes of the writers, and directs them in the manner ; but also guides them in setting it downe with words. *Ierem. 1. 9.* 2 *Sam. 23. 2.* Our Sauioer extends the truth of the word to an *Iota*, or a title. *Matth. 5. 18.* So substantiall is euery thing, which therein is set downe.

Now this collecting of lessons from the words is diuersly done.

First, from the naturall and most proper signification and Einphasis of the Word.

Secondly, from the figuratiue vse thereof, containing some Metaphor, or other Trope.

Thirdly, from the Grammaticall adsignification of the number,

ber, as the Apostle doth to the *Gal. 3. 16*. So of the Case, Gender, & Tense, speaking in the Present, Perfect, or Future Tense. This is *Musculus* course, observing that hee sayth not thus and thus; but so and so, and thence collecteth lessons.

Fourthly from a Logically affection of a word, to another thing, as a cause, effect, subiect, adiunct, and so forth.

Fifthly, by making a question out of the words, and answering the same; which answer being proved, must stand for a doctrine, and may bee deliuered in a proposition. This way was practised by the reuerend man Mr. Perkins.

9. *From the circumstances.*

From the circumstances. *First*, of the time. *Quando*, day, night, winter, summer, present, past, or future, fit, inconuenient, aduerse, or prosperous; *Quamdiu*, how long or short; once,

Doctrines
from the
circum-
stances.

or often. *Hebr.* 12. 26. 27.

Secondly, from the person; God, Angels, Men; Devill, and ill Angels, and Men; publique and generall, as Adam, and Abraham; or priuate; Ordinary, or extraordinary; from the Sex, man, woman; from the age, birth, countrey, estate, place, or calling in Church or Common-weale; qualities of minde or body, good or bad, elect or reprobate, &c.

Thirddly, from the place; Heaven, earth, or hell; sea, land; holy, prophane, large or straight; common or proper, and so forth.

But here note, in gathering lessons from examples, to make a difference between the person of Christ and men. Our Saviours example ever good for instruction; yet not in all things immitable, as what he did and spake as God, and what appertained to his proper office, and Mediatorship. So men may be good, as yet often they doe ill;

ill; we must therefore consider the act or speech of the person; and then the person himselfe, with all the circumstances of the same before noted; and so gather the doctrine, else may wee erre, and collect that, which by iudiciall examination, will not stand, nor be sound and approucable.

10. *From the matter.*

From the matter contained in the words, Ecclesiasticall, Politicall, Domesticall, and so from the Ethickes, Naturall Philosophy, Mathematicks, and Arts or Science therein contained, as for example.

From the variety of matter contained in the words.

Psal. 72. 1. Give thy iudgements to the King, ô God, and thy righteousness to the Kings son.

Here, from *King*, to take occasion to speake of politique government. From, *ô God*, to handle that peynt of Diuinity concerning God. From, *Righteousnesse*, to speake of diuine,

What it is
to handle
a common
place.

morall, and Christian righteousness. From, *Son*, to speake of Oeconomicks somewhat. And so likewise out of any Text, to fall into a common place; which is to handle a thing by the definition, distribution, cause, effect, by the agreeableness with, or disagreeing from other things: all which are to be proued by Scripture, reason, and testimonies; and so must bee instead of doctrines; whereof vses must bee made, as of collected lessons; to conuince the false definitions and distributions; to instruct for practise, and correct vice by the same; and to comfort as the matter shall serue.

The common manner of proceeding into a common place, is by these formes (as) *Here let vs see what this is*; (or) *Wee haue occasion hence to speake of such a matter*, and so forth. But yet it is not conuenient, to take euerie where occasion to common place

place vpon any word ; but vpon such as the Text may wel afford, when the people need to be enformed thereof, as yet ignorant, being an vncatechized Congregation ; or when some notable vice is commonly committed, and necessarily to be corrected ; or some godly duty to bee commended, which happily is made then no account thereof, or contemned , as is the preaching of the Word, and such like.

11. *From proportion and resemblance.*

From a thing by proportion and resemblance to another, as, *Heb. 11. 1. As Abraham* left his naturall country at Gods bidding , to enioy *Canaan* ; so must we this world, to inherit Heauen.

And such lessons may bee followed and vrged, where good reason may bee giuen of a true proportion between things compared ; as *Abraham* fitly here

When and from whence to fall into a common place.

Doctrines from proportion and resemblance of one thing with another.
An example.

may be for euery Christian; and Canaan was a true type of Heauen.

Of allegorizing.

Thus wee see, how wee may make an Allegorie, which is not simply vnlawfull; for the Apostle doth allegorize, 1 Cor. 2. 9. And it is but an argument drawn from a similitude, when the words are expounded mystically, otherwise than the literall sense doth afford.

How to
gather
Allegories.

But in gathering Allegories; *First*, gather them after the true and naturall sense bee deliuered, & not before. *Secondly*, let them not be too far fetched, strained, obscure, or foolish; but agreeing with the Analogie of faith, and other manifest Scriptures. The best allegorizing is, when the parts of the Allegory may bee referred to other Scriptures, speaking of the same properly, as, *Matth. 26. 36.* and so forth.

An exam-
ple.

Where Christ may resemble
euery

euery Pastour; *Peter, Iames, and Iohn*; Christian Professours. *Gethsamene*, the Congregation; their sleepe, sinne; *Iudas*, the Deuill.

The proportion then is this : As the Disciples in *Gethsamene*, though warned to watch and pray, till Christs comming to them againe, yet fell soon asleep; and had not Christ returned, and awaked them; *Iudas* and his traine suddenly had seized vpon them. Euen so, though a Pastor teach his flocke, and fore-warne them, and leaue them, but a while to themselves; they will soone fall to sin, and be suddenly overtaken of the Deuill and his instruments, if become not soones againe to call them, and stir them vp to godlinesse. This Allegorie is true and apt: for Christ is called a Pastour; the three Disciples were Christians; sin is called sleepe; *Rom. 13.* and *Iudas* a Deuill: men are

apt to sin, as to sleepe; and the wilfull absence of a Pastour perillous. *Prou. 29. 18.* So as this agreeth with other Scriptures, and the analogie of faith.

Thirdly, handle an Allegoric briefly, and vse them not too often.

Fourthly, let the vse and end bee for instruction of life; but not for any prooffe of doctrine.

Fifthly, let the ancient, graue, and wise collect them. It is not a safe way for young beginners, not well exercized in the Scriptures, and grounded in the truth. Allegories are delightfull, and therefore you will (as I may say) *lasciuire*, soone wax wanton immoderately herein, and so instead of vsing, abuse the Scripture.

Allegories may bee gathered diuersly.

First, from names and significations, as *Beelzebub*, Prince of flies, the Deuill. Hence this
Alle -

Whence
Allegories
may bee
made.

Allegorie. As great flies, but easily blowing vpon flesh in warme weather, infects it, and makes it more and more crawle with gentles; so doth the Deuill, by blasting of our soules with suggestions in time of prosperitie, &c. But note herewith the nature and signification, consider the nature of that whence it is taken (as you see from this) and also the nature of that, wherunto it is applyed.

Secondly, from histories, taking occasion from the name, as *Luk. 8. 41. 49. Iairus* signifieth one enlightened; hearing of Christ, seekes to him in hope of helpe; but whiles he is praying, comes the Deuill or his Instrument, and interrupts, and would withdraw him to giue ouer; but that *Christ Iesus*, ver. 50. comforts him, and giues him encouragement to belecue, & so forth. In stories, where the places seem not to afford much matter, there
men

men haue accustomed to gather an Allegorie, as *Gen.* 27. 14, 15, 16, 17. *Luk.* 19. 2, 3, 4. and *ver.* 29, 30, 31, 32, 33, 34, and 45. and such like.

Thirdly, from those Scriptures where the words haue a shew of an vntruth in the letter, and must bee vnderstood figuratiuely, as *Psal.* 9. 13. which Christ, literally taken, neuer did. *Psal.* 118. 22. *Esa.* 11. *Matt.* 21. 44. and 4. 12. and such like: where the literall sense seemeth to infer an absurdity, as *Rom.* 12. 20. *Mark* 11. 13, 14. *Luk.* 6. 29, 30. where the matter in the literall sense may seem, in regard of the baseness thereof, to derogate from the wisdom of the Pen-man; whose excellencie of vnderstanding & Calling, cannot but perfwade vs of a farther and more excellent matter then the letter barely intendeth. Likewise *Iob.* 4. 55. *Rom.* 13. 11, 12. 1 *Cor.* 3. 12. So many places in the Prouerbs, as c. 24 30
cap.

cap. 6.9. cap. 9. 1, 2, 3. &c. and 25. 16. *Deutr.* 25. 4. All these haue a further meaning then the letter.

Moreover, where the words be typicall, either in precept, as *Exod.* 22. 18. 19. *Leu.* 12. 23. or example as in *Abraham*, *Gen.* 22. *Iosua*, *Sampson*, *Dauid* and others.

12. *From a Similitude.*

From Similitudes may Lessons be gathered, and that two wayes.

First, from the drift whereto it is brought, and *then*, from the very Letter and thing it selfe, whence the Similitude is made without regarding the Similie, as if it were a plaine narration, as *Gal.* 4. 1. 2.

The scope is to shew by the Similitude, that the Law of God makes not free, but keepes in bondage; for it doth with vs as Tutors and Governours doe with an Heyre being a childe, euer

Doctrines
from simi-
litudes.

An exam-
ple.

euen keepe them vnder as a seru-
uant.

The Lesson from the scope is,
*That the Law is seruitude and
freeth not, neither can it more
then tutors a child, but is at
the fathers appointment.*

From the letter this Les-
son. *That a wise and a godly
father will bring vp his childe
well, though hee bee his onely
sonne and heyre, vnder Tu-
tors and Gouvernours: for
wee must know that the
thing from whence the si-
militude is fetched, is the
same in it selfe, for which it
is brought to illustrate ano-
ther. If the wrath of a King
be fearefull, as the roaring
of a Lion (as Salomen saith)
then a Lions roaring is fear-
full.*

This collecting of Lessons
from a similitude, is not onely
when it is largely set downe, but
euen contained in one word by

a Metaphor ; as when a minister is called a Shepherd, and a beleeuer a sheepe; awicked man a dogge; wee may note the nature of the thing whence the simily is drawne; and so farre as it may well agree to the thing to which it is brought; apply the same in seuerall properties to it as Doctrines, but then proue them in the application, and make vse thereof.

How to doe in Parables.

First, marke the scope, and the lessons thence, and then frō the letter: But yet beware wee gather not lessons from euery thing therein; so many absurdities might follow; neither intended in the scope & spirituall sense, nor in the letter true; as in the Parable of *Dives*, it is said, he speakes in hell, & hath a tongue, which is not true. Many things in Parables may bee supposed, as if it were so, to teach a truth by a feigned thing.

How to
teach out
of Para-
bles.

Typicall places as Similies & Parables haue also a double sense; literall and spirituall. Many of the chiefest and heads of the Iewes were types of Christ. The Iewes in prosperity and aduersity, their blessing, and curses, and much of their seruice typicall to vs; and therefore double obseruations may bee thence made. And thus much how to gather Doctrine.

4. *What to consider concerning the Doctrine being collected, as is before shewed.*

Four
things to
be obser-
ued in a
Doctrine
propoun-
ded.

When the Doctrine is drawn and to propound it & set it well downe, foure things are to bee obserued. First, *the words.* Secondly, *the matter.* Thirdly, *the forme.* Fourthly, *the manner of propounding and deliuering of it.*

First are
the words.

First, the wordes of the Doctrine must bee euer deliuered in proper, significant, perspicuous, plaine, vsually knowne words and phrase of speech apt, and

and fit to expresse the thing spoken of to the vnderstanding of the hearers without ambiguity.

As these Doctrines.

Iesus Christ is both God & man.

Love is the fulfilling of the law.

The soule that sinneth shall dye the death. Mans heart is deceitfull.

Thus to doe, keepe the words and Phrases of Scripture, the v-suall and common termes of diuinity vsed by Diuines, and our mother the Church of God.

Heere then is to be auoyded: *First*, obscure words darke to the common vnderstanding which hinder edification. *Secondly*, obsolet words worne out of vse, or new coyned, especially which may breed error or heresie, this is no way to bee allowed in Diuinity; for as one well saith, *Quicunque in sacris mysterijs, novas phrases fingunt ab eisdem novas res fingi; nam mutato dicendi genere, nouum docendi genus introduci-*

What words to bee auoyded in delivery of a Doctrine.

tur. Thirdly, ambiguous termes, lest either the matter be not vnderstood, or mistaken. If any not purposely, but either of necessity or at vnawares, vse any obscure, obsolete, new coyned, or ambiguous words, let him expplane himselfe to take away the obscurity, the ambiguity, and so the occasion of error or mistaking.

The second
is the mat-
ter.

Secondly, the matter of the Doctrine must be true & sound. *1. Tim. 4. 6.* wholesome words according to godlines, *1. Tim. 6. 3.* vncorrupt, *Tit. 2. 7.* profitable, *Tit. 3. 6.* The forme of sound wordes in faith and Charity, *2. Tim. 1. 13.* Agreeing with the Principles of Religion, of Nature, of common experience with the holy Scripture, as these for example.

The dead shall certainly rise againe. This is agreeing with a Principle of our Religion. *Parents haue a true affection*

to their children. There is a God. The light of nature giueth this, & the instinct, the other. *Death is the way of all men.* Common experience telleth vs this. *The wisdom of God is enmity with man.* The words of Scripture. *A Teachers ill life causeth the way of God to bee ill spoken of.* This is necessarily gathered out of the Scripture. *Rom. 2. 24.* These doctrines are to bee receiued as truthes.

And heere concerning Doctrine let me set downe three rules deliuered by some learned men.

First, that euery Doctrine deliuered in the words of the Scripture, or in the true sense & meaning of them, or is gathered by a good and necessary consequence, the same is to bee receiued, as sound and Orthodoxall.

Secondly, that euery Doctrine
re-

Three
rules con-
cerning
Doctrine.

repugnant to the expresse testimonies of Scripture, or to the true sense thereof, or to that which by necessary and good consequence may thence be deducted against the Analogie of faith, or that which implies a contradiction in it selfe, is to bee reiected as false.

Thirdly, that euery Doctrine of Religion, which hath not expresse testimonie of Scripture, or the true sense of it, or a iust and necessary consequence to make it good out of the word, though it bee not repugnant to Scripture, is not of necessity to be beleued, nor hee to be iudged an heretique, which doth not receive it.

Weake
grounds to
build a
Doctrine
vpon.

Then this being so, vnsound Doctrines may not bee thrust vpon a people vpon these weak, yea, and false grounds, as *mens bare assertions*, though many hold them, though they be learned also and holy without good prooffe,

prooffe, *Decrees of Counfels, the Churches authority, antiquity, vniuersality, consent, old custome, practise of the mighty and great in place of authority, carnall reason, a mans owne selfe perswasion, and conceite of the spirit,* without the sound warrant of the word.

Thirdly, the forme of the Doctrine, which is the right disposition thereof according to the rules in reason, as that Arguments agreeing bee affirmed; that contraries bee denyed; that the predicate be not stricter than the subiect; that things to bee conioyned bee not seuered, and so contrarily.

The third
is the
forme.

Fourthly, the manner of deliuering of the Doctrine, which must bee in a short proposition, the shorter the better; the fewer the words bee being proper, significant and apt, the better will it bee conceiued and carried away. And concerning the voyce, it must be audible, yet grauely, deliberately,

The
fourth is
the maner
of deliue-
ry.

liberately, and distinctly pronouncing the wordes. There is to bee obserued a different carriage of the voyce in deliuey of a Doctrine, and in the inforcing of the vse by exhortation. The nature of thinges must distinguish the action and pronunciation. To bee loud in Doctrine, and low in Exhortation, or alike in both, is very inconsonant, disgracefull to the speaker, and distastfull to the hearers. And thus much for these foure thinges in the propounding of the doctrine.

5. Of the confirmation of the Doctrine when it is deliuered.

It is not inough to deliuer a Doctrine; but wee must proue it and confirm the same by reason, except it bee a common Principle, or an vniuersally knowne truth by experience, which none, but mad men will doubt of.

The prooffe of a Doctrine sheweth that the matter thereof is true. *First, from a principle in*

Foure
waies to
proue a
Doctrine.

Di-

Divinity. It is a good prooffe, when that which is a meanes of the tryall (as before is set down) is brought in iustly and rightly to confirme the truth. *Secondly, from a Principle in nature* some time: now Principles in nature are vniuersall rules. *Omnibus hominibus natura ingenita et nota, quæ ex se fidem & authoritatē habent;* and need no prooffe, yea, so necessarily true, certaine, and vnchangeable, as neuer to bee doubted of; hence is this speech. *Contra negantes principia non est disputandum:* which Principles are Theoricke or Practicke, *Theoricke* which direct in the knowledge of things, and are for contemplation, as these.

