

1095

A PLEADER TO THE NEEDEE WHEN A READER.

AS all, my friend, through wily knaves, full often suffer wrongs,
Forget not, pray, when it you've read, to whom this book belongs.
Than one Charles Clark, of Totham Hall, none to't a right hath better,
A *wight*, that same, more *read* than some in the lore of old *black-letter*.
And as C. C. in *Essex* dwells—a shire at which all laugh—
His books must, sure, less fit seem drest, if they're not bound in *calf*!
Care take, my friend, this book you ne'er with grease or dirt besmear it;
While none but awkward *puppies* will continue to "*dog's-ear*" it!
And o'er my books when book-worms "*grub*," I'd have them understand,
No marks the margins must de-*face* from any busy "*hand*!"
Marks, as re-marks, in books of Clark's, when e'er some critic spy leaves,
It always him so *wasp-ish* makes, though they're but on the *fly-leaves*!
Yes, if so they're used, he'd not de-*fer* to *deal* a fate most meet—
He'd have the soiler of his *quires* do penance in a *sheet*!
The Ettrick *Hogg*—ne'er deemed a *bore*—his candid mind revealing,
Declares, to beg "*a copy*," now's a mere pre-*text* for stealing!
So, as some knave to grant the loan of this my book may wish me,
I thus my book-*plate* here display, lest some such "*fy*," should *dish* me!
—But hold,—though I again declare with-holding I'll not *brook*,
And "*a sea of trouble*" still shall take to bring book-worms "*to book*!"

FL

SCB

10877

Eliz: Calverley
Her Book



GODS
TREASVRIE

DISPLAYED:

OR,

*The promises, and threat-
nings of Scripture, &c.*

Methodically Composed, for
the helpe of weake Memories:
*And contrived into Question, and
Answers, for the comfort of
S I O N S mourners, and for
the awakening of the
Laodicean-like
Secure.*

DEVT. 30. 15.

*See, I haue set before thee this day,
Life, and Good; Death, and Evil.*

LONDON.

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for F. Clifton, and are to be sold at his
shop on new Fishstreet-Hill. 1630.

2002

THE GREAT BRITAIN

THE GREAT BRITAIN

THE GREAT BRITAIN

THE GREAT BRITAIN

LONDON
The Great Britain



TO
THE RIGHT HON^{ble},
ROBERT GREVILL,
Lord BROOKE of
BEAUCHAMP-COURT,
Grace, and Peace.

* *
*

RIGHT HONORABLE,



Our Goodnesse as the
timely Spring, sprout-
ing forth into the
buds, and blossomes
of pious resolutions,
and so Honourably
attended, is as a Citie set on a hill, which
cannot bee hid. But promiseth a farre
off, vnto all honest passengers to bee a
*hiding place from the wind, and a cover
from the Tempest: Isa. 32. 2.*

A 3

Where

The Epistle

Wherefore this insuing Treatise ha-
ving now receiued its birth, & being, and
as a Pilgrim, being to passe abroad into
the world, to seeke entertainment; doth
conceiue hope of safety vnder your sha-
dow, and of good acceptation in the
Church, and among others of the hou-
shold Faith, and heires of Promise,
through your fauourable acceptance.
And therefore I haue made bold hum-
bly to present it vnto your Honourable
protection, and noble admission, to doe
your selfe its first service; that from this
hill of SION, unto the valleyes of the
same; the streams thereof running downe,
as a riuer of still waters, may refresh, and
make glad the City of GOD.

Which present, as it is mine, can pro-
mise no more vnto your Lordship, than
could the Carkeu, of a dead Lyon vnto
SAMPSON, or than IEREMIAH his girdle,
which was profitable for nothing: (Iere.
13.7.) And therefore, as a thing vndesi-
red, to be buried out of your sight. Yet
if you shall vouchsafe to waye the con-
tents,

Dedicatorie.

rents, and the matter whereof it consisteth, you may be moued to thinke the same meete to attend your most retyred presence.

But not to detaine your Lordship in the gate; because of *wisedomes voyce*: (Prou. 8.1.) Which is *as the noise of many waters*: (Reu. 1.15.) Crying from within and saying. *Eate O friends; drinke; yea drinke abundantly, O beloved.* (Cant. 5.10.) *Yea come, buy Wine, and milke, without money, and without price*: (Isa. 55.1.) Therefore humbly taking my leaue, and leving your Lordship at this *feast of fastings, which the Lord of hosts, hath made vnto all people* (Isa. 25.6.) there well to fare. And with my vnfained, and feruent desire, and prayer vnto God, for a daily growth, and increase of all grace in your Lordship so happily begunne, I doe rest, and shall for euer remaine.

Your Lordships,

most humbly deuoted:

F. B.



TO THE READER.



Though the Lord in Hea-
ven, of his infinite good-
nes, and mercy hath left
vnto vs his poore people
on earth, his holy & bles-
sed word, to be a light to
our feet, and a Lanthorne to our paths,
which is able to make vs wise to Salvati-
on, and absolute to every good worke, to
guide vs well and safely through this
dangerous world, and to bring vs
home to himselfe at the last in peace: And
hath given vs charge to search the Scrip-
tures, as they that testify of Ch rist Iesus,
and in which wee looke to haue Eternall
life, and that it should dwell plenteously in
vs in all wisdom, and hath given vnto vs
in this Land, peaceable, and happy times, af-
fording vs leaue, and opportunity to exercise

TO THE READER.

our selves in the same, yet such is the extreme folly, and sinfulness of the heart of man, that the most part of people cumber themselves about many things; profits, pleasures, lusts, or any thing, and neglect that one thing that is necessary, few chusing the good part, that neuer shall bee taken from them that haue it, but spend their time, and strength of affection upon fading vanities, that will leave them without comfort in their greatest need; having a price in their hand to get wisdom (which is farre better than all pearles). but haue no hart, nor doe vnderstand the things that belong to their peace, in this day of their visitation. Wherefore as the Lord may take up the like complaint against vs, as hee did against his Israel long agoe: (Hos. 8. 12.) That hee had written vnto them the great things of his Law, but they had counted them a strange thing: so may he also haue a Controversy against vs, as against them: (Hos. 4. 1. 2.) For that there is no mercy, nor truth, nor knowledge of God in the Land, for the generality being

ing too true with vs. And therefore he may
 iustly take away the Gospell of the Kingdoms
 fro vs, & giue it to the that will more high-
 ly esteeme it, make better vse, & bring forth
 more fruit of the same: (Math. 27. 43) And
 send vs a Famine not of bread, and thirst
 of water, but of that bread of life, the good
 word of God, that Spirituall Manna, so
 much loathed, or at least so little regarded:
 (Amos, 8. 11. 12.) Yet as our gracious and
 good God forbearth this sinfull, and un-
 thankfull Nation, with admirable and un-
 speakable patience beyond expectation, so
 ceaseth he not by many meanes to bring vs
 to a greater care and Conscience of our du-
 ty in this behalfe of exercising our selues (I
 meane) in his most blessed and good word;
 partly sending vs of later yeares, many Af-
 flictions, and Crosses, and dayly threatning
 more, that finding trouble, and sorrow in the
 world, we might be glad to seeke Comfort
 in God, and in his blessed word. He calles
 on vs also heereto by the daily Ministry
 of his Seruants the Prophets, together with
 their holy bookes and writings. And that