There is a God: He is before all things. The cause is before the effect. There is but one truth. The same body cannot bee in two places at one instant time, and many such.

The Practicke are, which direct

rect in life and good manners,
as,

God is to be worshipped. As wee would that men should doe to vs, so must we doe unto them. Vertue is to be embraced and vice to bee auoyded. Iniury is not to bee offered to any man. And such like, which the minde of euery reasonable man readily consenteth vnto.

Thirdly, from common experience and sense, which is euery mans certaine knowledge of the vse, nature, and quality of a thing to bee euer one and the same;
as,

That the fire is hot. That where life is, there is sense and motion. Death in time taketh euery man.

This experience vniuersall hath these degrees, sense, obseruation, induction, and so infallibility of the thing.

Fourthly, from consent of other places

places of the Scripture. Thus eloquent *Apollo* delivered this Doctrine.

That Iesus was Christ. This hee proved by the Scriptures, *Act. 18. 28.* *St. Paul* taught that *Christ* should suffer and rise againe: which hee proved out of *Moses* and the Prophets. *Act. 26. 22. 23.*

This prooffe must neuer bee wanting which is twofold. The first is sentences of Scripture, the second is Examples. Now in bringing any Scripture wee must consider: *First*, that the place be cleere and not obscure; if any obscurity bee, cleere it. *Secondly*, let the prooffe be in sense as well as in words. *Thirdly*, that both it and the example bee apt for the purpose which will appeare by this, that they both will afford directly, or by necessary consequence the same Doctrine to which they are brought forth for prooffe.

What to
do in bring-
ing
proofes of
Scripture.

An exam-
ple.

As for example out of *Esay.*
45. 7. I gather this Do-
ctrine. *Whether it be well or*
woe that befallerh vs, all is
from the hand of God: which
is proued out of *Iob.* 1. 21.
Out of which place will a-
rise the same Doctrine. Out
of *Tit.* 2. 14. I gather, *That*
though all the earth bee the
Lords, yet some are onely his
peculiar people. Heere to con-
senteth *Dent.* 7. 6. & 14. 2.
which places will afford
the same Doctrine out of
them.

One, two, or three testimonies
are enough with the repetition
of the ground of the Doctrine,
out of the present place in hand
sometimes; by two or three wit-
nesses euery truth is confirmed:
If there bee not occurring any
pregnant place; then such as af-
ford the prooffe by a necessary
consequence. Heere note, that
in the Doctrines setting out the
acts

acts of God in either mercy, or iustice, or truth of his promise, or in any practicall Doctrine teaching any duty of man to God, to his neighbour, to himselfe, or setting out the nature of the wicked, or the properties of the godly, and so forth, pregnant examples are very good proofes; as for instance, these doctrines.

God often grievously afflicteth his children. Besides sentences of Scripture, these examples may bee produced: Israelites in Egypt, *Davids*, *Jeremiahs* afflictions, and may also bee enlarged. *Godly* take to heart the Churches calamity, as *Nehemiah* and *Esdra* examples doe shew. *A wilfull transgressor cannot indure reproofe.* Example in *Amaziah*, *Ieroboam*, *Achab*, *Ioash*, *Herodias*, and others.

To these proofes if hee be furnished with them, and the Audi-

The Churches voice
is a good
witness.
Esa. 44. 8.

tory able to conceiue of them, and especially hauing also to deale with Aduersaries which stand vpon them; let him adde the *testimonie of Fathers, and famous Diuines, Decrees of Counsels, consent of Churches, the sayings of the Heathen and their practise in moralitie, and duties of common honesty, the confession of Aduersaries.* But in a common Auditory and Country congregation, there is lesse neede of them: Elsewhere, as is aforesaid, hee may more profitably vse them, prouided alwayes that *Hagar* outbraue not her Mistresse *Sarah*, much lesse challenge precedencie of her, or contest with her, but carry her selfe as an handmaid and as an attendant on her. *Sacra enim sunt, etiam que sacris seruiunt.* Those who offend this caution are most deservedly to bee taxed; for in effect they make man to bee more in esteeme and credit than God,

God; but diuine wisdom in the holy Scriptures, is truly honoured of all Gods people, who giue more credit to one sentence of Scriptures truly alleadged, than to all the sayings of all men not agreeing with it; for let God bee true and euery man a lyar, as the Apostle speaketh. And thus much for the prooffe of Doctrine.

The Reason, whether it bee one, two, or mo, differs from the prooffe; the prooffe auoucheth the Doctrine to be true; the reason sheweth vs also why that is so, which is deliuered in the doctrine.

As for example, *Prou. 15. 3.*

The eyes of the Lord are in euery place beholding the euill and the good. This is the doctrine of the Text. Places for further prooffe consenting herewith are these. *Heb. 4. 13. Psal. 33. 13. 14. Ier. 16. 17.* The reason, for the nature

Of giuing reasons of a Doctrine.

Examples.

ture of God is infinite, and so euery where present. *Ier.* 23. 24. Another example. *Gen.* 6. 3. Hence this Doctrine may bee collected from the Text. *God doth not destroy the wicked as soone as their sinnes deserue destruction.* This may bee proued by daily experience, and also from many other Scriptures, giuing vs examples of his patience, as to Iudah & Ierusalem, *2. Chron.* 36. 15. 16. to Ephraim *Esa.* 7. 8. and many others. The reason of this forbearance is: *First*, for safety of the godly, *Gen.* 19. 22. *Mat.* 13. 29. *Secondly*, to giue them space to repent, *Reuel.* 2. 21. to see whether they will become better, *Luk.* 13. 8. *Thirdly*, because their sinnes are not come to the full, *Gen.* 15. 16. By these Examples wee plainly see an apparant

rant difference betweene
proofes & reasons of a Do-
ctrine.

This giuing of reasons is to
compleate the vnderstanding of
the hearers in the Doctrine, and
to assure their perswasion of the
equity thereof, and so make
them more ready to receiue it,
and more stable in beleeuing it.
Therefore as the Apostles pro-
ued their doctrines, as hath been
shewed; so they confirmed the
same by reasons.

*Rom. 8. 6. Where the Do-
ctrine is. That to be carnally
minded is death; the reason
which hee giueth is, be-
cause the carnall minde is
enmitie against God, 1. Cor.
2. 14. The doctrine is: The
naturall man receiueth not
the things of the Spirit of God:
His reasons are: First, be-
cause they are foolishnesse
to him. Secondly, because
they are spiritually discer-
ned,*

ned, which spirituall discerning hee wants: Thus wee haue Apostolicall authority for this manner of teaching.

The reason of a Doctrine may bee fetched out of other Scriptures, which is most excellent when a reason is made to our hand by the holy Ghost.

Examples. As for example, let this bee the Doctrine: *God will make his seruants acquainted with his will*: the prooffe is *Gen. 18. 18.* one reason is there in *vers. 19.* because the Lord knoweth that they will teach and command others to practise the same; another reason is, *Math. 13. 11.* Because to them it is giuen to know the mysteries of the Kingdome of God. So also this Doctrine: *Christ after his resurrection ascended into heauen.* The prooffe is
an

an Article of our Creed : the Scripture also auoucheth it *Act. 1.* There *Stephen* saw him. *Act. 7. 56.* The reasons, why hee was to goe thither. *First*, for expedience, and for the churches benefit, that the comforter might come. *Ioh. 16. 7.* *Secondly*, for the future vility to prepare a place for his, *Ioh. 14. 2.* for these reasons must wee make diligent search in Scripture; in these is life and power without gaine-saying.

When wee haue none such made to our hands (that we can remember) then may wee draw some our selues from the Doctrine Logically, and to doe this wee must consider of the subiect and predicate of it, or the Antecedent or consequent, and markē what relation one hath to another, whether *consentanea*, or *dissentanea*, whether cause and

How to
giue a rea-
son of a
Doctrine.

effect, subiect, adiunct, or any other topick place, and so thereafter make the reason, which reason must bee the *medius terminus*, in a Categorical Syllogisme.

Examples.

As for example. This Doctrine. *Preaching is necessary to a Church planted.* The reason is because it is *causa conservans* of the Church to make vs grow therby: This may be framed into an Argument thus. That which cōserveth the Church planted is necessary. Preaching cōserveth the Church planted. Therefore Preaching is necessary to a planted Church. To confirme the truth more strongly, a prooffe of Scripture may be brought for the reason, as 1. *Pet. 2. 2.*

Another example. Let this be the Doctrine. *The desires of the wicked against the godly*

godly cannot hurt farther then God will. The reason: *First*, because God can destroy their counsells, and bring their deuises to naught. *Psal.* 33. 10. *Secondly*, because God is present euer with his. *Esa.* 8. 9. 10. *Zeph.* 3. 17. Thus wee see the reasons very pregnant, and the proofes of Scripture for the same.

And so much for this Chapter concerning a Doctrine, what it is; how to gather it; how to propound it, how to proue and confirme it.

CHAP. IIII.

Of the vse of Doctrine, and how manifold it is.

VWhen the iudgement is informed by Doctrine, the vse must bee made to gaine the affection. These two cannot in nature bee seuered, yet are they in themselves distinct. That precedes, this euer followes; the one is for the vnderstanding, the other is for the will, both for the bettering of the soule, and to build vs vp in the way of life.

What an
vse is.

The vse is a necessary conclusion drawne from a Doctrine, thus.

Faith iustifieth. Therefore euery one that wil be iustified, must beleene. So from this Doctrine. Gods chastisements are tokens of his loue. Therefore should wee not bee offended at them.

Now

Now to know how soundly the vse is concluded from the doctrine, let vs frame the Doctrine and Vse thus into a Syllogisme. *Tokens of loue none should be offended at. But Gods chastizements are tokens of loue.* Therefore *should wee not bee offended at them.* We see here, that looke, how the doctrine is deducted from the Text, as before is shewed, so the Vse is deducted from the Doctrine.

When the vse is to be deliuered, seeing proofes and the inlarging of them, and the reasons giuen for strengthening of the doctrine, take vp some time, let the doctrine bee briefly first called to minde, in these forme of speeches, or the like. *Wee see the truth and equitie of the doctrine,* and then name it, or thus. *Seeing the truth of this doctrine* (and here name it) hence followeth this or that vse; for so shall the memory of the hearer bee much holpen

holpen, and the vse made of the doctrine better discerned, and so will more worke vpon the conscience.

Vses are
foure-fold.

The vses which may be made of doctrines, are principally these foure: *The Vse of Confutation, Of Instruction, Of Reprehension, and Of Consolation*, as they be set downe in 2 *Tim.* 3. 16. *Rom.* 15. 4. Exhortations and Dehortations are Appendices to these.

1. *Of the vse of Confutation.*

Why this
vse is in
the first
place.

The vse of Confutation is in the first place, because if the truth deliuered haue any aduersaries, they must be confuted first: for, where the doctrine is gaine-said, there no other vses can be made; till it bee approued, and the errors or heresies be ouerthrown. This Vse is a solid reasoning for the truth, and the ouerthrowing of the opinions held against it, contrary to the truth of Faith, or contrary to the truth for practise, and the errors in both contradicting

tradieting either kinde of doctrine. And this is a Ministers duty: Our Sauour vsed it, *Mat.* 5. and 6. and 15. and 22. So the Apostles, *Acts* 9. 29. and 18. 28. And *S. Paul* requireth, that a Minister bee able to conuince gaine-sayers. *Tit.* 1. 9. And to doe this, hee must haue knowledge of controuerfies, and what errorrs or heresies bee held contrary to the truth, and bee also well read in them.

An errorr may be thus confuted: *First*, from some principle of Diuinity, or of Nature and common experience. *Secondly*, from plaine and expresse Texts of Scripture, or by necessary consequence from the same. *Thirdly*, from Counsels. *Fourthly*, from the Fathers, interpreting so these Scriptures, which wee alledge, or from their assertions deliuered vpon the poynt in hand. *Fiftly*, from Lawes Ciuill, Canon, Common, and Municipal.

A Minister must bee well read in controuerfies, to bee able to confute an aduersarie.

How an errorr may be confuted.

cipall. *Sixtly*, from testimonies
 in all ages. *Seuenthly*, from the
 Confession of the Faith of
 Churches. *Eightly*, from the ad-
 uersaries themselves, and that
 two wayes: *first*, in bringing such
 of their side, as hold with vs, e-
 specially such as bee of note a-
 mong them, contradicting so
 one another: *secondly*, in shewing
 how some one or moe of the ge-
 nerall Tenents held by both vs
 and them, doe ouerthrow them.
Ninthly, from the opinion it
 selfe, which they hold, obseruing
 therein, how a contradiction is
 in it, ouerthrowing it selfe, and
 so is absurd. *Tenthly*, from the
 discouery of the weake and false
 grounds whereon they build, as
 these, *bare opinions of men, old cu-
 stome, Examples of many, deceived
 Counsels, forged Testimonies, Testi-
 monies of Fathers mistaken, or mis-
 construed, pretended unwritten Ver-
 ities and Traditions Apostolicall,
 Apocryphall bookes, erroneous tran-
 slations,*

Ten waies
 by which
 the aduer-
 saries vp-
 hold their
 errors.

flations, or from the *abuse* of the Scripture, alledging words without the sense, or part of a sentence for the whole, or by adding to something. For by these ten wayes doe the aduersaries seeke to vphold their false and wicked assertions, which being discouered will querthrow them. Wee see here, by what wayes and meanes the aduersary may bee confuted. How many to vse, or how few at a time, I leaue to the wisdom of the Teacher, according to the necessity of the matter, the occasion of the time, place, and persons. In a common Auditory and daily Ministry the first two may suffice.

When the falsehood is thus confuted, and the truth maintained: then is the Minister, first, to fall to exhortation, and here, to exhort two sorts; *first*, those which haue the truth to a constant profession still of the same, and this may hee doe by these motiues;

Exhortation to follow the defence of truth, and confutation of error.

Two sorts
to be ex-
horted;
what mo-
tives to be
vsed.

motiues; *First*, from the excellencie of truth it selfe, and profit thereof in generall: *Secondly*, from the necessity of holding the present truth propounded: *Thirdly*, from the benefit and fruit thereof to a mans owne soule: *Fourthly*, from the danger in giuing way to any errors: *Fifthly*, from the difficulty to bee reclaimed from errors: and here examples of obstinacie in Heretiques and Schismatiques may be produced. With these, or such like reasons, may the exhortation be pressed.

Secondly, to exhort those to embrace the truth, which yet haue not made profession of it, from the necessity, and from the vtility thereof.

After exhortation,
must follow the
dehortation.

Hauiing ended the exhortation then is he to fall to the dehortation, to draw out such as be in the contrary error, whether they bee such as haue beene bred vp in it, or such as haue apostated from

from the truth, and false into it. His endeavour must be to strike feare and terror into their hearts, by moving them to consider: *First*, of the euill of an erroneous iudgement in it selfe: *Secondly*, the euill it brings vpon the conscience, in misleading it: *Thirdly*, of the absurdity, or beastlineffe of the opinion: *Fourthly*, of the mischiefes, or inconueniences which might arise, or haue risen from it, to others, or the like, and here giue instances: *Fifthly*, what other errors it breeds, or nourisheth: *Sixthly*, the odiousnesse of men, found obstinate in errors and heresies, how they are to be auoyded: *Seuenthly*, what lawes of the Church, and statute lawes are against them, and how they be liable thereby to great misery corporally. And here must these, or the like reasons, be vehemently pressed against Apostates, which haue forsaken the truth; and their dangerous

The arguments to be vsed in the dehortation.

The
meanes to
be vsed,
which
may bring
men from
errour and
wicked-
nesse.

dangerous estate, and how in-
excusable they bee. Yet heere-
withall shew them the way, how
they may get out of this errour.
First, by abandoning their owne
will, their owne conceit, that
pride and obstinacie may bee
rooted out, which commonly
accompany heretiques & schis-
maticks: *Secondly*, praying hear-
tily for the guidance of Gods
spirit: *Thiraly*, they must vse the
best meanes: First, the searching
of the Scriptures, as the Bereans,
and to try the Spirits. Secondly,
to lay the opinions both of the
truth & of the error to the Ana-
logie of faith, & consider w^{ch} of
either agreeth best with it. Third-
ly, to confer with godly learned
in all humility. Fourthly, to liue
well, for Christ promiseth to such
as do his will, that they shal know
it. *Iob. 7. 17.* This being done, let
the conclusion be with hope of
comfort & ioy. And thus much
briefly for the vse of cōfutation.

Yet

Yet, before I end this, two things let mee heere set downe: *First*, that hee deale faithfully and doe no wrong in contending with an Aduersarie, which that hee may doe, hee must obserue these things.

First, let him lay downe the errour truely and briefly in perspicuous and plaine tearmes in their ownewordes, and in their owne sense and meaning, as either they acknowledge it, or as their best approued Writers interpret the same, if any obscurity bee in it, or ambiguity, for by this ingenuous dealing all occasion of cauilling is taken from the aduersary, and so, as it were louingly invited to take vp the defence of his owne cause, or at the very beginning to yeeld to the truth.

Secondly, hee must when hee hath layd downe the errour fully and plainly, beware of ag-

In handling a controuersie, not to wrong the aduerse party, and how hee may auoid it.

aggrauating it, by making it greater than it is, or by running vpon the person with virulent speeches; for such courses doe enrage the aduersary, doe blinde his vnderstanding, from beholding a sound confutation of his errors, and make him also more obstinate.

Thirdly, hee must yeeld to euery truth which the aduersary holdeth, and euen in that, as far forth as any truth is in it, to grant it, euer shewing consent, as farre as possibly we may goe. For this will plainely tell him, that wee loue the truth; that wee contend not of set purpose, nor wilfully dissent from him, which may procure better respect from him, and gaine somewhat his affection, and so prepare him the better to hearken to the truth.

Fourthly, where the dissent of necessity must bee, there set it apart, and onely against that dispute, and manifest it to be an error,

our, and the contrary thereto, to bee the truth. And thus proceede after the confirmation of the truth: *first*, answer their objections against our reasons for the truth: *secondly*, overthrow their reasons, which they giue to maintaine the error: and *thirdly*, answer the objections, which they doe make to our reasons against their opinions, to giue full satisfaction, if it may be.

The second thing is, what caueats are to be obserued before a Minister, doth enter into any great poynt of controuersie. The *caueats* are *four*.

First, let none fall to conuince error, except by extreme necessity they be vrged thereunto, before they haue for some time deliuered a certaine truth, and catechized the people. It is a preposterous course, comming to an ignorant people and superstitious, as most ignorant persons be, to beginne forthwith to handle contro-

Caueats to be obserued, before we enter into a controuersie.

The first Caueat.

controuerfies; it breeds contention, it makes the common fort (who cannot iudge what is spoken for, or but obieſted onely againſt the truth to be answered, for further cleering of the truth) to thinke the Preacher teacheth contrary things, and to ſpeake hee knowes not what. It were better to beare with many things (yet in the meane ſeaſon, it is fit to tell them, that he would gladly informe them, wherein they erre; but for that as yet they are not able to beare what he would vtter) till they be taught the principles plainely and diligently, and after a familiar manner; winding the truth into them at vnawares, as it were, without controlment of their ignorant cuſtomes and manners for a while. *S. Paul* was ſome time at *Ephesus*, before he cryed openly out of the *Idoll Diana*.

The ſecond Caueat.

Secondly, herein let none meddle farther, when they beginne, then

then may benefit the hearers, and themselves well able to deale with. It is good to raise vp no more spirits, by shewing the arguments of the aduersary, then may bee cunningly coniured downe againe; lest in seeming either to withdraw, or to keepe any from errour, such should confirme men therein, and put words into their mouths, to speake against the truth before vnkowne to them. A foolish Merchant is hee, who will so much make mention of other mens wares, as that hee thereby, though not iatended, should ouerthrow his owne market. He is foole-hardy, that will challenge another into the field, bring him out weapons, and himselfe without skill to ward off, and so letting himselfe bee beaten with that, which hee brings. Controuerlies require sharpnesse of wit, and some cunning to finde out Satans sophistry.

stry. Young Cockerils that be-
ginne but to crow, may not set
vpon the great Cockes of the
Game. There be many nouices,
who haue scarce learned the
A, B, C, in Diuinity, ignorant
in a manner of the common
principles of Religion, yet in
these dayes will be medling with
the chiefest controuersies; some
crowing against the sophisticall
Bellarmino; some billing at that
profound and iudiciall Interpre-
ter *Caluin*, audaciously contro-
ling him, and foolishly despising
his incomparable learning and
skill. Some running into the
troublesom poynt of Discipline,
when hardly they know, what
the name meaneth; beleeuing
what they heare: but saying no-
thing what they see themselues
iudicially. A better way were it
to let them alone, till men bee
growne in iudgement, & able to
speake in these things profitably
and learnedly; and then also to
proceed

proceed wisely and moderately; and in the meane time, to bend our wits to such things; as tend more to edification, and building vp men in the common saluation.

Thirdly, let vs beware wee call not vp, or once mention, old, dead, and by-past heresies, out of all mens memories; this were but to keepe in minde, what were better buried in obliuion, neither deuise any new, which are not held, which were so to fight with our owne shadow, and to vtter lyes, and offend against charity by slander; a wicked practice of the Papists against vs, and some of our owne brethren amongst our selues.

The third
Cauet.

Fourthly and lastly, in confutation of any error, let these things bee looked vnto, for the better warrant. *First*, that the Text doe occasion it by good consequent, or directly speake against it; that wee seeme not to

The
fourth
Cauet.

delight in controuerſies, arguing a vaine contentious ſpirit. *Secondly*, that it be ſuch a one, as at that time is abroad, or forthwith is like to come forth, and alſo dangerous to the Church. *Thirdly*, that alſo it bee neceſſary to bee mentioned and confuted before that Auditorie; and then alſo very conueniently. *Fourthly*, that it bee expedient to the edification of thoſe hearers preſent. It is altogether a fault, to ſpend in cuntry and rude aſſemblies, the whole time, or moſt part of the Sermon, in ſome poynt of controuerſies; as ſome uſe to doe, without ſuch juſt occaſion, or ſome ſo neceſſarie a cauſe. Theſe ſpirits benefit a little their Auditorie, and breed more contention then conſcience. And thus much for Redargutive Uſe.

2. *Of the Uſe of Inſtruction.*

This Uſe is a practicall conſe-
cluſion drawn out of a Doctrine;

What In-
ſtruction
is.

toe doe some Christian duty of holinette towards God, or of righteousnesse towards man, or of sobriety towards a mans selfe. Here is required in a Minister, knowledge of all Christian duties to God and man, and the knowledge of the principall duties of men, in their seuerall and particular callings, that so hee may bee able to instruct them in the right course of their Vocations. As the Scripture affords plaine doctrines, proofes for them, and reasons to confirme them; so it helpes vs with Vses of instruction.

What is
required
herein of a
Minister.

As for example, Doctrine.

God is a spirit. Ioh. 4. 24.

Vse. Therefore, must wee worship him in spirit and truth. Ibidem. Doct. Wee know not the day, neither the hower when the Sonne of man, commeth. Matth. 25. 13. Vse. Therefore, Watch and pray. Ibidem.

Doct. Wee know not the day, neither the hower when the Sonne of man, commeth. Matth. 25. 13. Vse. Therefore, Watch and pray. Ibidem.

Doct.

Scriptures
afford vses
of Instru-
ction.

Doct. Nothing after plentiful feeding is to be lost. Ioh. 6. 12.

Vse. Therefore must we gather up the fragments that remaine, ibidem. Doct. The

haruest is great, but the Labourers are few. Matt. 9. 37.

Vse. Pray therefore to the Lord of the haruest, to send forth Labourers into his haruest. ver. 38.

Infinite are the examples in Scriptures of this kinde; which Doctrines and Vsés gathered into heads, and placed alphabetically in a booke, to which if the Doctrines and Vsés of a mans owne gathering, or collected of others, be brought, great profit would arise thereof. But that we may not mistake, though I haue brought places of Scripture, where the Vse is with the Doctrine; yet wee must know, that Doctrines may also bee in one place, and Vsés found in other places; as,

This

This Doctrine, Psal. 19. 7
The Law of the Lord is perfect. The Vse is in Deut. 12. 32. Therefore, Whatsoever I command you, take heed, you doe it; Thou shalt put nothing thereto, nor take ought therefrom.

To obserue these vses, there is required more paines and more wisdom to find them out, being so in seuerall places.

If such Vsos bee not at hand, wee may deduct them from the Doctrines our selues; as these examples shew.

Doct. *God is our Father.* Vsos. Therefore, *Reioyce in his love.* Therefore, *Let vs honor him.* Mal. 1. 6. Doct. *Christ Iesus is the onely Mediator between God and vs.* Vse. Therefore, *Let vs make him our onely Intercessour.*

From practicke Doctrines in Ethicks, Oeconomicks, Politicks, and Ecclesiasticks, the Vsos

of instruction will easily arise, as thus,

Doct. Iustice giueth enery man his due. Vse. Therefore to bee held iust, giue enery man his due. Doct. Seruants are vnder the command of their Masters. Vse. Therefore must they be content to be commanded, and learne also to obey. Doct. Kings are Gods Vice-Gerents. Vse. Therefore must they rule for God, and let vs honour them, and for conscience sake obey them in the Lord.

Every doctrine comprehending a duty, whether the generall of every Christian, or particular of any condition and state of life in speciall callings, will afford easily the vses of instruction; as thus,

Doct. Christians are warriors. Vse. Therefore must we get our armor. Eph. 6. 13.

Wee

Wee must quite our selues like
men. 1 Cor. 16. 13. Doct.

Euery sound Christian loueth
one another heartily. Vse.

Therefore if wee bee sound
Christians, as wee professe to
be, let vs heartily loue one an-
other.

Doctrines from examples of
godly practices, will yeeld vs
these plentifully; as thus from
Daniel.

Doct. A godly states-man will
take time to serue his God.

Dan. 6. Vse. Therefore let
such as bee great in the world,
follow Daniel herein, if they
would bee held religious and
godly. From S. Paul. Doct.

A good man will beware of
offending a brother in an in-
different thing, though his
authority bee great in the
Church. 1 Cor. 8. 13. Vse.

Therefore must wee carefully
auoid offences. Fro Abraham.

O 5 Doct.

Doct. Good *gouvernours* of families will instruct their children and household. Gen. 18. 19. Vse. Therefore should we that have charge of a family, imitate *Abraham* herein.

Having gathered the Vse, a Minister is to come to the exhortation; wherein note *four* things to be observed of him.

First, whom hee is to exhort; and these betwosorts: first, such as doe practise the duty, to persevere: and then such as doe not, to set to it, and to make conscience of it.

Secondly, he must consider of the *motives* to perswade and draw them to the practise, and to continue therein, such as these.

First, the Word of God commanding, or exhorting to the same.

Secondly, the Law of Nature, found in the writings of the Heathen, imposing the same.

Thirdly,

Motives
to be used,
in perswa-
ding to
the pra-
ctice of
any duty.

Thirdly, the examples, first of *Iesus Christ*, of God himselfe, then of practices of holy men out of Scripture, the practice of the Godly, gathered out of Ecclesiasticall Histories, Chronicles, or other writings of Christians; the practice of Heathen, in matters of Morality, in Ethicks, Politicks, and Oeconomicks, as farre as they agree with Scripture and common honesty. For the Law they haue in their hearts, and doe the things contained in the Law. *Ro. 2.* And here, for further pressing the duty, the dumbe creatures may bee brought in, which haue some shadowes of vertues in them, to moue men vnto well-doing.

Fourthly, the promises of God to such, both temporall and eternall, made to the perfor-

performers of such duties.

Fifthly, the examples of Gods blessings, powred out vpon such, according to his promises.

Sixthly, the punishments of God, for neglect of doing our duties, with examples for neglect of lesse duty.

Seuenthly, the equity thereof, it is that by our profession we be tyed vnto, and Iustice requireth at our hands, as due vnto others, so for their sakes to doe it, if not for our owne, and so the necessity layd vpon vs to doe it. *Paul* sayd; necessitie was layd vpon him to preach.

Eighthly, the effects therof, the vse and fruit, how it will redound to Gods glory, how beneficiall to others, and how we our selues may reap inward comfort, praise of a good name, and outward

ward profit perhaps, and with all this benefit, that the practise of vertue keepes from the contrary vice.

Ninthly, the easinesse to doe it, if wee would endeavour it through Gods blessing.

Tenthly, the euils which may ensue to God dishonour, to our owne persons, to others, to the Church, commonweale, to our owne household and so forth in neglect thereof.

Eleuenthly, the comparing it with greater duties, which wee doe owe, and haue performed, doe performe, or ought to performe, with examples of godly men in Scripture or elsewhere, what great things they did and suffered willingly for so doing.

Twelfthly, Similitudes which may bee taken from persons, things and actions to explaine the necessity, the equity

equity and easinesse of the practisевrged, & also they serue to win the hearers by such euident demonstrations. These will draw an assent to the Parable being propounded in the third person, and will cause them to giue sentence at vnawares vpon themselves, which being then wisely applyed, will greatly strike the heart; all which wee finde true in that of *Nathan* to *David*. *Saint Chrysostome* vsed in his Sermons many similies, by which hee taught, delighted, and much moued the Auditory; and Christs Sermons were full of Parables. Heere note that the similies bee not farre fetched, and so darke and obscure, beyond the capacity of the Auditorie; no such vsed in holy Scripture.

Third-

Thirdly, in pressing this duty a Minister must consider how to moue and gaine the affections, and the hearers to a loue and desire to doe the duty, and to doe this.

First, let him bee moued in himselfe with compassion towards them, with loue & ioy in their spirituall welfare, and with sorrow for their sinnes, and feare of their damnation.

Secondly, hee must rule well his voyce with the carriage of his right hand and eyes, not stage-like, not in a foolish fantastlicke affectation, not onely after the rules of Art as Rhetoricians were wont to doe; but after the inward grace of the heart, according to his owne true loue, ioy, compassion, hatred of ill, desire of well-doing, sorrow for sin, feare of God, and feeling of the affliction

How a minister is to labour vpon the affections, and what hee must doe to moue his Auditory.

affliction of conscience. If such a man haue vtterance and voyce, with good matter, and sound reasons: Oh, how forcible shal his words bee! how full of power in the hearts of the hearers! Hee will speake with authority, and by Gods assistance preuaile greatly with the people, it not to the conuersion of all; yet to the binding of most to an outward ciuill behaviour.

Thirdly, hee must picke out of the former motives some of the weightiest and most perswasive; as the consideration of the time, the place and persons may guide him therein, and these enforce & enlarge especially these: *First*, the commandement of God, from the power of the commander, the equity of the commandement, the blessing to the obseruers, the curse

curse to the transgressors; how in obeying it wee bee in his seruice, what a grace it is that hee will vouchsafe to command vs, & so forth. *Then*, the examples of such as practise it, what persons, man, woman, old, young, Christian or heathen: Of what condition, rich, poore, learned, vnlearned, high, low; when and at what time, what grace it is to them and so forth, with an application to the present Auditory, with a comparison as farre as wee may. *Thirdly*, the blessings of God, who plentifully doe follow the godly, sometimes outward, but euer inward, and the benefit of the eternall blessing. *Fourthly*, the punishments vpon the neglect of duties, vpon whom, in what manner, how long, with a comparison of such duties to this

Of the vse
of figures
of Rhetorick,
and which of
them a minister
is chiefly to
vse.

this vrged, as being perhaps farre lesse in mans iudgement. These foure are commonly the most weighty, and will most worke vpon the minds of men, & therefore the most to bee stood vpon in the Exhortation. *Fourthly*, hee must make vse of the figures of Rhetorick, especially of these eight, which haue an incredible power of attraction, & pulling to them the affections of hearers, if they bee well managed, still from the grace of the heart, and by good iudgement brought in aptly in their due places. The Figures are these.

Exclamation, but this not too often, nor too vehement with *Stentors* voyce; but then, when either the excellencie of a thing, the greatnesse or strangenesse thereof requireth it: as *Esa. 1. 2.*
Ier. 22. 29.

Inter-

Interrogation; made vpon occasion of time, place, and person, from the matter in hand, and the reasons vsed; it is in much vse in the Scripture; it enforceth the cōscienceto answer; it makes the hearers Iudges of the matter, and so causeth them wil they, nill they to goe on with the speaker.

Compellation, which is a calling vpon the hearers, to a consideration of the thing spoken; this stirreth vp attention, and fetcheth in again wandring thoughts.

Obsecration; this is making of request to the hearers in things hardly yeelded vnto, intreating the Auditory to yeeld something for their good; this argueth loue and humility, it winneth from the hearers by meekenesse and assent; but this is not to be vsed; but when the matter hath beene well beat vpon before, and enlarged so sufficiētly as they cannot deny so reasonable a request made

made so earnestly for their owne benefir.

Optation; when wee fall to wishing, to declare our desire and good will towards them; it procureth good will.