TO THE READER.

no meanes might be left untried to doe vs good, or leaue vs without excuse, loe here to you which are the people of God, how hee hath raised vp one from among your selues, of the common order of men (a private Christian I meane) for your Conviction, for your Instruction. To convince you how much wisdom, and understanding may be obtayned euen of priuate persons, by a constant, and painefull Reading of the Scriptures, ioyned with a diligent attendance on the publike ministry of the word: as may well appeare by this worthy worke that this Author presenteth vnto you: whereby the humble, and wellminded Readers may be whetted on to the like diligence in the Scriptures, which heere they shall see, and that not without hope of attaining that which may be worthy of their paines, that so they may become wise and understanding Christians. For want of which, it proves a great fault euen among the better sort of people, that they hold the points of their Religion from the mouth of their Ministers,

sters, and not from the voice of God in the Scriptures, and so build, as if but a Foxe runne upon it, hee shall breake downe their stony wall. If one of like parts, and place shall teach the contrary, they will bee shaken, and ready to bee removed, especially if hee bee backt with Authority: whereas if every Truth he holds in Religion, hee had it well grounded on a plaine testimony of Scripture, two or three, he should not bee moved with every wind of contrary Doctrine, but stand firme, and unmoueable as Mount Zion, and having withall the love of the Truth in his heart, all the men, and means in the world could, nor should not remove him from his stedfastnesse, which is the honour of a Christian indeed.

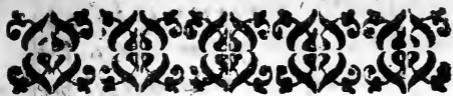
And this wisdom, skill and ability, every man may see by this his worke, to bee in the Author of this Booke, who hath brought foorth so innumerable places of Scripture for his severall purposes, with that soundnesse of Iudgement, singular dexterity, and great understanding, as is not to be expected from a private Christian. But
 hee

hee having beene a dayly bearer of the word, and that from Zealous and fruitfull Teachers, having made use also of the same with great diligence, and constancy in his Family; and besides these, spent very much time in private reading and study, hee hath obtained a great degree in the Faith, and is higher by head and shoulders, (as it is said of SAUL) than the rest of his owne ranke.

For I count that Interpretation and giving the sense of Scriptures, as it is a difficult, so a peculiar worke to the Ministers of God (ordinarily) and not to be adventured upon by Christians in their Families, or private meetings, any further than they have good bottomes from that which they have learned by the Ministry of the Word, nor to write such Bookes as this, wherein is occasion of the use of so much Scripture, least there should be found many mistakings therein, which were both sinfull and dangerous, and yet most likely. But God hath very mercifully guided this Author, in this his worke, which may, and I hope will be of much fruitfull and good use in

the Church of God: For as it may helpe a-
ny ordinary Christian, yea or Minister
with more paralell places, than may bee hee
would have at hand of himselfe; so it will
helpe well to the understanding of many
places of Scriptures, seeing heere, in what
sense, and to what purposes they are brought
and applyed. The paines hath beene very
great no doubt to one man, but if the Bene-
fit may be much, and good to many, and so
God be glorified, the Author no doubt, will
thinke his labour happily bestowed, and a-
boundantly rewarded, which is my great de-
sire, and humble and earnest prayer also,
who is the true, though weake, and un-
worthy Servant of the Church of God,

JOHN ROGERS.



CHRISTIAN
READER.

IN the perusal of this
Treatise thou shalt find
that the Author thereof
hath taken very great
paines, and that which is more, great
paines to good purpose. Great paines
are but a small Commendation where
they proue not beneficiall to a common
good. There are not wanting in the
world that take paines more thane-
nough in the Composing, and writing
of some Bookes, of which when they
haue done, it may bee truely said as of
JEREMIES Girdle; That they are
Good for nothing. (Jer. 13. 7.) The
curious trifles of many ill employed
wits want happily for no paines, but
consi.

consider whether such persons may not in another sense take up SALOMONS words: (Eccles. 2, 11.) I looked on all the workes that mine hands had wrought, and on the labour that I had laboured to doe; and behold, all was vanity; and there was no profit. The Spider is industrious in her kind, and takes paines in making of her Web, as well as the Bee in making of her Hony, and Combes. And yet who respects the Spiders web, as the Bees worke? The profit that comes of the labour of the Bee, is it that makes her labour to be in more esteeme than the Spiders. Now in this Treatise thou shalt find the Author so have beene a diligent Industrious Bee, that hath brought a great deale of profitable sweet Hony to this his hive; it being a Treasurie, and Collection out of the Word of GODS Promises which are

Non tenuis quod propter animalium gloriosissima est apis, non quia laborat, sed quia alij laborat. Etiam aranea laborat & fatigatur, & tenuous per panetes extendit texturas omnem mulieris sapientiam excedentes, sed est ignobile animal, quia opus ejus est nullatenus vile.

Tales sunt sibi laborantes & se defatigantes. Chrysost. ad Pop. Antioch. Rom. 12.

Sweeten

sweeter than the Hony, and the hony Combe.

Thou shalt in this Authors Industry see how much is to be gotten by the diligent and observant reading of the Scriptures. I wish with all mine heart that his Industry may proue exemplary; and that many may hereby be provoked to the like religious diligence in acquainting themselves with the word. It was good counsell that a godly old man gave ^b M V S C V L V S when he first began to Preach. That Si bonus velit fieri Concionator det operam ut sit bonus Biblicus, That if ever he would proue a good Preacher, hee must take paines to be well acquainted with the Bible. And it were to be wished that all Preachers would follow that counsell. Preaching would proue the more solid, savourie, and succesfull. But I will goe further than that old man; and I say, Si bonus velis fieri Christianus, des operam ut sis bonus Biblicus. If thou wilt proue a

^b In vita
Musculi apud
Melch. Ad. pag.

370.

good Christian, thou must be well skil-
led in the Holy Bible. How happy were
it if the Scriptures were more carefully
read then they are! It is said of ^c CY-

e Nunquam
Cyprianus abs-
que Tertulliani
lectiōe unum
diem praterijt
& crebro dice-
re solitus. Da
Magistrum
Tertullianum
significans.

TRIAN, that he let no day passe without
reading TERTULLIAN, & was wont often
to say, Give me my Master, meaning
TERTULLIAN. Such diligence in reading
the Scriptures would do well; Especial-
ly, they being G O D S owne Epistle, and
letter from Heaven unto us, that we
should know his mind. And if Princes
letters are to be read thrice over, then
how much more sayes ^d LUTHER, should
the Scriptures bee read seaven times
thrice; yea, seaventy times 7. times
thrice, yea infinite times over. We are
commanded, (Prov. 2, 4.) To seeke for
Knowledge as for Silver, and to
search for her as for hid treasures. If
it be asked where we must seeke, the
Prophet tels us, (Isa. 35, 16.) Seeke in
the booke of the Lord, and reade.
If it be asked where we must search,
our Saviour tels us: (Ioh. 5. 34.)

2. De Principi-
pum Episto-
lis prouerbio
dicitur, ter eas
legendas, sed
profecto Dei
Epistolæ, sic
enim Scriptu-
ram appellat
Gregorius, sep-
ties ter, imo
septuagies sep-
ties, seu vt plus
dicam, infiniti-
cies legendæ
sunt, &c. Lu-
ther in Gen. 16,

Search

TO THE READER.