Prosopopeia; the feigning of a person; when wee bring in dead men speaking, or our selues doe take their persons vpon vs; or giue voyce vnto senselesse things, as *Rom. 8.* this is very pathetical and moueth much, if it be rightly handled.

Apostrophe; which is a turning of the speech suddenly to some person or thing from that which wee speake of; it is to bee vsed in great matter, as speaking of Churches calamities, wee must forthwith turne our speech to Christ, to respect his spouse; or speaking of mans disobedience, wee might turne our speech to the earths obedience to condemne him.

Lastly, *Sermocinatio*, or *Dialogismus*;

logismus; which is, when a question is made, & forthwith readily answered, as if two were talking together; this figure, St. *Chrysostome* vsed much, but much more St. *Augustine*; it stirres vp attention, and makes the matter manifest with delight; this our Sauour vsed, speaking to the people of *Iohn Baptist*. Many more there are, but these are most in vse. And thus much of the vse of instruction.

The fourth and last thing, which a Minister is to doe (ha-ving thus pressed the duty) is to shew them the meanes which they must vse. First, to such as are not practitioners how they may come to bee doers; and heere first, shew what the meanes are, as dayly and reuerend reading the Scriptures, seruē prayer, holy meditation, pressing of out owne consciences with the word of God, looking vpon the
good

god examples of others, and auoyding the hinderances there-to. *Then*, perswade to the meanes from the easines, from the hope of Gods assistance promised to such as labour to doe well, from the examples of others and their good successe therein, or in the like and so forth. In the next place, hee must shew the meanes to such as are practitioners, how they may continue as by prayer, daily practise, frequenting the company of the godly, auoyding the fellowship of the vngodly, & such like. And thus much for the vse of instruction.

3. Of the vse of Reprehension.

This vse is a reproofe, of sinne either of omission or of commission, of what nature and kind soeuer, as of ignorance, of truth, whether simple or wilfull, of vnbeliefe reiecting truth, of obstinate vpholding error, heresie, or schisme, of vice and prophanesse. This vse doth not onely
arise

arise from a doctrinall proposition, as thus,

Doct. *The chiefest graces is loue.*

1. Cor. 13. *Vse.* This reproveth those which boast of knowledge, faith, hope, & such like, and yet make no conscience of the duty of loue: or thus. Doct. *The soule without knowledge is not good, Prov. 19. 2. Vse.* Therefore such as seeke not knowledge, and such as refuse it, are iustly reprovued for their folly and wickednesse; but also from the contrary to the vse of instruction; as thus. Doct. *A man fearing God will shew pity to his friend in aduersity, Iob. 6. 14. Vse of instruction.* Therefore, as wee feare God, shew compassion to our friends in affliction: this wee see our duty. *Vse of reprehension.* If this bee so, then they are iustly blamed, they deserue reproofe

The vse doth arise from a doctrinall proposition.

And from the contrary to the vse of instruction.

reprooffe, and are to be condemned who doe neglect their friends; who turne to bee their enemies, and increase their misery, as too many in this false age doe.

What a Minister must know to bee able to make this vse.

This vse of reprooffe hath warrant in the holy Scriptures, from the Prophets, from Christ, and his blessed Apostles, as wee may see euery where in the Bible, *Esay 1. & 5. Ier. 2. & 9. Ezech. 8. & 13. Hosea 1. & 2. & 4. Amos 4. Mat. 23. Act. 2. 36. & 3. 14. 15. & 13. 10. 1. Cor. 5. & 15. 34. Ren. 2. & 3.* A minister to vse this, must know the sinnes, w^{ch} cleaue to mens natures, the sins w^{ch} cleaue to mens callings, the sinnes of the times, to be able to lay them open, & to reprove them iustly.

How to proue a sin to be a sin.

After the collection of the vse thus, if any may bee thought to call into question the sin reproved, whether it bee a sinne or no,

no, it shall not be amisse to cleare that, and to proue the same to bee a sinne by some of these wayes following.

From the definition of sinne, by some commandement forbidding it, dehortation dissuading from it, by the opposite vertue, or duty imposed, by threats against it, by examples of some so confelling it, by some punishment inflicted, by an accusation or taxing of any for it, by these proofes it may bee manifested to bee a sinne.

Heere it shall not bee amisse in reading the Scriptures to note the sinnes, as one shall find them, & gather them into heads according to the commandements, that so a pregnant prooffe may bee brought against that euill w^{ch} in the reproofe is found fault withall.

The sinne being made manifest,

fest, hee is to come to the dehortation, and here dissuade such from it as liue therein, or forwarne such as bee ready to fall thereinto. The reasons to withdraw them are these.

What reasons to vse to draw from sinne.

First, Gods prohibition by the negatiue commandement, or dehortation.

Secondly, the light of nature in heathen, common equity, common honesty.

Thirdly, examples of the godly opposing it, or hauing fallen repenting of it. The Heathen abhorring it; yea, and the dumbe Creatures by naturall instinct.

Fourthly, the ill fruits and effects thereof, to a mans selfe, to others at home, or abroad, in name, estate, body, yea, and life it selfe.

Fifthly, the holy profession of a Christian teaching the contrary.

Sixthly, our Vow in Baptisme,

tisme, and the bewailing of sin in receiuing the Lords Supper and daily crauing pardon in the Lords Prayer.

Seuenthly, the danger of liuing in any one sinne wittingly and wilfully.

Eighthly, the threats in Scripture against it.

Nintbly, the punishments inflicted immediately by God or by his law commanding to be inflicted the punishment appointed by the lawes of the Land, by the Ecclesiastical lawes, yea, and the punishment thereof among the Heathen. And heerein to bring in the examples of punishments inflicted by God and by men, either in Scripture, or in true stories, or instances at home by obseruation, or knowne to vs by faithfull relation. Heere presse eter-

nall punishment in Hell.

Tenthly, the comfort of conscience that would insue in ouer-comming the freedom of spirit, to goe vnto God being set free from sin; the assurance of a mans saluation, repentance being a fruite of faith.

Eleuenthly, from comparing it and the like sinnes together, or it and lesse sins, how seuerely punished, how many condemned, as *Salomon* doth theft & adultery together.

Twelfthly, set out by Similies the vgliness and nature thereof.

In these and all our reasons wee must labour to worke in the guilty parties these sixe things.

First, shame and detestation of the fact, by noting the filthinesse of the thing committed by such a man of those

What things are to bee wrought in a guilty person.

those qualities, of such authority and age, before such and such, in this or that place, at such a time, and urge the presence of the holy Angels, and of God himselfe standing by, and beholding the same to make the fact odious to him.

Secondly, compunction of heart by shewing our slavery to the Diuell, the curse of the law, the strangenesse and greatnesse of that sinne, the fiercenesse of Gods anger against sinne, in giuing the law, in punishing without respect all sorts, the horror of an accusing conscience, the agony of death, his short time of life, apt to sudden death, the terrour of the last iudgement, hell-fire, the eternall torture.

Thirdly, louing and true compassion to themselves,

and others, by shewing the escaping of these dangers, & procuring to themselves and others much good, if they repent.

Fourthly, true repentant sorrow, euen with teares, by vrging their misery internal, externall; places inuiting to repentance, examples of Prophets and Christ speaking with teares, examples of repentant sinners liuely brought forth, mourning and lamenting.

If by these they bee not moued, then lay before them Christs dying for sin, his agony in the garden & crying vpon the crosse; his vnspeakable loue to bring and free vs from sinne; and lastly, the outcryings of the damned in hell, their weeping & howling and all too late.

Fifthly, true and reuerend feare

feare of God, and hatred against sinne, by his threats, his holy nature, his punishments for sinne. Hatred of sinne will bee wrought by considering it the greatest enemy, defacing Gods image; procuring losse, depriving men of all good, & such like.

Sixtly, hope of mercy by Gods promise and oath, by his readinesse to forgive, examples of forgiuenesse, &c.

For a Minister to bee forcible in the dehortation; let him observe, for moving affections, what is taught before in the use of instruction, as to bee moved himselfe, to rule his voyce, and to picke out the most forcible reasons, and to make use of the figures of Rhetoricke.

After all these things, hee must shew the way and meanes

to come out of such a sinne, according to the nature thereof, and also how one may prevent falling into the same, which may bee the same noted in the vse before. And thus much for the vse of reproofe.

4. *Of the vse of Consolation.*

A twofold
end here-
of.

This vse is a conclusion made from a Doctrine for a double end.

First, for encouragement to the obedient and godly repentant, to goe on in welldoing, and to strengthen them against all terrors and feares whatsoever. *Moses* vsed this.

Exod. 14. 13. *Esay* the Prophet, 2. *Kim.* 19. 6. *Esa.* 37. 22. 33. Our Sauour Christ, *Mat.* 5. 2. 11. *Luk.* 6 20 21. 22. The Apostle. 1. *The.* 4. 18.

Secondly, for comforting the afflicted conscience labouring vnder despaire, not know-

knowing what to doe to bee sa-
ued.

Of this *Peter* had care. *Act. 2.*
37. 38. and *St. Paul, Act.*
16. 31. 2. *Cor. 2. 6. 7.* Eue-
ry Doctrine almost will af-
ford an vſe of cōfort to the
godly, who through Chriſt
haue a right in God, in
his word, workes, ordi-
nances ſpiritual, bleſſings
temporall, and eternall.
As thus. Doct. *The Lord*
ordereth all things. Vſe. Com-
fort to the godly; ſeeing
God is their father in whose
hands are all things. Doct.
Faith and not workes ſancti-
us. Vſe. Comfort to the
godly, that they are not vn-
der the Law, but vnder
grace. Doct. *Wee bee all by*
nature children of wrath. Eph.
2. 3. *Vſe.* Comfort to the
godly, that they are not
in their meere naturall e-
ſtate.

Whence it
may bee
drawne.

Vses of comfort may bee drawne from the consideration of evils auoided, or good things attained vnto in almost any Doctrine, though not so fitly concluded, but onely where the lesson aimeth thereat, as in these, and such like.

Doct. *Iust is God of his word.*

Vse. Therefore comfort to relye vpon his promises.

Doct. *Where two or three are gathered together in Christs name, hee is there amongst them.*

Vse. Comfort for the Godly to meete together to serue him.

Doct. *No condemnation to those that are in*

Christ.

Vse. Singular com-

fort against the curse of the

law and the wrath of God

against sinne to all true be-

leeuers and penitent sin-

ners. Thus wee see, how v-

ses of comfort may bee ga-

thered for the godly, if the

doctrine teach either faith,

or

or charity; because they are endued with both, shewing the fruits of both, and so haue a right in the promises made to all belecuers and louers of God and their neighbours.

Reasons for comfort and encouragement must bee framed according to the particular discomforts and discouragements, whether inward or outward, publike, priuate, in body, goods, good name.

Generally, for comfort these may beeuerged.

First, that God seeth and ruleth all things in heauen, and earth.

Secondly, that all things worke together for the best to those that bee his.

Thirdly, that none shall be tryed in any thing aboue that which they shall bee able to beare.

Fourthly, that God is one and the same to his, whatsoeuer befalleth

How and by what reasons to comfort the afflicted.

befalleth them in this world, no separation from his loue, *Rom. 8. 38. 39.*

Fifely, the way of vertue is euer the safest, though it be neuer so full of crosses.

Sixtly, the way of wickednesse is most perillous, though for a time it haue all the outward successe that heart can wish.

Seuenthly, that one day there shall bee a full end of all their troubles, and an eternall crowne of glory for a reward, when the wicked shall goe into hell and bee punished euerlastingly: These well digested, truely beleued, and well remembered, will giue comfort in well doing, and encourage without teares, in the midst of the greatest crosses: for comfort to particulars; See my little Booke intituled, *The Staffe of Comforts*, wholly gathered out of the Scriptures.

To comfort such as labour vnder despaire, these reasons may be vsed.

First, that God can pardon any sin. *Secondly*, that hee hath promised to pardon cuery Penitent. *Thirdly*, that hee which hath but a desire to leaue sin, to please God, and doth grieve also, that hee cannot doe as hee would, hath the beginnings of true grace, and that God accepts the wil for the deed. *Fourthly*, that feare to offend God, though there be doubting of saluation, is yet some signe of saluation. *Fifthly*, that true faith and doubting may stand together, it argueth onely the imperfection, not the falsehood or annulity of faith. *Sixtly*, that all the sinnes of the Elect are veniall; for no condemnation to those that be in Christ. *Seuenthly*, that the

How to
comfort
such as la-
bor vnder
despaire.

the matter of our iustification is in Christ, and not in our selues. *Eighthly*, that iustification is not to bee iudged after the feeling of our sanctification, because this is perfect in none, and is wrought in our selues, the other perfect and is in Christ. *Ninthly*, That God before he calleth his, knoweth them, findeth them in their sins, yet vouchsafeth to shew them mercy; and will hee for infirmities cast them off? we may not imagine it. *Tenthly*, that God will not breake the bruized reed, nor quench the smoking flax. *Eleventhly*, that assurance of saluation is not to bee iudged, as men feelee assurance in affliction; but then from former comforts and tokens of grace; and now in trouble of spirit only from the stability of Gods

Gods promises in Christ, and onely from a desire at the present to belecue. *Twelfthly*, that Gods deere children haue beens in the like case, and how yet in the end, they haue had a comfortable issue; And here instance knowne examples.

Here is required, that a Minister bee well studied in the cases of conscience, to be able to giue satisfaction to the weake and tender-hearted.

What is required of a Minister herein.

There is vse here of the former figures of Rhetorick; and here the things which wee are to labour and bring to passe in the hearts of those, whom we would comfort and encourage, is faith, hope, patience, and ioy in the Holy Ghost.

And thus much for these foure Vses of the Doctrines. They be thus set asunder here, for better direction, but may all be concluded sometime from one Doctrin, as thus.

Doct.

Doct. *It is not lawfull to make an image of God in any respect.* Exod. 20. Deut. 4. 15, 16. Esa. 40. 18. *Use of confutation.* The Papists erre grossely which teach contrary to this truth, and against the Scripture. *Use of Instruction.* Gods true worshippers must therefore detest such abhominable representations, & take them away. *Use of reproofe.* This serueth to checke and to condemne the madnesse of Image makers, such also as will cause them to be made, and such will not suffer them to bee pulled downe. *Use of comfort.* The Godly may bee glad, that they are deliuered from such abominations, and should bee encouraged still in the dislike thereof. So againe, Doct. *The deereſt of Gods children haue beene afflicted;*
The

The examples of *Abraham, Isaac, Jacob*, his people *Israel*; *Moses, Aaron, David*, shew it : euen because hee loueth them, *Prou. 3. 12. Ren. 3. 19.* This confuteth such as hold a life of all ease, pleasure, honour, and full of worldly contentment, to be the marke of Gods loue, and that to be afflicted and crossed in this life, is a token of Gods wrath. But if this be so, that euen the dearest children of God suffer here afflictions, then they erre which hold the contrary; And this teacheth such as bee Lords, to prepare for their measure of afflictions, & when they come, to take them well. This reproveth such as first professe themselves Gods children, and yet doe fret against afflictions, and would none of them; but desire rather to liue

live in all ease and rest. Lastly, let this comfort the Godly in their afflictions, that they haue a marke of Gods loue on them, and that he dealeth no otherwise with them, than with such as haue beene deere to him; yea, than with his Son *Iesus Christ*, in whom hee is euer well pleased.

Thus wee see, how they may all bee gathered from one Doctrine, and bee every one persecuted, according to the rules set downe; but whether from eue-ry Doctrine it bee necessary, to collect all at all times, it were meet to bee well considered of. I suppose such onely fittest to be gathered, as the Doctrine from it selfe will afford, as a firme conclusion, as before I haue shewed, and such as shall bee most for the profit of the present Assembly. And so much for these foure Vses.

CHAP. V.

*Of Application of the Vses
to the Hearers.*

THE Vse being made aptly, next and immediately follows the Application, which is not simply the vsing of Doctrins to seuerall estates: for Vse and application so are made almost one, which in nature are plainly distinct. But application, here meant specially, is a neerer bringing of the Vse deliuered, after a more generall sort, in the third person, as spoken to persons absent; to the time, place, and persons of what sort soeuer then present: and vttered in the second person, or in the first, when the Minister, as often the Apostle doth, will include himselfe with them.

This is liuely set forth vnto vs in the speech of *Nathan* and *Dauid*

What Application is, & how it differeth from Vse.

An instance of Doctrine, Vse, and Application.

aid together: *Nathan* comes with a Parable, and shewes thereby a thing done, which is the doctrine. *David*, hee makes an vse thereof, and speakes in the third person: and *Nathan* makes Application of that Vse made from the third person to the second, *Thou art the man*, 2 *Samuel*, 12. 7.