Search the Scriptures. Those are indeed the Mines where the veins of this silver, and these hid treasures are to be found. And yet to see how silly men are in wearying themselves by digging in those earths which yeeld little precious treasure, and in the meane while neglect searching these golden Mines. It is our shame and sinne that we bestow more time, and paines in reading any Booke more than Gods. What excellent, and worthy monuments did *LUTHER* leave to the world in his Writings, and how well spent is time spent in reading his workes. And yet out of a Zeale to the reading of the Scriptures, hee stickes not to wish that his owne bookes might perish, because he feared the reading of them would hinder men from reading the Scriptures. What would he wish now to a number of vain idle, corrupt, and corrupting writings, if he saw how miserably the Scriptures were neglected for the reading of these?

Ego odi meos libros, & saepe opto eos interire, quod metuo ne morerentur lectores, & abducant à scriptura ipsius lectione quæ sola omnis sapientiae fons est. *Luth. in Genes. 19.*

TO THE READER.

Now for this present Treatise, I conceive it such a Worke as needs not the Ivie bush of an Epistle commendatorie:

f. Plant. in
Pern.

f. Invadibili merce oportet emptorem vltro adducere

Proba merx facile emptorem reperit, tamen si in abstruso sita est.

I say no more of this Authors paines then SALOMON speakes of the vertuous Woman, Giue him of the fruit of his hands, and let his owne worke praise him in the gates. And whether his worke will doe it, or no, let all preiudice be layd aside, and doe but as PHILIP bids NATHANAEL, (Ioh. 1, 46.) Come and see, And thou shalt soone see, that what I say of this Treatise, is much short of what it doth deserue. Thus wishing that thy profit in the reading may bee answerable to his paines in the writing of this worke, I leaue thee to the grace of GOD, and rest,

Thine, in CHRIST IESVS,
Ier: Dyke.



THE AVTHORS EPISTLE TO THE READER.

CHRISTIAN READER,



He Wise man saith, that of making many Bookes, there is no end, and much stay is a wearines of the flesh: (Eccl. 12. 12.)

And therefore in so great variety of Bookes now extant, it will bee thy wisdom for thy exercise to make choyse of some few of the best. By which meanes, thy toile in reading will be the lesse, and thy gaine the more.

The Booke of all Bookes is the Bible; which by way of Excellency is called the Scripture. Of which I may say, as **DAVID** of the **Sword of GOLIATH**, there is none like that: (1. Sam. 21. 9.) Notwithstanding the Word of the **LORD**

TO THE READER.

is so many a reproch, and they haue no delight in it: (Ier. 6. 10.) And being full, doe despise the Honycombe: (Prou. 27. 7.) Such are but naturall, not hauing the Spirit: (Iud. 19.) And therefore vnable to discern their owne need, or where to bee supplied: (Reu. 3. 17.) Others there are, of whom I am perswaded better things: who hauing tasted of the good Word of God: (Heb. 6. 9.) And by it also know gracious the Lord is, doe as new borne Babes, desire the sincere milke of the word, that they may grow thereby: (1. Pet. 2. 3.) But yet they finding many things hard to bee understood: (2. Pet. 3. 15.) And themselves to bee but as a Child weaned from the milke, and drawne from the Breasts: (Isa. 28. 9.) Not hauing the understanding of a man in them: (Prou. 30. 2) Are by this meanes much discouraged from the reading of it; which yet in the very entrance therinto, doe giue light, and understanding to the simple: (Psal. 119. 130.) Such must know, that as when the Iron is blunt, and the Wood knotty, men put to the greater strength; so naturall defects, in the effecting of difficult things, and of such consequence, as is the reading of the Scripture, must not make them to desist; but rather set them on, to be more serious, humble, orderly, and constant

TO THE READER.

stant in the reading of the same. And for their further direction therein, this must be remembered, that the Booke of Scripture, is as the Waters of the Sanctuary, (*Ezek. 47.*) In which a Lambe might wade, and an Elephant Swim. Therein is contained *strong meate*, as well as *Milke*: (*Heb. 5. 12*) Such as doe discern themselves to be but *Babes*, there is *Milke* provided for them: And let them leave the *strong meate* unto such, who by reason of use, have their senses exercised in discerning good & evil, until themselves also come to a more full age in Christ: *Heb. 5. 14.*

Now if such also, shall complain, of the shortness of memory; by means whereof, together with the prolixity of the Booke of GOD, and the various matter promiscuously couched therein; so as what they have read, is as *water spilt on the ground*: (*2, Sam. 14. 14.*) Such with the reading of Scripture, in the manner aforesaid, must ioyne after meditation: as *DAVID*, who *hid the Word in his heart*: (*Psal. 119. 11.*) And *MARY* who *pondered*, and thereby kept *those things*, which were told her by the *Shepherds*: (*Luk. 2. 19.*) Moreover, if they will not be forgetfull bearers of the Word, they must be doers of the same: (*Isa. 1. 25.*) And withall, let them

* 4

them

TO THE READER.

them pray the Comforter, which is the HOLY GHOST, who shall then both teach; and bring all things to their remembrance, whatsoever hee hath said vnto them.

Notwithstanding all which labour, because many things, as eares of Corne out of the Sheafe may slip weake memories; I haue therefore gleaned after; and from the whole Booke of GOD, as out of a large and fertile Field, gathered vp such Simples, as are most Cordiall to the weakest Christian, and of speciall vse vnto all. Among which, because the Promises, are both the breeders, and nourishers of Sauiug-Faith, the Fountaine of Spirituall Life; and therefore of price vnto drooping Spirits, who are weary, and heavy laden: (Math. 11. 28.) I haue for their sakes more principally layd hold vpon them; that with ioy they might draw Water out of the Wells of Salvation: (Isa. 12. 3.) And because there are others also, with whom the Consolations of GOD, are small, or of none effect; (Iob. 15. 11.) I haue vnto each promise, annexed its contrary Iudgement. And in fine, haue summed vp all the particular Iudgements vnder the Generall, and there.

TO THE READER.

therewith also, answered such Objections, as are by Carnall Men vsually made.

And out of all, I haue also inferred such vses of Reproofe, Instruction, and Exhortation, as the said Scripture hath brought to my hand, meetly to bee applied. That if such will but reade what is written, and lay hold on Instruction, they may no longer forsake their owne Mercies, but be moued to come vnto CHRIST and liue.

All which I haue as well as I could, reduced to such Heads, and in such order Composed them; as by the helpe of my Table, and Catalogue of Chapters, immediatly ensuing; euery Reader may readily find out such places, as hee stands in need of, and shall desire to bee furnished with. But with this Caution to the intelligent Reader; that for such Scriptures, as may diuersly bee referred; if in searching hee doe misse of them in one place, hee may find them in another. And for the better preventing or removing of Scruples from the ignorant, or tender Conscience; and of Cauils from the wilfully obstinate; I haue Dialogue-wise contriued the same into Question and Answer.

TO THE READER.

And such things, as in which the Scripture is more plenteous, I have answered one Question, with many Scriptures. Which the ignorant Reader advisedly comparing together: that is to say, the darke, and obscure places, with those which are more plaine, and easie, and the Question with the answer, he shall find his Judgement also, in the vaderstanding of such places, something bettered thereby. And if in so doing, hee shall find himselfe yet to seek, and therefore do say as the Eunuch vnto PHILIP, How shall I vnderstand these things without a guide? (*Act 8, 31.*) Because the Priests lips are to preserve knowledge, let him therefore seek the Law at their mouth: (*Mal. 2. 7.*) That by conference with some learned and godly Minister; the knots being vnloosed, and the hard shell broken to his hand, hee may through G O D S blessing, at the last attaine vnto the sweetnesse of the Kernell, which is the true sence of Scripture.

Which worke, now some yeeres past, I hauing finished; and at the first onset, intended for my owne priuate: Notwithstanding by the incouragement of some learned, and instigation of other Christian friends, I haue yielded the same, as thou seest,

TO THE READER.

seest, to the Presse, for the vse of many.

By which my labour, if thou findest thy
selfe any thing helped in thy ioy, or some
other way Christianly edified (leaving the
Instrument to vanish in his owne obscurity)
let thine eyes bee fixed on him, who by the
mouthes of Babes and Sucklings, is
able to make perfect his owne
praise. Vnto whose
Grace I commend
thee.

Thine, if his owne,

F. B.

The Author would desire the Reader, to Correct such escapes, of the Presse as hee shall meet withall; which for lacke of time and leisure could not bee pointed at.



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GODS TREASURY *Displayed.*

CHAP. I.

The Preface, or Introduction.

Question.

How was Man created ?

How was Man created ?
Answer. 1. In knowledge,
after the image of him that
created him, Col. 3. 10. Who
taught him more than the
beasts of the earth, and the fowles of the
heaven. Iob 35. 11.

2 He was created after God, in righteousness and true holiness. Ephes. 4. 24.

3 In dignity, he was made a little lower than the Angels, and was crowned with glory and honour, and was made to have dominion over the worke of Gods hands, who did put all things under his feet: P s. 8 5. 6. Gen. 1. 28.

Q. Did he continue so ?

A. No: for hee did cate of the tree of knowledge of good and euill; of which the Lord said, thou shalt not eat of it: Gen. 2. 17. 3. 6. whereby he like man, transgressed the covenant, and trespassed against God: Hos. 6. 7. And so sinne entring into the worla', all men by him haue sinned: Rom. 5. 12.

Q. What followed this his transgression ?

A. 1 Mans understanding is thereby darkned, and hee is become a stranger from the life of God, through the ignorance that is in him: Ephes. 4. 18. Col. 1. 21. Rom. 3. 11. euen a beast by his owne knowledge: Jer. 10. 14. & 51. 17. and like a wild Asse colt, Job 11. 12, and much worse, Isai. 1. 3.

wise

wise hee is to doe euill ; but to doe good hee hath no knowledge : Ierem. 4. 22. and in the thing he professeth himselfe to be wise, hee is become a foole. Rom. 1. 22. and 8. 5. 2 Cor. 3. 5.

2 Mans will is thereby also peruer-
ted : for hereby the wickeanesse of man is great in the earth, and euery imagination of the thoughts of his heart is onely and continually euill, Gen. 6. 5. & 8. 21. And there is no iust man on earth that doeth good, and sinneth not : Eccles. 7. 20. There is none righteous, no not one &c. they haue all gone out of the way, they haue been made altogether unprofitable, there is none that doeth good, no not one, &c. Rom. 3. 10, 12. And if any man say he hath not sinned, hee maketh him a lyer, and the truth is not in him. I Iohn 1. 10.

For who can say, I haue made my heart cleane, I am pure from my sinne? Prou. 20. 9. And what is man that hee should be cleane, or the sonne of man that he should be iust? Iob 15. 14.

This therefore haue I found, that God

hath made man righteous; but he hath sought many inuentions, Eccles. 7. 29. Iob 25. 4. and 14. 4. Isa. 1. 5, 6. Rom. 7. 18.

3 *The wages of sinne is death. (Rom. 6. 23.) For as by one man sin entred into the world, and death by sin, and so death passed vpon all men, (Rom. 5. 12.) and reigned from Adam to Moses, euen ouer them also, that had not sinned after the similitude of Adams transgression, Rom. 5. 14. Iob 17. 14.*

CHAP. II.

Christ promised.

Q. **D**Id God leaue man thus?

A. No, For he made a promise afore by his Prophets in the holy Scriptures, concerning his sonne Iesus Christ, our Lord, Rom. 1. 2.

Q. Which was the first of that kind?

A. That which was made to Adam and Eue; concerning whom, God said vnto the Serpent, I will put en-
mity

mity betweene thee and the woman, and betweene thy seede and her seede: It shall breake thine head, and thou shalt bruise his heele: Gen. 3. 15.

2. Shew me some more of them, in the manner they were propounded.

A. 1. Without exception of doubt, saying; *The Lord thy God will raise vnto thee a Prophet, from the midst of thee, of thy brethren, like vnto mee, Deut. 18. 15. Hee will bring foorth his seruant the branch, Zach. 3. 8. And the man whose name is the branch, hee shall grow vp out of his place, (Zach. 6. 12. 13.) and shall bee King over you, and you shall haue one shepheard: Ezech. 37. 24. 34. 24. Ier. 33. 17.*

2. As vncertaine when, and long to come. For saith Balaam, *I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Iacob, and a Scepter shall rise out of Israel, and shall smite the corners of Moab, and destroy the children of Sheth, Numb. 24. 17.*

3. In a time determined. *The Scepter (saith Iacob) shall not depart from Iudah,*

nor a lawgiuer from betweene his feete untill Shiloh come. Gen. 49. 10. And after threescore and two weekes, from the time of Daniels prophesie, was the Messiah to be cut off, Dan. 9. 26.

4 As neere at hand. The Lord (saith Malachi) whom ye seek, shall suddenly come to his Temple, euen the Messenger of the Couenant, whom yee delight in; behold, he shall come, saith the Lord of hosts. Mal. 3. 1.

5 As if already come. For unto vs a child is borne, unto vs a sonne is giuen; and the gouernement shall be upon his shoulders, and his name shall be called wonderfull, Counciller, the mighty God, the euerlasting Father, the Prince of peace. Isay 9. 6.

6 By the place where. For saith Micah, and thou Bethlahem Ephrath, though thou be little among the thousands of Iudah, yet out of thee shall hee come forth unto me, that shall be ruler in Israel, whose goings forth haue benee from of old, from euerlasting. Micah 5. 2.

7 By the manner how; which was
with

with much humility. For saith Iſaiah, hee shall not cry, nor lift up, nor cause his voyce to be heard in the ſtreetes. Iſa. 42. 2. But he shall be poore; and riding upon an Aſſe, and upon a Colt, the foale of an Aſſe. Zech. 9. 9. And he shall grow up before him as a tender plant, and as a roote out of a dry ground: he hath neither forme nor comeli-
neſſe when we shall see him, there shall be no beauty that we should desire him, Iſa. 53. 2.

8 By his parentage. I will saith God raise unto David a righteous branch; Ier. 23. 5. And there shall come forth a rod out of the ſtem of Ieſſe, and a branch shall grow out of his roote. Iſa. 11. 1. For behold, a Virgin shall conceiue and beare a ſonne, and thou shalt call his name Immanuel, Iſa. 7. 14, 16. 5. Ier. 33. 15.