The Minister ought to make Application.

This is the Ministers dutie, *Esai*. 61. 1. *Ezechiel* 34. 15. 16. 22. 23. *Luke* 4. 18. *Titus* 2. 2, 3, 4. It was the Prophets practice: *Nathan* to *David*, the Prophet to *Achab*, 2 *Kings* 20. vers. 42. Our Saviour vsed it, *Matth*. 15. 6, 7. S *Peter* to the Iewes, *Acts* 2. vers. 36. And *Stephen* to those that heard him, *Acts* 7. 51. This home-speaking is the sharpe edge of the sword, the Word of God; this bringeth the Vsés to their proper places, as salues clapt to the sores of such Patients, as Ministers then haue in hand.

The excellent profit of applying.

This

This indeed is it, which makes faithfull Ministers teaching, vn-sauourie to carnall and euill men: And by this they are sayd to name men in the Pulpit, and gall some personally: when no man is named: but the vse of correction of some vice is made in the second person to the hearers.

This makes a great difference of mens Ministeries, why some are iudged so plaine, and other so plausible, and why some moue one way, or other, to bring men to bee better or worse: others onely informe, but reforme not, because they speake too generally, and preach as if they meant other persons, and not their present Auditory.

If they make Application of Vsēs, its but of instruction and comfort, which the wickedest man can away with. For instruction presupposeth vertue, and stirs vp to good life, which the worst

What kinde of application is most liked of the wicked, and what not.

worst would gladly haue a name of; and so for praise and reward sake, will listen to it: the other is comfort and preaching of peace; which none will refuse. And this kinde of Application is common with some, as all that consider of their courses may plainly obserue. But the Application of the Vse of conuincing, but especially of Reprehension and Correction, the wicked will at no hand abide, because those words sound like *Micheas* Prophecies in *Achabs* cares, neuer good. Which makes many mealy-mouthed, become so full of discretion (winding vp foule offences into seemly termes) as this discretion hath almost destroyed deuotion, policie hath in a manner thrust out pietie: and we see by this meanes, sins so reproued continue, by such plausible preaching, vnreformed.

Applica-
tion ne-
cessarie.

Application in this sort must
needs be vsed: No plaister cures,
when

when we doe but onely know it ;
nor the vse when it is heard of :
but the particular Application
to the fore doth good, and then
it is felt and moueth. It is not
the sight of a treasure, nor know-
ledge of the vse whereto it ser-
ueth, which moueth much the
beholders ; but if one come and
tell them it is theirs, this Appli-
cation workes vpon affection.
Some men say, that this kinde of
applying is not for all Audito-
ries, because some are so wise, as
they hearing the Doctrine and
Vse, can make application ther-
of themselves. It is not what
men can doe, but what they will
doe : nor what they will doe nei-
ther ; but what is our office, and
discharge of our duty ; wee may
not presume of other mens
doings, and neglect that wee
should doe by the Commande-
ment of God, and practise of
the Prophets and Christ him-
selfe.

Obiect.

Resp.

For

How to
make Ap-
plication
profitably.

For a Minister to make Application to his hearers, to doe it profitably, he must *First*, preach to them from knowledge out of himselfe, feeling the corruption of nature, and being able to decipher out the old man : *Secondly*, also from the knowledge of his Auditory, what errours are amongst them, what practice of vertue, what vices generally, or in particular Callings, who comfortlesse or discouraged, and need consolation : *Concionator* (saith one) *debet concionari ex praxi sua, imprimis autem auditorum* : that like a Physician skillfull of his Patients disease, hee may fitly administer a right portion : or like a wise Counsellour in his Clients cause, hee may giue sound aduice for safetie and defence.

To haue this knowledge, it is fit for the Pastour to be resident on his charge, to conuerse familiarly with his people, seeing and obseruing

observing them, and to haue helpe also of the house of *Cloe*: that so *Paul* may by faithfull relation, heare from others (but in this poynt bee not light of beleeve) what by himselfe alone he cannot come to vnderstand.

In application there must bee had a due regard, discerning aright, to giue euery one his portion: in which that exhortation of the Apostle taketh place; *Studie to yeeld thy selfe approued of God, a worke-man, not to be despised, duly diuiding the word of truth.*

The ignorant and docible erroneous, must bee informed in iudgement, with the spirit of discretion and meeknesse; the vertuous exhorted to constancie, and encouraged; the vicious reproued after the nature of the offence, and the qualitie of the offender.

In which poynt, because there are *Iohns* and *Iames*, who in their zeale may forget themselves,

2 Tim 2.
15.

How to
speak zealously, and
yet in moderation.

Q. selves,

selues, I will deliuer a few rules for the moderation of zeale, to speake words with authoritie; and to keepe within compasse; that as wee may not offend in plausible termes, to sooth vp sinners; so with I wee should not, in sharpe and bitter reproofes without sufficient ground: Else sin may bee disgraced, and Epithets may bee giuen to the sinner, according to the transgression, without iust imputation of railing: for so we may read in *Esay* and other Prophets: wee haue the example of *Iohn Baptist*, yea, our Sauour Christ and the Apostle to the *Galat. 3.1.*

Tit. 1. 13.
Aet. 13. 10

First, bee
mindefull
of our
selues.

1. Consider thine owne selfe apt to the like sin, *Galat. 6. 1.* or guilty thereof, or of some as ill; that then in all thou doest speake so to them, as also to thy selfe, which will make thee moderate: yet this is true, that what a man feeles to be ill in himselfe, if hee be truely penitent, and would be freed

freed from it, the hatred to it, will make him earnestly speake against that sin, when occasion is offered.

2. Weigh what an one thou art, young or old, one held illiterate, or learned, vicious or of godly life, beloued and honoured, or hated, and in contempt; for after the acceptance of the person, so are his words esteemed: youth and ignorance procure small approbation: dislike will receiue no counsell, much lesse admit of reprehension. As thou art in estimation, so mayest thou proceed: howsoeuer, speake that which thou oughtest, and be circumspect in the manner, to speake as is meet.

3. Neuer speake with partiall affection against any in a spleen, euill will seldome speakes well: hate sinne and no mans person: and speake for amendment with the witnesse of thine owne conscience before God. The Pulpit

Secondly,
consider
thy per-
son.

Thirdly,
beware of
partiall
affection.

is not a place, in shew to bee zealous against sinne, and intend nothing but reuenge of priuate wrong from inward grudge; this is rayling and abuse of the Word.

If a party offend, hauing done thee wrong, being thine aduersary, and yet his sinne of necessity deserues reproofe: thou mayest reprehend the crime, but beware of the least shew of priuy malice, and preuent by all means conceits therof. In all reproofes and checks, shew that they come of loue, and not of hatred, in this manner. *First*, by vsing before friendly appellations. *Secondly*, by praising fully the good in them worthy commendations: so doth the Apostle to the Corinthians before hee reprehend them. *Thirdly*, beware in aggravating the offence, or long standing thereon: suppose the cause to haue been ignorance, and testifie hope of their amendment.

If

How to manifest our loue in reprehensions, without hatred of the persons.

1 Cor. 11.
1. 18.
Acts 3. 17.

If it bee of obstinacie, note it lightly, and shew what an euill it is: but withall, if iust occasion bee, suppose it growes not from the offenders disposition, wisdom, nature, and former experienced tractablenesse; but rather from some froward persons, euill Counsellours: and these censure deeply, laying the sinne vpon them, and in their person, condemne the trespassour thorowly; for reprehension will so be better borne with, than when its direct, and plainly turned vpon a mans owne person alone.

Fourthly, in conclusion, manifest thy dislike and grieve to bee constrained to take this course with them, and excuse thy selfe: *First*, from the necessity of thy calling, vpon a fearefull penalty, and the Commandement binding thee therto. *Ier. 1. 17. Ezec. 33.* being Gods Commandement also, *Esa. 58. 1.* *Secondly*, the safety of their soules: and therefore thou doest it

Gal. 5. 10.

15.

How a Minister may allay the bitterness of his sharp reproofes. *Alst. p. 677.*

from loue and compassion towards them. *Thirdly*, vse louing termes, with milde exhortations, to heare with patience, and to iudge afterward. *Fourthly*, promise by their amendment, to giue ouer, and that it shall bee onely long of themselues, if euer the like course bee taken with them any more. *Fifthly*, end with promises of Gods mercy, good acceptance with the Church, and their inward consolation, if there bee any amendment. If by this meanes, they take not well thine admonishments and reproofes; they are inexcusable, and thou hast wisely and faithfully discharged thy duty, to thy comfort.

Fourthly,
weigh the
sin, to keep
measure in
reproofe.

4. Consider the fault committed, or duty neglected, an error or heresie maintained, the party offending ignorant or obstinate, a publique person or priuate, &c. and accordingly proceed, as time, place, and occasion
in

in godly wisdom shall bee thought fit; offences are not equall, neither all persons alike, *Iude vers. 22. 23.* and of this speakes S. Gregorie in his Pastoral: *Non ea inquit, & eadem exhortatio cunctis competit, quia nec cunctis par morum qualitas, saepe alij officiunt, quae alijs prosunt, & lenis sibi: lūs equos natigat; catulos instigat, &c.* Those that fall of infirmity, restore with the spirit of meeknesse, *Galat. 6. 1.* Speak to the elder men, as to Fathers; to the younger, as to brethren: shew evidently what sin is to all; but haue compassion to the parties, and with patience expect their amendment, *2 Tim. 2. 25, 26.* for priuate offences, take a priuate course: but open transgressors reprove openly, *1 Tim. 5. 20. Galat. 2. 11. 14.* yet first more generally, omitting circumstances: if this preuaile, then cease to reprehend, and blesse God for their repentance: shew

some example of repentance in that kinde, how acceptable it is to God, and cause of reioycing to all; but if not, then come to them more particularly by circumstances, that they may, will they, nill they, take notice of whom it is spoken; but without nominating of the person, till the Churches publique censure of excommunication bee iustly pronounced against him. The obstinate being great persons, the greater they be, are the more roundly to be dealt withall. For by how much hee is mighty, by so much his sinne is the greater; the more odious to God, and dangerous to other. Therefore wee read, how the men of God dealt very personally with Kings, Princes, false Prophets and Priests, as *Elijah* with *Achab*; *Elisha* with *Iehoram*; *Jeremy* with *Pashur*; *Amos* with *Amaziah*; *Iohn Baptist* with *Herod*; our Sauiour with Scribes and Phari-
sies;

sies; *Stephen* with the high Priests and Elders; yea, *S. Paul* with the Apostle *Peter*, and the same Apostle with *Elymas* the Sorcerer, who was reprehended vehemently, and with most bitter speeches, as could in a manner bee deuised. But wicked policy holdeth this no good course now adayes: fearefull spirits dare not so discharge their duties vpon such brazen wals; because they, by sinne, are deeper in offence to God, and more scandalous than other. Their subiection to the Word, is example to others. Round, but wise dealing with them, is terrour to others. The neglect whereof appearing to the world, and in stead thereof, fined plausible speeches, to please, brought in, causeth much preaching to bee, but performed for fashion: Religion to be held meere policie: Preachers themselues to bee but as other men.

Gal. 2.

Act. 13. 10.

What hurt
commeth
for want
of plaine
dealing
wisely
with the
mighty.

Fiftly, to keep moderation in reprehensions attend to the words vttered.

5. And lastly in bitter reproofes (to set an edge thereon, and yet keepe thy person in authority, and words in regard) vse no speeches of common reuillings, but such as haue proceeded out of the mouth of God, against sins and sinners in generall, or against those euils, or such like offenders, as thou art speaking against set downe in the Scripture.

Againe, bring in the Prophets or Apostles, speaking in their owne words: as if we would reprehend bribery in great ones, wee may say: I will not reprove this sin, but *Esay* he shall tell who they be, and what to be compared vnto, and so bring in his words; *Esay* 1. 23. So against wicked Shepherds, bring in *Ieremie* cap. 23. 1. 11. 14. *Lam.* 2. 24. Our Sauour against hypocrites, *Matth.* 23. and so of other sins: Also the sayings of ancient Fathers, as speaking for vs: which

which will much helpe, to make the reprehension more acceptable : and will prevent the reproch of rayling and intemperancie. We must in this crooked generation be as wise as Serpents; so, that we keepe the innocencie of Doves.

And thus much for Application : which as it is distinct from Vse, so haue I seuered the precepts of both, for better vnderstanding therof. Neuerthelesse, Vse and Application in Preaching, may bee conioyned in one speech : the Vse being deliuered in the second person, to the Auditory present, as an applyed Vse : except it be such an Vse, as fits not to bee applyed at that time : Application is to be made of all such Vsēs as serue for conuincing, correcting, instructing, and comforting the present Auditorie.

How to
ioyne Vse
and Appli-
cation in
one, and
when.

CHAP. VI.

Of prevention of Obiections.

Men neuer
rise vp to
defend
themselues
against the
Minister,
but in Ap-
plication.

Why and
how to
prevent
obiection-
ons.

After Application, followes
Prevention of Obiections:
for men are no sooner spoken
vnto, but if they dislike any
thing they will speake against it:
if disobedient or erroneous, and
reproued, they will stand vpon
their defence, and will object a-
gainst vs, for their wayes and opi-
nions. If exhorted to good
things, they haue their excuses;
all which must bee taken away.
Thus did our Sauour Christ, as
Luk. 4. 23. It furthers much the
matter, and cuts off the occasion
of cauls. *First*, it is done either
by propounding what might be
said and answered, as in the place
of *Luke*, our Sauour doth. *Se-
condly*, or else to answer an obie-
ction, which might bee made
closely, without mentioning of
it, as the Apostle *S. Paul* doth
often in his Epistles.

In this, 3. things are necessarily
to

to be considered. 1. When it is needfull to make obiections & to preuent them. 2. What to object and answer. 3. How farre it is needfull to proceed heerein.

Three things needfull heerein.

1. Its needfull; *First*, when the word of the Text it selfe affords plainly an obiection of necessity to be answered. *Secondly*, when either a Doctrine gathered causeth any, or a mans own words in following a matter, occasioneth an obiection as it often may do: and therefore great care must be had, and wee must weigh our speeches to preuent euer (if any thing slip vs, as not, wel or doubtfully spoken) mens cauilling at that, which we vtter. *Thirdly*, if you speak before a captious company, & that thou art perswaded such there bee, who will dislike some particulars w^{ch} thou art cōscionably to deliuer. 4. When a controuersie is to be handled in a learned auditory, against the cōmon aduersarie. In w^{ch} respects, pre-

When it is needfull.

What
things to
be preuen-
ted,

preuention of obiections is to
bee vsed.

The obiections either openly
to bee made or closely to bee
preuented, are such, as the omit-
ting thereof, might occasion in
thy speeches either conceit of
error, some approbation of sin,
or some senselesse absurdity: also
whatsoever may bee a let and
hindrance to the receiuing of
that which is taught or exhorted
vnto must by this meanes bee re-
moued. For alwayes there must
bee vnderstanding to know both
what wee say for and against any
matter, or also what may be said
with or against, on the contrary
by any other; els the matter will
not succeed so well as we would
desire.

What the
Pastor is
to consi-
der of to
be able to
preuent ob-
iections.

2. Heere for the Minister, to
be able to answer obiections, &
to preuent what may bee said,
must in exhortation to vertue,
consider carnall excuses and im-
pediments, which may keep men
from

from the entertainment and practise of that vertue. In dehorting from vice, what shew of reason men make from pleasure, profit, honour, custome, and example to detaine them still therein.

In conuincing of errors, what arguments the aduersaries haue; what obiections against our reasons, to answer & ouerthrow them. Lastly, in comforting, weigh what the afflicted may say; to repell comfort whether their affliction be inward or outward; and thereto answer. By this meanes we may become skilfull in this necessary point in preaching.

3. For the measure heerein, how farre to proceed, stands in the wisdom of the speaker, in the knowledge of the hearers, and the necessity of the matter in hand. All matters are not alike difficult or of hard receipt: neither all cōgregations learned, able to make obiections, or to

vn-

How farre
to proceed
in this mat-
ter.

vnderstand betwixt an obiection and an answer: and therefore lesse care of prevention is to bee had and vsed amongst such in doctrinall points.

Whatsoever the matter or auditorie is; wee are not to continue making so many obiections as either wee can deuise or finde written from others, so should wee make no end; and such a course as soone maketh doubts as resolues them, breeding in some mens heads an humour of contradiction, and to others occasion of contention rather than to the hearers sanctification and edifying. What thou in thy wisdom shalt hold to be sufficient for the matter, convenient for the time, place and persons; so farre proceed and no further. If any bee not fully satisfied, let them bee intreated to enquire further in private conference. For it is not fit, yea it is very hurtfull to make the

the Pulpit a place for a continuall and full handling of controversies in a common Auditory.