CHAP. III.

Chriſt exhibited.

QUERE these promises fulfilled?
A. This day these Scriptures

are fulfilled in your eares, Luke 4. 21. For when the fulnesse of time was come, God sent his Sonne made of a woman, (Gal. 4. 4.) And of the seed of David hath he according to his promise, raised vnto Israel, a Sauiour Iesus. Acts 13. 23. 3. 18. 13. 33.

Ob. These are but idle tales, and who so foolish to belecue them?

A. Behold, ye despisers, and wonder & vanish away; for I haue wrought a worke in your dais, a work which ye shal not beleene, if a man would declare it vnto you. Act. 13. 41

Ob. All you can say in this matter, is but by flying reports: than which, what is more vncertaine?

A. We haue not followed cunningly deuised fables, when wee made knowne vnto you the power, and comming of our Lord Iesus Christ, but were eye-witnesses of his Maiesty. 2 Pet. 1. 16. For the life was made manifest, and we haue seene it, and beare witness, and shew vnto you that eternall life, which was with the Father, & was made manifest vnto vs, &c. 1 Ioh. 1. 2, &c. Act. 26. 23.

Q. But yet let vs see how by Scripture
it

it may bee prooued that Iesus was the Christ.

A. *Diuers wayes.*

1 By the predictions in him fulfilled.

{ *Micha 5.2.* }

{ *Hof. 11. 1.* }

{ *Isa. 40. 3.* }

{ *Isa. 9 1.* }

{ *Isa. 53. 4.* }

{ *Zech. 9. 9.* }

{ *Isa. 53. 9.* }

As { *Zach. 11. 13* } with

{ *Psal. 22. 18* }

{ *Isa. 53. 1.* }

{ *Psal. 35. 19* }

{ *Psal. 109. 7.* }

{ *Psal. 2. 7.* }

{ *Exo. 12. 46* }

{ *Zech. 12. 10* }

{ *Mat. 2. 5.* }

{ *Mat. 2. 15.* }

{ *Mat. 3. 3.* }

{ *Mat. 4. 13. 14.* }

{ *Mat. 8. 17.* }

{ *Mat. 21. 2.* }

{ *I Pet. 2. 22.* }

{ *Mat. 27. 7.* }

{ *Mat. 27. 35.* }

{ *Ioh. 12. 37, 38.* }

{ *Ioh. 15. 24. 25.* }

{ *Ioh. 17. 12.* }

{ *Acts 13. 33.* }

{ *Ioh. 19. 36.* }

{ *Ioh. 19. 37.* }

2 By comparing the types of Christ with the truth.

{ *Psal. 78. 2.* }

As { *Psal. 69, 21* } with

{ *Ionab 1. 17* }

{ *Mat. 13. 34.* }

{ *Mat. 27. 48.* }

{ *Mat. 12. 39.* }

3 By the witnesses of his comming.

For

For lo, the Angell of the Lord came vpon the Shepheards by night, and said vnto them, Feare not, for behold, I bring you good tidings of great ioy, which shall be to all people: for vnto you is borne this day, in the City of Dauid, a Saviour, which is Christ the Lord, Luke 2. 8.

2. There came Wisemen from the East to Ierusalem to worship him saying; where is hee that is borne King of the Iewes, for wee have seene his starre in the East. Whereupon they being sent by Herod the King to Bethlehem, lo, the starre which they had seene in the East went before them, till it came, and stood ouer the place where the babe was. Mat. 2. 1, 9.

3 There was a man sent from God, whose name was Iohn; thissame came for a witnesse, to beare witnesse of the light, that all men through him might beleeue. Ioh. 1. 6, 7, 15.

4 His Disciples came and worshipped him, saying of a truth, thou art the Sonne of God: Math. 14. 33. And we beleeue and are sure, that thou art that Christ, &c. Ioh. 6.

69, 11, 27. 4. 29. 39, 41, 42. 1 Ioh. 5. 20.

5 The multitude that went before him, and followed, cryed saying, Hosanna to the Sonne of David, blessed is he that cometh in the name of the Lord, Hosanna in the highest. (Mat. 21. 9.) and many of the people said, of a truth, this is the Prophet. Others said, this is the Christ. (Ioh. 7. 40, 41.) And all men came to him. Ioh. 3. 26, & 10. 41. 42.

6 Many of the chiefe rulers beleued in him, (Ioh. 12. 42.) For the Centurion and they that were with him, said of him, truly this was the sonne of God. (Mat. 27. 54.) And Nichodemus, a ruler of the Jewes, said unto him, Rabby: wee know that thou art a teacher come from God. Ioh. 3. 2.

7 The diuell in the man possessed, crying said, what haue wee to doe with thee, Iesus thou sonne of God most high? we beseech thee torment vs not. Mat. 8. 29.

8 God the Father, who both at his baptisme, (Mat. 3. 17.) and transfiguration spake from heauen saying, this is my beloved sonne, in whom I am well pleased,

*See, beare yee him .Mat. 17. 5. Iohn 5. 32.
2 Pet. 1. 17,*

9 God the Sonne beareth witnesse of himselfe, saying, that hee was the Sonne of God. *Mat. 27. 11. 43.* who though he doe beare record of himselfe, yet his record is true, *Iob. 8. 14.*

10 God the holy Ghost, when at his baptisme, the heauens opened vnto him, Iohn saw the Spirit of God descending like a Dove, and lighting vpon him, *Math. 3. 16.*

11 Hee that beleueth in the Sonne of God, hath the witnesse in himselfe, and hee that beleueth not, hath made God a lyer, because hee beleueth not the record God gaue of his Sonne, (*1 Iob. 5. 10.*) and so shall dye in his sinnes, *Iob. 8. 24.*

Ob. Notwithstanding these so many witnesses, that which you doe auouch concerning this man is questioned by many, both Turks, and Pagans.

A. Flesh and blood can not reueale these things vnto them, (*Mat. 16. 17.*) neither can any man say, that Iesus is the Lord,
but

but by the holy Ghost, (1 Cor. 12.3.) nor come vnto Christ, except the Father draw him. Onely they which haue heard, and haue learned of the Father, doe come vnto him, Ioh. 6.44, 45. Ioh. 5.44.

Ob. Not only those of the Gentiles, but many of the Iewes also, which were his owne, receiued him not, Ioh. 1.11. And his brethren did not beleue in him. Ioh. 7.5. Mat. 13.55, 56.

A. A Prophet is not without honour, saue in his owne Countrey, Mat. 13.57.

And did you neuer reade in the Scriptures: The stone which the builders reiected, the same is become the head of the corner? Mat. 21.42.

Yet Apolloes helped them much which had beleued through grace. Acts 18.28. And Paul mightily conuincd the Iewes, and that publikely, shewing by the Scriptures, that Iesus was the CHRIST. Acts 9.22. & 17.2.3.

Q. But what signe did he shew, that wee also may see and beleue in him?

A. The

A. The blinde receiued their sight, the lame did walke, the leopers were cleansed, the deafe did heare, and the dead were raised up. Mat. 11. 5.