CHAP. VII.

Of the conclusion of the whole Sermon.

After all these followes the conclusion, and knitting vp of the point handled, and of the whole Sermon.

But in all this which I haue spoken, my meaning is not that in Preaching, a Minister after he bee entred vpon his text, should euer say: This is the Doctrine, this is the prooffe, this is the vse: now to the reasons, now wee will make application and preuent or make obiections: which is, I confesse a plaineway to a rude cōgregation, easie to be conceiued and written of such, as attend and will take the paines: but it interrupts the course of the speech, and it is too

Note.

*Artis est ce-
lare artem.*

too much a disioynted speech, and lesse patheticall. Therefore albeit for the vnderstanding of the things distinctly by them, I haue made seuerall Chapters; yet the Preacher which will follow this course may in speaking knit them altogether in a continued speech after the manner of an Oration, keeping the method to himselfe: passing from the Doctrine to the prooffe; from the prooffe, to the vse; from the vse, to the reasons thereof; from thence to the application, and to preuention of obiections: and finally to conclude euery Doctrine: and one finished passe by transitions, vttered sometimes in one tearme, sometimes in another, to a new Doctrine in like manner, and so in all to the end of the Sermon: the finall conclusion of all.

How long
time con-
uenient or-
dinarily for
a Sermon.

Touching the finall conclusi-
on of the Sermon: it must bee
made within the compasse of
the

the houre or immediately after, except vpon extraordinary occasion: neither is this to bind Gods spirit to an houre: but to follow the order of the Church, and therevpon the expectation of the hearers, and their infirmity; which who so regardeth not, knoweth not well, how to keepe measure in speaking: neither hath discretion to see what is conuenient. Many for want of obseruing time, and commonly going beyond the customary space allotted thereunto, doe make their labour to their daily hearers tedious, themselves to bee condemned of pride, louing to heare themselves talke; or of folly without wit to keepe a meane, or to know that as much may be vttered in an houre, as can bee of any almost rightly vnderstood and well carried away. Heereof riseth the occasion often of the contempt of some such mens endeouour, this

scan

The discō-
modity of
passing o-
uer com-
monly the
appointed
time.

scandall also, as if the publicke assembly is made *Auditorium, non Oratorium*: that such Preachers are not painefull, to compact things substantially together, but talke at randome, & *quicquid in buccam venerit proferre*.

What must
be done in
the con-
clusion.

In the Conclusion must bee, First a short repetition onely of the principall Doctrines and vses of the whole Sermon, especially if the Preacher bee a stranger, and doth but make one Sermon: else in ordinarie exercises continued, the repetition may bee deferred vnto the beginning of the next Preaching: and very fitly to bee as well a renewing of the old, as teaching of new.

In conclu-
sion to bee
most pa-
theticall.

Secondly, a pithie, forcible, and louing exhortation to mooue affection and to quicken the hearers to vnderstand: to hold the truth taught: to detest the errors conuincd:

to

to loue the vertues, and imitate the examples : and to flie the vice it selfe and persons committing the euill spoken against. Comforting and encouraging such as neede : picking out some one speciall Doctrine and vse (scarcely mentioned before, and thought most chiefly now to bee vrged vpon them) from amongst all that, which hath bene spoken, and reserved to this conclusion : that it may bee more fresh in memory than the rest: And this enforce and exhort vnto liuely, to make it more effectuell : but stand not long vpon it, and end of a sudden : leauing them moued, and stirred vp in affection to long after more : for as one saith : *Omnia tunc bona sunt, quando clausula est bona. Ex peroratione noscitur concionator.*

Lastly, thus all finished, end with thansgiuing, and prayer also for a blessing vpon that which

Knit vp all with prayer againe & thansgiuing.

which hath beene spoken, mentioning the especials therein: *Atque sic ut a precatione exordium sumpsit concio sacra, ita in eandem piè desinet iuxta dulcissimum dictum, ἀρχὴ ἀπάντων καὶ τέλος ποιεῖ θεόν.* The Prayer ended, after the Psalme bee sung, put vpon the people the Lords blessing, and end with *Numb. 6. 24.* or this Prayer of the Apostle, *Hebr. 13. 20. 21. 1. Thessalon. 5. 23. 24.* or else, *2. Corin. 13. 13.* which are Apostolicall benedictions. indited by the holy Spirit of God.

The fruitfulness of this kind of teaching.

And thus much for this method, and the severall parts of a Sermon, particularly and distinctly, which if wee can well put in practice, wee shall proceed religiously, handle matters methodically, teach soundly, confirme beleeuers, resolve them that doubt, conuince gainersayers, reprove the wicked

ked, comfort the afflicted, pre-
uent cauls, and euery way be-
come profitable, to Gods glo-
ry, the hearers edification,
and our owne comfort,
in this great and mi-
raculous worke
of conuerting
soules.

(::)

THE



THE
SHEPHERDS
PRACTICE:

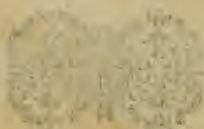
O R,
His manner of feeding
his Flocke.



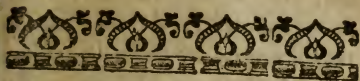
LONDON
Printed for THOMAS PAVIER.
1 6 2 1.

THE
SHEPHERD'S
PRACTICE

OF
HIS MAJESTY OF GREAT
BRITAIN




LONDON
Printed by T. Bland, in Pall Mall
1784



CLARISSIMO
Viro D. IOHANNI
FAVOR, *Sacræ Theologiæ*
Doctōri, Magnæ illius Vicariæ
de HALIFAX Pastori vigilan-
tissimo, suoque Amico inte-
gerrimo, R. B. *suam hanc*
praxim Pastoralem dis-
cat, consecrat, omniaq;
precatur optima.

* * *

 *Dsum (Vir doctissime)*
& gratus & observans.
Benivolentiam tuam ag-
nosco non vulgarem. Pe-
rit quod ingrato; sed non quod facis
grato unquam. Munusculum re-
stem mitto & Epistolam: est hac
brevis, illud exiguum; utrumque
tamen sincerè ex animo. Te quo
tudio colam hinc scias, & qua tui
memoriam religione conservare ve-
R 2 lim,

The Epistle.

*lim. Inter minimos tuorum ego for-
san numerandus : à Maximorum
tamen nemine me sinam (qua in re
potero) superari. Diliorem sine
dubio habeas benivolam, fideliorem
autem proculdubio nunquam. Hoc
qualecunque quod impræsentiarum
tibi offero, perpetuò erit eius rei pig-
nus. Oro igitur accipias (vir colen-
dissimo) eo hilari vultu, quo amicos
semper soles, rem oblatam. Sis enim
intelligam in me novum beneficium
collatum. Habes me devinctissimum;
perge igitur, precor, tuum amare
Bernardum, cui te diu Deus Opt.
Max. conservet incolumem. E.
Museolo nostro pauperi-
mo Worlopiæ.
Octob. 12.*

Tibi ad omnia paratiss.

In Chr. Iesu:

RICARDVS BERNARD.



THE
SHEPHERDS
PRACTICE:

OR,
His manner of feeding
his FLOCKE.



I was (beloued in the Lord) a singular commendation in the Thessalonians, that they heard the word and receiued it, not as the word of men, but as it was indeed the word of God: whence it came to passe that God vouchsafed to speake vnto them effectually: for as men esteeme of

R 3

the

A Preface
to prepare
the hearers.

1. Thes. 2.
13.

1. Sam. 3. 4.
10.

of the word, euen so ther after becommeth it profitable. Whilest men doe imagine Gods word to bee, but mans voyce, the Lord will not reueale his will. Of this his dealing see instance in *Samuel*. God spake once and twice to him, he supposed it had been *Elies* call: and so rooke the voyce of God, as the voyce of man. And till hee gaue ouer that conceit, God held backe from him his secret counsell: but when the Lord spoke the third time, and *Samuel* had learned to discerne of the speaker, and knew that it was God, saying, *Speake Lord, for thy seruant heareth*: then God made knowne his will, and acquainted him with his purpose concerning the house of *Eli*. You see then (Brethren) in comming to heare, what account you ought to make of the word in hearing. It is man now that speaketh, but it is Gods word which is taught. You behold one like
your

your selues: but if you reuerently attend, you may perceiue another ayding his owne ordinance; through whom the word spoken by man is effectuall to enery true belecuer, the power of God to saluation: yea, the saour of life vnto life, or the saour of death vnto death. Heare then (beloued) but yet take heed, how you heare the word of the Lord, as it is written by the Prophet *Hosea* in the fourth Chapter of his Prophecie, and the first verse: the words are these:

Heare the word of the Lord, yee children of Israel; for the Lord hath a controuersie with the inhabitants of the Land; because there is no truth, no mercy, no knowledge of God in the Land.

This portion of Scripture is a part of that, which the Prophet *Hosea* spoke vnto the People of Israel, the tenne Tribes to whom hee was sent and Prophefied in the daies of *Ieroboam* the second,

Rom. 1. 16.
2. Cor. 2. 16

The text
out of the
Canon of
the Scrip-
ture.

The Au-
thor of the
words.

when Israel was freed from exceeding bitter affliction, & now flourished in prosperity for a time: yet for all this did they not cease from their wickednesse, so that God againe changed his workes of mercy into dreadfull iudgements to their subuersion, & vtter ouerthrow at the length: of which the Prophet was sent to forewarne them, to shew to them their wickednesse, and so by manifesting to the people their sins, and laying to them Gods iudgements for the same, they might either be brought to repentance, or left inexcusable in the day of Gods wrath and vengeance. This Scripture is not vnfit for these our times; it may bee a looking Glasse to all the Inhabitants of this Land, to whom as *Osea* said to Israel, all the Ministers of this Land may say: Heare the word of the Lord, yee people of England: for the Lord hath a controuersie with the inhabitants of this

The occasion and cause of the Prophecie.

An apt text for these times.

this Land: because there is no truth, nor mercy, nor knowledge of God in the Land. Therefore hearken therevnto, as being the words of the eternall God; this Propheſie of *Heſea* being authenticall, for that is alleadged by Chriſt & his Apoſtles in many places of the New Teſtament. And conſider alſo, how it cometh to paſſe that the mouthes of Gods Prophets are filled with words of wrath, and that they become accuſers of men, and publiſhers of offences: even for that people will needes ſinne, to prouoke the Lord to anger: for this cauſe doth God ſend his meſſengers with wordes of re-prooſe and threatning, by ſhame and feare to reclaim them, or elſe to haſten Gods iudgements vpon them to their confuſion. If this dealing be ſharpe and that you cannot away with it, blame not God, finde no fault with Gods meſſengers, who muſt tell

Iacob

The uſe
heereof
from the
Author the
occaſion
and cauſe.

Mat 2. 15.
& 9. 13.
Rom. 9. 25
1. Cor. 15.
55.

Esay 58. 1.

Jacob of their sinnes, & the houle of Israel of their transgressions, and denounce iudgements too, except they amend: but cry out of your selues, search and try out your own ill wayes, and condemne your selues: cease you to sinne, wee will not accuse: repent, and wee will not meddle with iustice: seeke peace by welldoing, and wee will publish the comfortable promises of mercy: otherwise as you cause wrath, so must wee contend with you: for as you your selues are, euen so will the glasse of Gods word present to vs your picture, after which onely must wee decipher and set you forth.

The coherence and method in the Prophets teaching.

The words in this verse, with the rest of the Chapter, fitly accordeth with that which goeth before: for from the verse 14. of the second Chapter, the Prophet hauing spoken of Gods great goodnesse & mercy to his faithfull and chosen people truely penitent,

nitent, for to comfort them, lest they should haue beene discouraged by that which before hee had spoken against the house of Israel: hee here againe changeth his stile, ceasing from words of consolation, and returneth to speake againe to the wicked and impenitent of matter of desolation, that is, of their sinnes and iudgements due for the same: which hee doth to preuent their flattering of themselves with hope of mercy, from the Prophet's wordes which hee had so comfortably spoken to the godly, for feare that thereby the disobedient should haue taken more occasion, vainly deceiuing themselves, to haue grown more presumptuous in sinne, as the manner of the vngodly is; who neither know themselves altogether debarred of mercy; till they amend, neither know the vse of mercy, to bring them to amend, when they enioy them.

The scope.

And

A Paraphrase plainly shewing the coherence with the drift of the words; by which the grounds of the doctrines to be gathered doe more evidently appear.

Esa. 57. 21.

The doctrine from the coherence and method.

And it is, as if the Prophet had said: Thus much concerning the comfort belonging to the obedient, and the publishing of peace to the poore in spirit: Now I returne againe vnto you the wicked and rebellious Israelites: Israelites in name, but not indeed. Israelites after the flesh, and so the children of Israel; but not the Israel of God, the seed of *Abraham*, after the Spirit: know you, that whilst you so stand out against God, you haue no part nor portion in the mercies of God towards the Saints: *For there is no peace, saith God, vnto the wicked.* Look you, yee gain-saying people, looke you for iudgements iustly deserued, for the Lord hath a controuersie with you; because you haue no truth, nor mercy, nor knowledge of God among you.

From the Prophets method, and order of proceeding to a
mixt

mixt people, we may learne the patterne of true preaching, and of right diuiding of the Word, that is, the Law and Gospell, vn-to a mixt Congregation. The Law to the stubborne, to breake their hearts; and the Gospell to the repentant, to comfort their spirits. The reason is, for that they haue their seuerall operations, as the wicked and godly are diuers by nature and grace: the one obstinate, and wilfully rebellious, the other humble and of a contrite spirit. And therefore though mercies do belong, and are to be preached to the penitent: yet iudgements are the portion of the impenitent. This the Apostle witnesseth in the second Chapter to the *Rom.* in the verses, 7, 8, 9, 10. where hee diuideth to the one and to the other a like due. For he saith, that to such as doe well, belongeth glory, honour and peace, in the 10. verse, and euerlasting life, verse 7.

but

A reason
of the Do-
ctrine.

A Scrip-
ture allea-
ged to
proue it:
with an il-
lustration
thercof,
shewing
how it
proueth it.

Example
instanci-
ng the same.

but to the disobedient, *indignation and wrath, tribulation and anguish upon the soule of every one that doth euill, of the Iew first, and also of the Grecian,* in the 8. and 9. verses. Of which doctrine wee haue in this our Prophet a plaine practice, and that princely Prophet *Esaia*, in the 8. Chapter of his Prophecie, and in the 9. of the same. And therefore is this Doctrine to be embraced, as the truth of God, from whence ariseth this Vse of instruction:

Generall
vse of in-
struction
to Mini-
sters.

That all the Ministers of Christ must learnethis poynt of godly wisdom, thus to diuide Gods Word aright vnto their Auditories; to preach mercy to whom mercy belongeth, and to denounce iudgement freely against the rest. This course the very nature of the Word bindeth vnto, if we consider the Law and the Gospell: the necessity of the Hearers, being now a mixt company of good and bad, of Elect, and

Reasons
to enforce
the vse.

and Reprobate, and of true *Nathaniels* and *Ananiasse*s, sincere and hypocrites: for it keepeth the one sort from presuming that they securely perish not in sinne, and the other from despaire, being humbled truely for sin. This is that, which the Apostle doth exhort vnto, *2 Tim. 2. 15.* which maketh a Minister approued before God in the worke of his Ministry; this establissheth the hearts of the Hearers; and by thus dealing the Word faithfully, it becommeth the fauour of life, or death, vnto the liuing and the dead.

Therefore are wee of the Ministry here present, to make conscience in deliuary of the Word, thus wisely and faithfully to dispense the same. For it becommeth vs to bee faithfull, *1 Cor. 4. 2* now this is a poynt of faithfulness, to deale vnto euery one his own portion. We do stand in the roome of God: wee
must

*2 Tim. 2.
15.*

Application
to the
present
Hearers.
Ministers,
with rea-
sons also.

1. Cor. 4. 2
Ier. 1. 17.

Preuenti-
on of ob-
iections.

Ier. 17.

must speake as he would speake, and as he commandeth *Ieremie*, saying; *Thou therefore trusse vp thy loynes, and arise, and speake vnto them all that I command thee.* Me think, I heare you say, you could willingly preach the words of comfort to the repentant; but not so threat iudgement to the impenitent. And why so (my Brethren) I pray you? what, are your Hearers mighty? feare not their faces, lest God destroy you before them. Are not you the Ambassadors of the Almighty? Remember your office to fulfill it, leaue the successe to God, call to minde the courage of the Prophets, they shranke not for feare. Thinke of Christ, of *Iohn Baptist*, of the Apostles, how the spirit of the Lord came vpon them, and how constant and bold they were to speake the truth in the name of the Lord. The euill-disposed cannot goe as farre as they will: but as God is pleased.

Luther,

Luther, our late Apostle, as I may so call him, fought with the Dragon, & withstood the power of the Beast, and reprov'd even Kings with constant courage, yet did he dye in peace. Wherefore let vs not be daunted, let vs not doe the worke of the Lord deceitfully: it is necessary that the people know their sins, and the iudgements deserued for the same: the Word bindeth vs to this duty, reason perswadeth, as you heare. Examples are before to encourage vs, which if we doe follow, and yeeld obedience vnto, we may certainly looke for a blessing.

Secondly, from the Doctrine wee see, are iustly reprov'd such Ministers, as doe not faithfully discharge their Ministry, as by the Prophets example they are heretaught: and these be of two sorts: One which taketh the one parts, the words of peace, and preacheth alike plausibly to all, onely

The conclusion.
Ier. 48. 10.

The vse of correction with application.
The first sort.

Gal. 1, 10.

Preuenti-
on of ob-
iections.Meanes to
amend.

onely to please men: but if any of vs be such, know that you are not the seruants of Christ, as the Apostle saith. It was the practice of false Prophets: It argueth no zeale to the truth. It is true, you may liue so in peace, may bee held peaceable men, get also commendations, and fauor with aduantage. But woe to that peace, which depriueth a man of true peace. Woe to that praise and profit of men, which will depriue vs of the praise of God, and the profit of eternall happinesse. Oh (my Brethren) what shall it aduantage you, to win all the world, and to lose your owne soule? Such are like to them that professe skill in curing, but haue onely one salue for euery sore, which often doth poyson more, than it healeth. To amend this, stroue to be zealously affected, to haue the spirit of discerning, to bee desirous to see fruit of your labours, and you cannot continue

nue in this euill course, how peaceable soeuer it may seeme vnto you. Remember, that Christ came to bring a sword, and not peace: not that a Minister should set his people together by the eares; but that hee should speake the Word so, as by Gods blessing it might make a spirituall diuision amongst them. The other sort of Ministers are they, which inuert the Prophets order, threatning and accusing the Godly, and applauding the wicked and vngodly. These are in their practice, contrary to their office; these are re-
 proued by the Prophet *Ezechiel*, chap. 13. 19. 22. verses, reprehending such as promised life to those that should not liue, & for making sad, whom the Lord had not made sad, & so strengthened the hand of the wicked, that he should not returne from his wickednesse, by promising him life. And of such an vngodly practice

The second sort
 reprobued.

Ezech. 13.
 19. 22.

Jer. 23. 17.

The exhortation
and conclusion.
Esa. 61. 1. 2.

practice of the false Prophets, doth *Jeremy* complaine in his time. These are the false Teachers, who tread in the steps of false Prophets, seducing other, themselves being seduced by that lying Spirit, who preuaileth in the wicked, and is a Lye in the mouthes of all false Prophets. Let vs hereof beware. This course is not after the Spirit of God, who is in his, *To preach good tydings to the poore, to binde vp the broken hearted: to preach liberty to the captives, and to them that are bound, the opening of the prison; to preach the acceptable yeere of the Lord, and to the wicked, which goe on in their sinne, the day of vengeance of our God.* For indeed the Lord abhorreth the wicked, hee will not fawne vpon his enemies, neither ought such as speake in his name that way lewdly to abuse his Word. Hee neuer healeth the rebellious that repent not with his

his Euangelicall plaisters, the promises of life, vntill they bee wounded, and come loden with griefe of sinne, desiring refreshment: neither will he breake the reed already bruized, nor quench the smoking flax with Legall compunctions, with threats and terrours of his iudgement. To conclude, let it grieue vs, if wee herein any way haue offended, and returne to God by repentance, and amend, so shall God bee with vs, peace remaine for vs, and wee shall escape the curse due to false Teachers, who mislead the people to their perdition.

And thus much for the Doctrine of the Prophets order and coherence. Now the drift, as you haue in part heard, is to bee called againe to your remembrance, which was to preuent the wicked, from supposing the comforts deliuered to the godly, to haue been spoken vnto them,
and

Doctrine
from the
scope,

Reason of
the Do-
ctrine, and
illustrated
by exam-
ple.

1 King. 21.

27.

Jonah 3.

and so to haue presumed of mer-
cy, when there is no cause, which
here he endeouours to take away,
by denouncing iudgements a-
gainst them. Whence wee doe
learne, *That the threatning of
Gods iudgements in a mixt Congre-
gation after mercy, is a forestalling
of wicked mens presuming of mercy.*

The reason is, for that threat-
nings are dependances of the
Law, and therefore haue the force
of the Law, which is to binde
the conscience of the obstinate
sinner, to answer at the barre of
Iustice, and so taketh away con-
ceit of mercy, except he repent:
w^{ch} evidently appeareth by the
effects thereof in hearers, making
sad the hearts of them, and cau-
sing them to humble themselues
at the hearing of iudgements for
sins, and the same layd open vn-
to them, of which we haue preg-
nant examples in *Achab, Ninio-
uites, Felix*, and of the Iewes ap-
prehending iudgement in the
know-

knowledge of their sin, which made them to cry, *Men and Brethren, what shall wee doe?* And therefore Ministers knowing their Auditory, and hauing knowledge of the people, that with the Godly there be wicked and obstinate persons, they are in preaching mercy to the penitent, to intermix iudgements for sins, to preuent the peruerse and wilful, for taking hold of mercy, before it bee duely offered. For it is the nature of the Law accusing man for sin, and the threats of iudgements for the same, not onely to forestall the apprehensions of mercy, but also to beat downe the pride of their hearts, and imagination of their supposed happines, Conscience Gods internall Accuser, being thereby enforced to speake against them, and to make them to take notice of sin, and with feare to apprehend Gods dreadfull displeasure for the same.

Act 24.25.
& 1.37.
Vse with
reasons.

Now

How to
doe, to
forefall
the obsti-
nate.

Preventi-
on.

Now to keepe downe the rebellious, that they may not presume so audaciously, by laying open their sins, and by shewing the iudgements deserued, wee of the Ministry must be furnished, and come so armed vpon them, that if it bee possible, by all the meanes weemay, they hearing sinne so layd open, and iudgements so vrged by expresse threatnings of God, and by fearfull examples of his vengeance executed for the same, may become thorowly ashamed of sinne, and bee euen confounded in themselves for feare of Gods heavy plagues, and fierce indignation against them, so as they inwardly shall not dare in their wicked course of liuing, to go on in presuming of mercy. And let not any faithfull seruant of God doubt to finde the fruit heeretof, for God will assist his owne ordinance, and as hee hath appointed euery thing, so shall it worke.

Mens

Mens hearts shall bee made to bend to Gods word, and *Achab* shall bee forced to humble himselfe, though hee hate to heare *Eliab*, and doe account him his enemy. What if threats do not worke their proper effects euer in the wicked hearers to make them stoope? shall we therefore not goe on to vse our endeouour? shall we beleeeue that it is not the meanes to temper them? Not so. It only belongeth vnto vs to do what we are commanded, & for the successe to leaue it vnto God who best knoweth when, where, and how to worke vpon euery one to his owne glory. And therefore let vs resolute heerevpon, & make ready our weapons against the enemy, and so contend with them by Gods iudgements denounced, that the loftiest lookes of the presumptuous sinner may bee humbled and brought low.

As wee see heerein our duty,
S fo

Vse to the
people ap-
plied.

so also is it your part the Hea-
rers, when you heare of sinne
and iudgements, to apply them
as coralines to eate vp the sinne
of presumption by which they
worke wickednesse and yet hope
of mercy. For how can you ;
heare of your sinnes and what
sinne is, what euill it doth ;
how it maketh a wall of sepa-
ration betweene God and you,
how it subiecteth you againe
to the bondage of the Di-
uell ; how it is a despising of
Christs sufferings ; a treading
vnder foete, and accounting
as nothing the shedding of
his precious blood ; how it
prouoketh God to wrath, to
deprive vs of all blessings, as the
Angels were of Heauen, *Adam*
of Paradise, *Cain* of Gods pre-
sence, *Reuben* of his birthright,
Salomons children of their fa-
thers glory, all *Israel* and *Iudah*
of Gods protection ; yea, how
it maketh vs in our state worse
than

than beasts, more accursed than dogs, more filthy in Gods sight than swine, and more vnhappy than the miserablest creature, that euer God made to liue vnder the cope of Heauen? How can you heare of this and not sigh in your hearts for your sins? how can wee presume of mercy, so damnably liuing and deseruing death? Wherevnto if you doe apply the threats of iudgements deserued, as wee shall denounce them against sinne; that God will bee auenged on such; that his plagues shall consume them; that his curses shall follow them, in what they put their hand vnto, as *Moses* telleth vs, *That hee will not bee mercifull to such, but his iealousie shall smoke against them, all the plagues that are written in his booke shall lighter vpon them, and so will root out their name from vnder Heauen. The Sea shall drowne them as Pharaoh was, the fire burne them, as*

Deut. 28.
ca. 29. 19.

Israelites were; the earth swallow them vp quick, as *Corah* was with his company, and all the Creatures of God, the Lords host shall stand ever armed against them, and at the Lords bidding shall pursue such, till they bee vtterly consumed. Can your eares heare these thinges and your hearts not tremble? Oh Adamants! Can you blesse your selues with hope of peace, and yet heare out of Gods mouth, that all the plagues in his booke shall light vpon you? O mad imagination! Cease (Brethren) if any sparke of Gods feare bee in you, to hope vainely of mercy, whilst you goe on in sinne. Apply to your selues these things.

Preuention.

What though it bee fearfull heere to behold sin in his monstrous shape, and Gods irefull indignation against you for being so linked with sinne? Let
it

it not grieue you heere to bee grieued, neither bee troubled for that heere you shall feare; so as your grieve and feare doe worke a break-necke of sinne, the dread of Gods iudgements will easily bee removed: and the more you behold sinne, the lesse you will like it, by Gods grace; and the more you grow in displeasure with your selues for it, the farther are you from wrath, and neerer euer to assurance of mercy. So as albeit by this grieve and feare, you seeme to goe to hell; yet indeed it is but as it were a sailing thereby, and the passage to heauen, so bee it repentance with amendment doe follow. Therefore be willing to take notice of your sinnes: thinke not vpon other mens faults, whilest your owne iniquities are laid open. Contrition is wrought vpon the acknowledgement of your own offences, and not by beholding the euils of other men. With

Conclu-
sion.

confession of sinne apply the iudgements threatned against such sinne, yea, imagine your selues vnder the plagues denounced, and your selues to bee made the very example of such in Scripture mentiōed, as haue beene punished for the like euills as you finde your selues guilty of: so will thereby a deeper impression of them bee wrought in you, and you the more humbled, sin truly detested, and the plagues which you feare certainly auoided, which the blessed God of Heauen, and the father of all mercy and consolation grant you, for his sons sake, *Amen*. And thus much for the doctrine with the vses also from the scope and intendment of the wordes in generall.

What the text is, and the generall parts therof.

Now we come to the diuision of the text, which hath beene read vnto you, the words whereof in the beginning are an exhortation, *Heare the word of the Lord,*

Lord, yee Children of Israel, which is the first part. The second part is a reason to enforce the exhortation, in these words: For the Lord hath a controuersie with the Inhabitants of the Land. The third part is a reason of the reason, in the last wordes: Because there is no truth, nor mercy, nor knowledge of God in the Land.

These wordes, Heare the word of the Lord, yee children of Israel, are, as hath bene said, an exhortation, which the Prophet prefixeth before his matter following, to prepare the people by way of a Preface, and to stirre them vp vnto attention, to harken to that which followeth, q. d. O yee sonnes of Iacob, yee children of Israel, I doe exhort you in the name of the Lord, to withdraw your minds from other things: listen and attend vnto the message, euen the word of the Almighty, which I his messenger am commanded to deli-

The
ground of
the Do-
ctrines fol-
lowing;
which be-
cause they
bee but by
the way
are but
briefly
touched.

uer vnto you. Whence ariseth from the Prophets practice these two lessons.

Doctrines.
The reason of it.

Esa. 1. 2.
Ose. 5. 1.

Use with
reasons to
enforce it.

First, that it is fitting to use words of preparation to stirre vp attention. For men are dull of hearing and vnapt as ill ground, except they bee made ready to receiue the seede of Gods holy word. Therefore haue the men of God vsed preparatiues to make their hearers to listen, as wee may see in *Esay*. 1. 2. and in the next Chapter of this prophesie in hand; so also in *Act*. 13. 16. and this not onely in the beginning, but also vpon some occasion, at some speciall point, euen in the midst of the Sermon, as in *Iam*. 2. 5. Let vs of the Ministry then as wee see cause prepare our hearers, that they may listen and attend to that which wee shall speake. Wee see it the practice of the men of God, the nature of man is vncapable and needeth it. It will argue our care to

to haue the Lords cause reuerently heard, and that the people should benefit, and wee not lose our labour in speaking to the wandring minde, the drow-sie spirit, or the sleepy head, wch are euer as farre from attention, as prophane *Esaus* are from deuotion. Therefore let vs say with the Prophet heere in this place, *Hear the word of the Lord:* with *Paul* sometime, *Men of Israel and you that feare God, hearken:* and with *James*, *Hearken, my beloved brethren:* that so they may bee kept waken in their spirits, and held attentive to the word, which is spoken.

A.R. 13. 16.

Iam. 2. 5.

Secondly, that it is not only the Ministers office, by doctrine to informe the iudgement of his people, but also to vse the words of exhortation. For a Minister is euery way to edifie the soule, by Doctrine to enlighten the vnderstanding, & by exhortatiō to quicken affection:

Doctrine,
and the
reason
thereof.

for

1. Tim. 6. 2.
Vse with
arguments
to enforce
it.

for heereunto is exhortation appointed, and for which cause the Apostle cōioyneth them. Therefore let vs vse wordes also of exhortation with Doctrine, because wee are so exhorted, 1. Tim. 4. 13. It is necessary, because it serues for mouing and winning of the heart, without which vnderstanding will neuer come into practice. For though vnderstanding must euer go before to guide affection, lest there bee a practice beyond knowledge, in a prepostrous zeale; yet must the affection be quickned to pricke on knowledge; lest the minde know without any thing doing, or turne religion into policy in euery point of practice. The godly doe looke for it, as a speciall thing wherein they delight, as in *Act. 13. 15.* where wee see all that which was to be spoken, is called by the name of exhortation, so much was the Church then affected with the same,
and

and the Apostles also much v-
 sed it, *Acts.* 2. 38. 39. 40.
 which is indeede the princi-
 pall meanes, to inflame the
 heartes of the Hearers, and
 to make the people zealous:
 wherevppon it is no doubt,
 that the Apostle euer towards
 the ends of his Epistles, ha-
 uing before plentifully taught
 the sound truth, hee vseth
 to conclude with many exhorta-
 tions. But for Ministers to
 doe this powerfully, by the
 aid of Gods spirit giuing vs this
 giift, wee must haue feruent
 zeale of Gods glory, great com-
 passion towards the people to
 saue their soules, vnfaigned ha-
 tred of sinne, and a sincere de-
 sire to haue the truth intertaind
 and expressed by a religious pra-
 ctice, else will not the words of
 exhortation carry that life to
 the hearts of the hearers, as were
 to be wished, and as indeed ex-
 perience doth declare.

Meanes
 prescri-
 bed.

In

A subdiu-
sion of the
first gene-
rall part
by circū-
stances.

In the Exhortation, *Hearc the word of the Lord, yee children of Israel*; wee may obserue these circumstances, the matter of the Exhortation, and the parties exhorted. The matter is to heare the word of the Lord; the parties are the children of Israel.

Hearc the word of the Lord: Heere the Prophet, as it were maketh an O yes, and craueth audience to his message, declaring as a reason to moue to attend, that it is the word of the Lord, which hee bringeth vnto them: and it is, as if he had said; *Hearken* (O yee children of Israel & listen vnto me, for I come not vnto you as doe the false Prophets with the dreames of mine owne head, nor with any rumor or a scattered word of any vncertaine Author, not knowing whence it is; nor with the word of any man, nor Angell: but with the word of the Lord, the eternall

Para-
phrase.

eternall God, and therefore ought yee to heare. Whence wee doe learne; That audience is due to Christs messengers, which doe bring his word, and such may boldly claime it at the peoples hands. The reason is, for that such doe stand in Christ his stead, and the receiuing of them is the receiuing of him, as the despising of them is the despising of him. For which cause the Prophets boldly commanded the people to hearken; euen because they spake onely that which God did speake and alleaged no other reason, as it is euident in *Ierem.* 13. 15. yea, the Apostle vpon the truth of his message, that he spake onely to them Gods word, and gaue them commandements by the Lord Iesus, telleth the Thessalonians, that hee which despiseth the things which hee taught them, despised not man but God.