Thus this Iesus of Nazareth was approved of God by miracles, wonders and signes, as the Iewes themselues could not deny. (Acts 2. 22.) So as when that Christ cometh, will hee doe more miracles than this man hath done? (Ioh. 7. 31) But if he wrought such works, as no meere man euer did; although yee beleue not him, yet beleue the workes, that yee may know, and beleue that the Father was in him, and he in him. Ioh. 10. 37, 38. 14. 10. 11. Heb. 2. 4.

Q. But did he not worke these works by the power of Satan, and by Beelzebub cast out diuels?

A. If this man had not beene of God, he could haue done nothing: (Ioh. 9. 33.) Therefore not Satan, but the Father that dwelleth in him, hee did the workes (Ioh. 14. 10) For can the diuell open the eyes of the blinde? (Ioh. 10. 21.) Every Kingdome divided against it selfe, shall not stand,

stand, &c. And if Satan cast out Satan, he is divided against himselfe; how shall then his kingdome stand? &c. But if Christ did cast out devils by the Spirit of God, then the Kingdome of God is come unto you, &c. Mat. 12. 25, &c. Luke 11. 20.

And therefore, how long will ye prouoke the Lord? how long will it be ere ye doe beleue in Iesus for all the signes which hee hath shewed among you? Numb. 14. 11. Ioh. 9. 16. 9. 30.

Ob. Why then say the Scribes that Elias must first come?

A. I say unto you, that Elias is come already, and they knew him not: but they haue done unto him whatsoeuer they listed. Mat. 17. 12.

Q. For my owne part, I haue no more to say against your allegations, yet want I the comfort and assurance thereof still.

A. If you will doe the will of God, you shall know the doctrine alledged to bee of God, and not of man, Ioh. 7. 17. And the comforter whom Christ will send un-

to you from the Father, euen the Spirit of truth, which proceedeth from the Father, he shall testifie of him, and you also shall beare witnesse of him. *John 15. 26. 27.*

2. What vse are wee to make of this Doctrin, teaching vs the certainty of Christ being come in the flesh?

A. 1. Herein behold your happinesse aboue many who doe see, and heare of these things: for verily I say vnto you, that many Prophets and righteous men haue desired to see those things which you see, and haue not seene them, and to heare those things which yee heare, and haue not heard them, *Mat. 13. 16. 17.*

2 According to the voyce of one crying in the wildernesse, Prepare ye the way of the Lord, make his paths straight, (*Mark, 1. 3.*) in the desert, an high way for our God. *Isa. 40. 3.*

3 Reioyce greatly (O daughter of Zion) shoute O daughter of Ierusalem, behold, thy King commeth vnto thee, (*Zeck. 9. 9.*) and cry, saying, Hosanna to the son of Dauid, Blessed is hee that commeth in the name of the

the

the Lord, Hosanna in the highest heavens, Mat. 21. 9. And Blessed bee the Lord God of Israel, for hee hath visited and redeemed his people; and he hath raised up a horne of salvation for vs in the house of his seruant David, as he saie by the mouth of his holy Prophets, which haue beene since the world beganne, Luke 1. 68, &c. Luke 1. 54, 55, 46; 47. Mat. 23. 39. Mar. 11. 10.

4 Oh Zion, that bringest good tidings, get thee vp into the high mountaines of Ierusalem; that bringest good tidings, lift up thy voyce, be not afraide, say vnto the Cities of Iudah, behold, your God, (Isa. 52. 7.) and to the daughters of Zion, behold, thy saluation is come; behold, his reward is with him, and his worke before him, Isa. 62. 11.

5 Then if any man shall say vnto you, Lo heere is Christ, or lo there, beleue it not. For there shall arise false Christs, and false prophets, and shall shew great signes and wonders; insomuch, that if it were possible, they shall deceiue the very Elect. Behold, I haue told you before; wherefore if they shall say vnto you, Behold, he is in the desert, goe

not forth, behold, hee is in the secret chambers, beleeue it not, &c. Mat. 24. 23, &c.

Ob. If these tydings be so good, why is Christ said to be a *stumbling-blocke*, and a *rocke of offence* to both the houses of Israel? Isa. 8. 14.

A. Vnto you which beleeue hee is precious; onely vnto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rocke of offence, euen to them that stumble at the Word, being disobedient; whereunto also they were appoynted. 1 Pet 2. 7. 8. Isa. 59. 20.

CHAP. III.

Union with CHRIST.

Q. **W**Hat interest haue belieuers in Christ, thus promised, and exhibited?

A. Christ is wholly ours: for hee came vnto his owne, (Ioh. 1. 11.) And vnto vs a Sonne is borne, and vnto vs a child is giuen. Isa. 9. 6.

2. By what meanes comes Christ to bee ours?

A. By being vnited vnto him: for we are in him that is true, euen in the Sonne of God, Iesus Christ, (1 Ioh. 5. 20.) For saith hee, Father, I will that they may be one, as thou O Father art in mee, and I in thee, that they may be one in vs, I in them, and thou in mee, that they may bee made perfect in one. Ioh. 17. 21, 23.

He therefore that is ioyned to the Lord is one spirit, 1 Cor. 6. 17. for in the dispensation of the fulnes of times he doth gather together in one, all things in Christ, both which are in heauen, and which are in earth, euen in him. Ephes 1. 10. Ioh. 14. 20. 17. 11.

2. By what similitudes, doth the Scripture set out this our vnion with Christ?

A. They are many. 1 Of a building: For thus saith the Lord, Behold, I lay in Zion a stone, a tryed stone, a precious corner stone, a sure foundation. Isa. 28. 16. And other foundation can no man laie then that which is laid, which is Iesus Christ. 1 Cor. 3. 11. In whom all the building fitly framed to-

gether, groweth vnto an holy Temple in the Lord, Ephes. 2.21.

2 Of house and inhabitants. Christ as a sonne is ouer his own house, whose house are we, (Heb. 3. 7.) In whom you also are builded together for an habitation of God through the spirit, (Eph. 2.22.) who dwelleth in you, (1 Cor. 3.16.) and maketh his aboade with you, Iohn 14. 23. 6. 56. 1 Cor. 6. 19.

3 Of consanguinity. For both he that sanctifieth, and they that are sanctified, being all one, hee is not ashamed to call them brethren, (Heb. 2. 11.) But doth professe that whosoener doth the will of God, is his brother, sister, and mother, Mark. 3.35.

4 Of husband and wife, vnto whom we are betrothed and espoused, (Hos. 2.19,20. 2 Cor. 11.2.) euen as the bridegrome to the bride, (Ioh. 3. 29,) whereby our maker is become our husband, Isa. 54.5. And is the head of his Church, as the husband is the head of his wife, Eph. 5. 23.

5 Of head and members. Hee is the head of the body, the Church, Col. 1. 18. and

we are members of his body, of his flesh, and of his bones, (Eph. 5. 30.) for as the body is one, & hath many members, & all the members of that one body, being many are one body, so also is Christ, 1 Cor. 12. 12. Know ye not therefore that your bodies are the members of Christ? 1 Cor. 6. 15. Ephes. 1. 22, 23. Collos. 1. 24. Rom. 12. 4, 5.

6 Of the vine and branches. Whereof Christ is *the vine, and we are the branches, Iohn 15. 5.*

Q. What may this our Union with Christ teach?

A. To examine and to proove your owne selues; Know ye not your owne selues, how that Iesus Christ is in you, except ye be reprobates? 2 Cor. 13. 5.

Q. Lay me down some marks wherby our union with Christ may be known.

A. 1 Because Christ dwelleth in our hearts by faith, Ephes. 3. 17. Therefore, examine your selues whether you bee in the faith, 2 Cor. 13. 5.

2 Heereby we know that hee abideth in us, by the Spirit which he hath given us.

1 Iohn 3.24. But if any man haue not the spirit of Christ, the same is not his, Rom. 8.9. 1 Ioh. 4.13.

3. Whosoever shall confesse that Iesus is the Sonne of God, dwelleth in him, and he in God. 1 Ioh. 4.15.

4. By this shall all men know that you are his Disciples, if yee haue loue one to another. (Ioh. 13.35.) God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. 1 Ioh 4.16. 1.4.11, 12:1.2.9.10.

5. Whosoever abideth in him, sinneth not; whosoever sinneth, hath not seene him, nor knowne him, 1 Ioh. 3.6. But he that keepeth the commandements dwelleth in him, and he in him, 1 Ioh. 3.24: Ioh. 15.5. 6:13. 18. Gal. 5.24.

Q. What if vpon due examination I doe find my selfe to be out of Christ?

A. For this cause, bow your knees vnto the Father of our Lord Iesus Christ, that he would grant you according to the riches of his glory, &c. that Christ may dwell in your hearts by faith, that you beinge rooted and grounded in loue, may be able to comprehend
with

with al Saints, what is the breadth & length, and depth and height, & to know the loue of Christ which passeth knowledge, that ye may be filled with all the fulnes of God. Eph. 3. 14.

2. What if I find my selfe to be in Christ?

A. Then cleane fast vnto him without separation, I Cor. 7. 35. And hold the head, from which all the body, by ioynts & bands hauing nourishment ministred, & knit together, increaseth with the encrease of God Col. 2. 19.

2. He that saith, he abideth in him, ought himselfe also to walke, euen as he walked (I Ioh. 2. 6.) For in Christ Iesus, neither circumcision auaieth any thing, nor vncircumcision, but a new creature. Gal, 6. 15.

Therefore, hauing put on the Lord Iesus Christ, make no prouision for the flesh, to fulfill the lusts thereof: Rom. 13. 14. Rom. 7. 4. Col. 2. 6. 7. Gal. 5. 24.

2. What followeth vpon this our vnion with Christ?

A. Our cōmunion. God is faithfull by whom yee were called vnto the fellowship of his Sonne Iesus Christ our Lord, I. Cor. 1. 9.

24 Communion with CHRIST.

For saith he, I stand at the doore and knock, if any beare my voice, and open the doore, I will come in to him, and sup with him, and bee with mee : Reuel 3. 20. Cant. 5 .1. Prou. 9.1, &c.

2. Wherein haue we communion with Christ?

A. In his life. For because hee liueth, you shall liue also : (Iohn 14. 19.) And As the liuing Father sent him, and hee liueth by the Father ; so hee that eateth him shall liue by him : (Iohn 6. 57.) For in him was life, and the life was the light of man. (Iohn 1. 4.) whereby wee liue, yet not wee any more, but Christ liueth in vs. Galat. 2. 20. Ephes. 5. 14. Rom. 6. 8. 2 Cor. 4. 10. Iohn 11. 25, 14. 6.

2. In his sufferings, who being lifted up from the earth, hee doth draw all men vnto him, (Ioh. 12. 32.) who are crucified with him, Gal. 2. 20.

3. In his death, Know ye not, that so many of us as were baptized into Iesus Christ, were baptized into his death? Rom. 6. 3.

4. In his buriall. Therefore wee are buri-

buried with him in baptisme, into death,
Rom. 6. 4. Col. 2. 12.

5 In his resurrection. *We are risen with him through the faith of the operation of God, who hath raised him from the dead: (Col. 2. 12.) For if the Spirit of him that raised up Iesus from the dead, dwell in you, he that hath raised up Christ from the dead, shall also quicken your mortall bodies, by his Spirit that dwelleth in you, Rom. 8. 11, and 6. 5.*

6 In his ascention, making vs to sit together in heavenly places, in Christ Iesus: Ephes. 2. 6.

Q. Had the Fathers who liued before Christ this communion with him?

A. Brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed thorow the Sea, and were all baptized unto Moses in the cloud, and in the Sea, and did all eat the same spirituall meate, and did all drinke the same spiritual drink: for they drank of that spirituall rocke that followed them, and that rock was Christ, 1 Cor. 10. 1. & Ioh. 8. 56.

Q. What

Q. What then may this our Communion with Christ teach vs?

A. 1 Not to know any thing save Iesus Christ, & him crucified, 1 Cor. 2. 2. To know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death: Phil. 3. 10. Col. 3. 1.

2. To walke worthy of him, 1 Thes. 2. 12. For this is the message we haue heard of him, and declare vnto you, that God is light, and in him is no darknesse at all. If wee say we haue fellowship with him, and walke in darknesse, we lye and do not truely: but if we walke in the light, as hee is in the light, wee haue fellowship one with another: 1 Ioh. 1. 5.

Q. What followeth vpon this our vnion, and communion with Christ?

A. 1 If wee be one body in Christ, wee are euery one anothers members, Rom. 12. 8. Ephes. 4. 25. 1 Cor. 12. 27.

2 There is a community among these members, (Act. 4. 32.) Whereby in giuing and receiuing one doth communicate vnto another, (Phil. 4. 15.) And so are
consor-

comforted, by the mutuall faith each of other: Rom. 1.11.12

Q. What doth this our vnion with the members of Christ teach vs?

A. To keepe the vuity of the Spirit in the bond of peace. Eph. 4.3, &c. And to let this peace of God rule in your hearts, to the which you are also called in one body, (Col. 3.15.)

And all speaking one thing, there may be no diuision among you; but that yee be perfectly ioyned together in the same mind, and in the same iudgement, 1 Cor. 1.10. Ephes. 4.15,16. Psalm. 133.1,2. Gen. 13.8,9. Pro. 15.17: 17.1.17.9.14: Eccl. 4.6. Col. 3.8,9, 10. Iames 4.1. Rom. 14.19. 2 Cor. 13.11.

Q. What doth our communion with these members teach vs?

A. 1 That no man seeke his owne wealth, but euery one one anothers wealth, (1 Cor. 10.24.) Reioycing with them that reioyse, and weeping with them that weepe, and to be of the like affections one towards another, Rom 12.15,16. Whereby, if one member suffer, all the members suffer with it, or if one

member bee honoured, all the members reioyce with it, 1 Cor. 12. 26.

2 Because all members haue not the same office, Rom. 12. 4. But haue gifts that are diuers, (Rom. 12. 6.) Such as are strong ought to beare with the infirmities of the weake, not pleasing themselues, but let e-uery man please his neighbour in that which is good, to the vse of edification, Rom. 15. 1..2.3. 1 Cor. 12. 14, &c.

Q. I would gladly heare you to expresse yet more fully what wee are the beter for this vnion, and communion with Chrst?

A. My God shall supply all your need according to his riches in glory, by Christ Iesus: (Phil. 4. 19.) By whom all things are yours, &c. (1 Cor. 3. 21, &c.) which doe appertaine vnto life, and godlinesse, through the knowledge of him that hath called vs to glory and vertue: (2 Pet. 1. 3.) For hee that hath giuen Christ vnto vs, how shall he not with him also freely giue vs all things? Rom. 8. 32. Mar. 2. 27. 2 Cor. 4. 15. Ioh. 1. 16. Col. 2. 10. 1 Cor. 1. 5.