Doctrinē.

Reason.

Math. 10.

40.

Luk. 10. 16.

Example.

Ier. 13. 15.

1. Thes. 4.

2. 8.

There-

Use to Mi-
nisters.
Reasons.

Tit. 2. 15.

Preuention.

Therefore let vs of the Ministry, whilst wee come onely with the word of God, charge our auditory to giue their attendance and to hearken. By the Lord wee haue warrant to speake his word with all authority, *Tit. 2. 15.* and whilst wee onely teach his word, wee haue euer an argument in our mouthes continually vrging them to attend: God speaking by man to men: The Creator by the mouth of his Ambassadors, to his Creatures: the Lord to his seruants, and the King to his subiects. Why should wee then feare to say, Heare Subiects, the voyce of your Soueraigne, hearken you seruants to the will of your Lord, and giue care, you Inhabitants of the earth, to the great God, the Creator of Heauen & earth? We see, how bold men can be which come from earthly Kings, with a charge from them,

to

to their subiects, to command such as they be sent vnto, to giue eare to the message, and this dare they doe to the greatest subiect: and what is mans word and authority, to worke such confident boldnesse, in comparison of the word of the eternall God? Therefore let vs, considering in whose name wee speake, and the word that wee speake, euen the power of God to saluation, not bee afrayd to command silence to euery subiect, bee hee neuer so great, and to hearken to the word of his Soueraigne, as they feare his wrath. Not to dare to bid hearken, where men should, and doe not listen, is to be possessed with a slavish feare, and to yeeld an vn sufferable indignity to bee offered to the message of the Almighty. Indeed, if men come with the word of their owne mouth, and mens inuentions; bee they neuer so ancient and learned, in stead of Gods word, then

Conclu-
sion with
an exhor-
tation.

then as the people need not to attend; so haue such no authority from God, to command any to hearken.

Vse vnto
the peo-
ple.

Reasons.

Againe, as this Vse is to vs of the Ministerie to bee bold to claim audience; so is it your duty all of you the people present, to giue audience to the Word. It is the Lords Commandement, *Iam. 1. 19. Matth. 13. 9. Reuel. 2. 11. 17. Prou. 2. 3.* It is the meanes to beget faith in you, *Rom. 10. 14.* It is a mark of Gods childe, *Ioh. 8. 47.* and of your spirituall kindred with Christ, *Luk. 8. 21.* And is of more estimation with Christ, than if you should entertaine his person with costly cheere. *Luk. 10. 40.* And therefore bee ready to hearken, when the Lord speaketh vnto you. But if you will not, but rather neglect or despise it; know you, that God will call you to an account therfore: You breake his Commandement,

Reprooffe.
Reasons.

1 Theff.

1 *Thess.* 5. 20. You are not of God, but of the Deuill, *Iob.* 8. 47. 1 *Iohn* 4. 6. God will plague you without mercy in the day of his vengeance. *Pro.* 1. 24-27. And it shall bee easier for *Sodome* and *Gomorrha*, in the day of destruction, to enter into glorie, than for such accursed Miscreants to enioy saluation. And therefore feare you scorers, and arise out of the seat of the scornfull.

Heare. By hearing is not meant a bare hearing: but a hearing with attention, and vnderstanding to obedience: The force of the word will carry thus much in the originall: and wee may read, that the Holy Ghost ioyneth attention with hearing, *Ier.* 13. 15. and vnderstanding with hearing, *Matt.* 7. 14. And condemneth hearing without obedience, *Rom.* 2. 13. *Iam.* 1. 22. Therefore it is, as if he had sayd, *Heare*, but so as you listen well to

Mat. 10. 14
15.

Expositi-
on with
reproofe.

W W W

Para-
phrase.

to vnderstand, that you may become in the purpose of your hearts obedient therunto.

Doctrine.

We hence learne, that not e-
uery kind of hearing the Word,
but such a hearing as is declared,
is that which must bee lent to the

Reason.

word of God, because God set-
teth downe such a hearing as hee
is well pleased with; and that
kinde of hearing must we afford
him, so hee commandeth: and

Deut. 5. 27.

Prou. 2. 2.

Example.

Vse but
only men-
tioned for
breuity
sake.

such a hearing did the Godly
yeeld vnto the Word. It is said,
that shee heard the words of our
Saviour, and pondered them in
her heart. Here this Doctrine
affordeth the Vse of Correction,
and reproofe to many, euen all
sorts of vnprofitable hearers, the
vaine headed, the drowlie *Enty-
chus*, the carnall worldling, and
such as come into the Congrega-
tion, of forme and fashion, but
without any deuotion: whose
minde are darkened, they stran-
gers from the life of God, such

as the God of this world hath blinded, and made them carelesse of their saluation, to their vtter destruction, except they amend: but for breuity I passe them ouer: and so come vnto that which followes.

The word of the Lord: The Prophet here you see telleth them, that that which hee was to deliuer, as you haue heard, was not the word of any, but the word of the Lord: By which we learne; That the Prophets and holy men of God, came euer and only with the word of God in their mouthes, and therewith did rest themselves contented. Because they were directed wholly by Gods Spirit, 2 *Pet.* 1. 21. And were willing to bee subiect to the guidance of the same: as wee may see in all of them. *Esai* 1. 2. & 2. 2. *Ier.* 1. 2. and so of the rest. *Heb.* 1. 1.

Therefore if wee will bee the Ministers of Iesus Christ; let vs come

Doctrine.

Reason.

Prooffe.
Example.

Vse.

2 Cor. 4.

Act. 17. 2.
& 26. 22.
Ioh. 12. 49

1 Ioh. 4. 1.
Act. 17. 11
& 10. 33.
Deut. 5. 27

come to our people onely with the Word of God : So are wee commanded, *Matth. 28. 20.* where also he promiseth to such his preſence. Our office requir-eth ſo onely to doe, for that we are in Chriſts ſtead, and Ambaſſadours; now Ambaſſadours ſpeake onely what is giuen them in commiſſion; the end of our labour tyeth vs onely to the Word, the end is, either to conuert or ſtrengthen men in religion, which no other word can do, but the Word of God. Therefore the Apoſtle *S. Paul* came onely with the Word, diſputed by the Word, and taught onely what was written : yea, our Sauiour ſayd, that which he taught was not his word, but the word of his Father. Laſtly, the people elſe may take juſt exception againſt vs, and are not bound to regard vs farther than wee come with the Word. Therefore let vs ſticke vnto the Word.

Thoſe

Those that cannot content themselves with the word of God, iustly are here reprov'd, and condemned; they shew themselves not to bee Christs Ambassadors, they dare doe more than either true Prophets or Apostles durst do, yea or that our Sauour would doe. Such doe not seeke the conuersion of soules, nor regard to be faithfull in their message, or obedient to Christs Commandement: Such are knowne by their fruits, for so may they bee knowne, as our Sauour teacheth. And thus much for the matter of the exhortation.

Yee children of Israel. The parties exhorted, Yee children of Israel: in which words is a double figure, a Synecdoche, Children of Israel, onely the ten Tribes; and a Metonymie, children for the posterity of *Iacob*, which came of his children.

Rhetorick is an Art sanctified by

Reprehen-
sion.

Matth. 7.

Ground of
the Do-
ctrine.

Doctrine.

Vse,

by Gods Spirit, and may bee lawfully vsed in handling of Gods word: there may bee giuen, and are already by learned men set downe instances of all the parts of Rhetoricke out of the Scripture. And therefore the Art is to be approued, and only the abuse thereof to bee condemned.

Para-
phrase for
laying
open the
ground of
the do-
ctrine.

Yee children of Israel. To these was the Prophet sent, and therefore hee calleth them by name, and to them directeth his speech. q. d. If it bee demanded to whom I speake, and whom I exhort to heare the word of the Lord: I speake not to the Heathen, to another Nation, but to you the posterity of *Iacob*, to you the children of *Israel*, to whom I am sent, to make knowne to you the will of the Lord.

Doctrinc.

It is the office of Gods Messenger, to make known to whom he is sent; and that hee speaketh to them: Therefore doth the
Lord

Lord thew to his seruants not onely what to speake, but also to whom by name, *Esa. 58. 1.* and so the Prophets spake not onely, what God commanded, but also vnto such as they were sent, calling vpon them by name, whether speaking of iudgement, as here, or of mercie, as in *Ierem. 45. 2.*

Therefore must wee, Gods Ministers, call vpon our people, to whom wee are sent, that they may know, we speake vnto them. It will argue our faithfulnessse. The people cannot auoyd, but of necessity must take notice of, that which is spoken, to force them to obedience, or to leaue them altogether inexcusable. Neither doth there want examples for this euery where in the booke of the Prophets, who sometime called vpon their Elders, Princes, Priests, Prophets, and Kings, and vpon euery estate to whom they were sent, like

Vse.

Mich. 3. 1.

5.

Mal. 2. 1.

Ier. 21. 3.

Osea 5. 1.

Ier. 12. 2.

Mat. 23. 13.

Ier. 1. 17.

Reu. 21. 8.

Doctrines.

Iob, 8, 47.

like as did also our Saviour Christ, as wee may read in the Euangelist. What should therefore let vs to speake vnto our people plainly, and not as doe some, so in the third person, as if they intended some other, than the people to whom they then speake before, and ought to speake vnto also: as if they were afrayd of their faces? but let such feare, lest God destroy them before the other; for the fearefull shall haue his portion in the burning lake of fire and brimstone, which is the second death.

Yee children of Israel. He calleth the posteritie of many generations, the children of one father, for that they came all of *Iacob*, which was called *Israel*. By which wee may learne, that many discentes doe not extinguish father-hood & child-hood in consanguinity. Whereupon it was, that the Scribes and Pharisees held themselves, the children

ren of *Abraham*, and him
 heir Father, and our Saviour did
 not deny it after the flesh.

Therefore such as of vs bee
 truly of one blood, must behaue
 our selues as children of one fa-
 ther, and liue as brethren, nou-
 rishing one another, euen as the
 sap from the root doth the main
 branches, and these also other
 sprigs, by which the tree flouri-
 sheth, and spreadeth abroad it
 selfe. There is a naturall instinct
 for this, if men would follow it.
 Wee see, if one bee in a strange
 nation, & but meet with a coun-
 trey-man, hee is in heart much
 affected towards him. Shall the
 soyle combine, because we there
 were borne, and shall not the
 participation of the same blood,
 wee comming from one stocke,
 knit our hearts together? The
 Iewes held an vnity vnder the
 name of brotherhood; it was
Abrahams reason to *Lot*, to cease
 from contention, and also of the

Vse.

2 Chro 28.

11.

T

Prophet,

2 Tim. 3. 3
 The second part
 of the
 Text, the
 reason of
 the exhortation.
 Paraphrase.

Prophet, to stay the cruelty of Israelites against the Iewes, by the name of brethren: so available was it then to hold them together, for that they were of one blood. But now it is farre otherwise, for brethren nighest in blood, hardly regard one another, so voyd are wee of naturall affections, an euident signe that we are in the last daies, and liue in perilous times, as the Apostle foretold. And thus much for the exhortation. The reason thereof, which is the second part of the Text, followeth in these words: *For the Lord hath a controuersie with the Inhabitants of the land.* As if the Prophet had sayd, There is great cause, why you should hearken diligently to that which I say vnto you; I speake of no light matter, nor of any meane person, but of a great controuersie between the Lord, the Almighty God of Heauen and earth, and of all you the Inhabitants

habitants of the land; you haue thought heretofore lightly of the matter, as hauing but controuerſie with vs his meſſengers, but know now, that the controuerſie is with the Lord, who himſelfe will arreſt you by all his great and ſcarefull plagues, to make answer vnto all that, which hee ſhall lay to your charge; becauſe there is no truth, nor mercy, nor knowledge of God in the land. The words containe both a reaſon, why they ſhould heare, and alſo ſet forth the matter what they ſhould heare: out of which, as from the exhortation, many leſſons may be gathered, both from the drift of the words, as alſo from the words themſelues, which I will but onely name at this preſent, and ſo conclude.

For, a note of a reaſon giuen of that which went before: ſufficient reaſon may euer bee giuen, to induce an Auditory to heare,

Doctrines
onely ſet
downe.

and particularly a reason from Gods displeasure against them, as in this place.

The
ground.

Doctrines.

Lord, the word is his name, which he shewed to *Moses*, *Exod.* 3. when hee would deliuer Israel, by which name hee before was not knowne: Now the Prophet vseth it, when hee will punish the Israelites. That God, which was the Lord in shewing mercy, is also the Lord in shewing iustice, Againe, as God the Lord contendeth for his people; so will that same Lord also contend with his people, when they rebell against him.

Ground.
Doctrines.

A Controuersie. A word taken from men in politicall affaires, and applyed vnto God in Heauenly matters, to teach, that as there is contention betweene man and man, so also it falls out to be so between God and man; but euer the fault is on mans behalfe.

Ground.

With the Inhabitants of the land;
the

the parties with whom the Lord will contend, with such as possesse the land, which he had placed them in, so as he had a right in them, they being the Lords Tenants. Whence we do learn, that where God will contend, he hath iust cause so to do. Againe, this generall summoning of all shewes the miserable defection of all, and that therefore God will spare none, as he is no acceptor of persons. Lastly, from all we may learne, that though with men God hath beene pleased; yet if they rebell against him, he can be displeased with them, and will call them all to a reckoning, that doe not repent: he feareth neither their might, nor their multitude. And thus we see what Doctrines arise from hence, which might haue been proued, and Vses made therof as before: but that time will not suffer, and that which is wanting for a time, may be supplied in time.

Doctrines.

The conclusion of the Sermon containing the Doctrines deliuered, with an earnest exhortation to put them in practice.

You haue heard, beloued, out of this portion of Scripture seuerall lessons, and the vses thereof, as might best serue at this present for your edification. Bee not forgetfull Hearers, call what you haue heard to remembrance, that albeit mercies belong to the penitent, yet iudgements are onely due to the impenitent. And therefore let not presumptuous sinners vainely presume of mercy, for to you that are such, belongeth no part of the portion of the faithfull, your due is death, and if you persist, your part is damnation; and although this be vnfaoury, and that your wicked hearts cannot away to tast such sower sauce whilest they are drawne away with the sweetnesse of sinne, yet haue you beene taught, that the laying open of your sinnes, & denouncing deserued iudgements for the same, is a meanes to make you know your selues,

and

and your miserable estate; and therefore must wee publish the same, and you must learne thereby to know your selues, that you may bewaile your misery and seeke for deliuerance. Prepare your selues to heare, as you haue beene taught, and suffer the words of exhortation, as our duty is, to speake vnto you. Audience must bee giuen to the word; and not euery kinde of hearing, but such a hearing, as may bring obedience with it through vnderstanding and beleeffe. If wee speake to you the word of the Lord, as you feare the Lord, you must listen. To you (Brethren) haue I spoken, & vpon you I call to take knowledge of your wayes, for assuredly the Lord, the great and mighty, euen the God of Heauen and Earth hath a controuersie with vs now the inhabitants of this Land: the Lord hath striven with vs by his mercies, but
wee

wee haue not amended, hee hath summoned vs by iudgements great and fearefull, yet may I lay with *Amos*, yet haue wee not turned vnto the Lord. Will you, (O dust and ashe) will you contend with your God: shall *Pharaoh* resist, and not bee confounded? Consider, O consider, I beseech you what you doe, hee is mighty to ouerthrow vs, hee is wile to preuent vs; if hee proceed in iustice and wee prouoke him to wrath, that iustice shall damne vs, and that wrath shall viterly consume vs. The senselesse creatures shall rise vp in iudgement against vs. See, see, how the mountaine did shake at Gods fearefull voyce in giuing of the Law: behold, how all the *Israelites* tremble and *Moses* the seruant of the Lord. Oh you people of God, accuse vs not! O earth and mountaine shame vs not! doe not you rise vp in iudgement against vs; for
wee

wee haue heard the Lord thundring with iudgements and executing his fierce wrath amongst vs, and yet haue not yeelded nor submitted our selues vnder this mighty hand of God. Will you continue? Shall God consume vs? I hope better of you. Lord Iesus make intercession for vs: O father in Heauen, be mercifull vnto vs; to whom as wee begun; so let vs pray, and therewith conclude in the name of his blessed Sonne and our Saviour, to whom with the Father and the Holy Spirit, be all praise & glory now and for euermore.

Amen.

A pathetical ending, and that of a sudden, whilst affections are moued to leave them with a desire.

FINIS.