2. What may the consideration of this teach vs?

A. To doe as the wise Marchant did, who seeing good pearles, when hee had found one pearle of great price, he went and sold all that hee had to buy the same: Math. 13. 44, &c.

2. What spirituall blessings are with Christ to be had?

A. Of him are wee in Christ Iesus, who is of God made vnto vs righteousnesse, and sanctification, I Cor. 1.30.

2. How shall man bee iust with God? Iob 9.2.25.4.

A. Christ Iesus, who knew no sinne, became sinne for vs, that wee might be made the righteousnesse of God in him: (2 Cor. 5.21.) For as by one mans disobedience many were made sinners; so by the obedience of one, shall many be made righteous. Rom. 5. 19. Isa. 53.9.53 11.12. Ezek. 16. 9.

Ob. But what did Christ in our behalfe, that could be auailable for righteousnesse, either for the fathers who liued so many yeeres before him, or

vnto vs who doe liue so long after ?

1. By one offering, he hath perfected for ever them that are sanctified: whereof also, the holy Ghost is a witnesse: (Heb. 10. 14, 15.) Not that Christ should offer himselfe often, as the high Priests entred into the holy place, euery yeere with the blood of others: for then must he often haue suffered since the foundation of the world. But now once in the end of the world, hath he appeared to put away sinne by the sacrifice of himselfe: Heb. 9. 25. 10. 18.

2. Is then the guiltinesse, and punishment of sin taken away by Christ?

A. This is a faithfull saying, and worthy all acceptance, that Christ Iesus came into the world to saue sinners, 1 Tim. 1. 15. And you knew that he was made manifest, that he might take away our sins, (1 Iob. 3. 5.) who his own selfe bare our sins in his own body on the Tree, 1 Pet. 2. 24. which was prefigured by the scape-goat, (Leu. 16. 21, 22.) Thus it is written, and thus it behoued Christ to suffer, and that remission of sinnes should bee preached in his name among all

Nations

Nations, beginning at Ierusalem: Luke 24. 26. 27.

Be it knowne vnto you therefore, men and brethren, that through this man is preached vnto you the forgiuenesse of sinnes: Act. 13. 38. Math. 9. 2: 1. 21. Reuelat. 1. 5, 6. Iob. 1. 29.

Ob. By what authority did hee these thing? And who gaue vnto Christ this authority to forgiue sinnes? Math. 12. 23. Mar. 2. 7.

A. As no man tooke this honour to himselfe, (to offer for sin) but he that was called of God as was Aaron: So also Christ glorified not himselfe to bee made an high Priest; but hee that said vnto him, Thou art my Sonne, this day haue I begotten thee, he gaue it him, (Heb. 5. 4.) And hath exalted him with his right hand, to be a Prince, and Sauiour, for to giue repentance vnto Israel, and forgiuenesse of sinnes, (Act. 5. 31.) But that yee may know that the Son of man hath power on earth to forgiue sins (he saith to one sicke of the palsie) I say vnto thee, arise and take vp thy bed; who immediately arose, and

and took up his bed, and went forth among them all. *Mar. 2. 10. &c.*

Q. What witnesses can you produce to conuince vs of remission of finnes by Christ?

A. Caiaphas (though his enemy) yet being high priest, professed that Iesus should dye for the Nation of the Iewes, and not for that Nation only, but that also hee should gather together in one, the Children of God, that were scattered abroad, (*Ioh. 11. 51, 52.*) To whom also giue all the Prophets witness, That through his name whosoever beleueth in him, should receiue remission of finnes, (*Acts 10. 43.*) This is hee that came by water and blood; euen Iesus Christ, not by water onely, but by water and blood; and it is the Spirit that beareth witness, because the Spirit is truth. For there are three that beare record in heauen; the Father, the Word, and the holy Ghost; and these three are one: And there are three that beare witness in earth; the Spirit, and water, and blood: and these three agree in one. *Ioh. 15. 6, &c.*

Q. But wil God make good their testimony?
 Q. *But.*

A. If we confesse our sinnes, hee is faithfull and iust to forgine vs our sinne, (1 Ioh. 1.9.) For when Dauid said vnto Nathan, *I haue sinned*: Nathan said vnto Dauid, *The LORD also hath put away thy sinne*: 2 Sam. 12. 13. Isa. 6. 5, &c. 2 Chro. 7. 14. Mat. 18. 26, 27. Luk. 15. 18, &c.

Q. Is there no forgiuenesse of sinne without confession?

A. Hee that couereth his sinnes shall not prosper; onely, hee that confesseth and forsakes his sins shall haue mercy, Pro. 28. 13. For saith Dauid, *When I kept silence, my bones waxed old, through my roaring all the day long, &c. I acknowledged my sinne vnto thee, and mine iniquity haue I not hid: I said I will confesse my transgressions, and thou forgavest the iniquity of my sinne.* Psalm. 32. 3, &c. Luke 15. 18.

Q. What are the sinnes which God, for Christs sake will forgine?

A. He will cleanse them from all their iniquities; whereby they haue sinned against him, and he will pardon all their iniquities, whereby they haue sinned and whereby they

have transgressed against him. *Ier. 33. 8.*
And the blood of Iesus Christ his Son, cleanseth vs from all sinne: 1 Ioh. 1. 7. Psal. 130. 8. 85. 2.

2. How farre fourth doth God forgive sinnes?

A. To the vtmost extent thereof: For, 1 God was in Christ reconciling the world vnto himselfe, not imputing their trespasses vnto them, *2 Cor. 5. 19.*

2 As not seene, For he hath not beheld iniquity in Iacob, neither hath hee seene perversenesse in Israel, (*Numb. 23. 21.*) Whereby when the iniquity of Israel shall be sought for, there shall be none, and the sinnes of Iudah, and they shall not be found, &c. *Ierem. 50. 20. Isa. 38. 17. Psalm. 85. 2. Ezek. 16. 8.*

3. As not remembered, For he will be mercifull vnto our unrighteousnesse, and our sinnes, and iniquities wil he remember no more: *Heb. 8. 12.*

4 As far away remoued, For as heauen is high aboue the earth, so great is his mercy towards them that feare him: as farre

as the East is from the West, so farre hath he remooued our transgressions from vs, Psal. 103. 11, 12.

5 As swallowed vp. He will turne againe, hee will haue compassion vpon vs, hee will subdue our iniquities, and cast all their sinnes into the depth of the sea, Micah 7. 19.

7 As a cloud vanished. Hee hath blotted out as a thicke cloude our transgressions, and as a cloude our sinnes: Isai. 44. 22.

7 As a writing defaced. I, saith God, euen I am he that blotteth out thy transgressions. Isai. 43. 25.

2. Why? is the curse of sinne with the guilt taken away by Christ?

A. GOD sent not his Sonne into the World to condemne vs, but that wee through him might bee saued, (Iohn 3. 17.) For surely hee hath borne our griefes, and carried our sorrowes, &c. Hee was wounded for our transgressions, hee was bruised for our iniquities, the chastisement of our peace was vpon him, and with

his stripes we are healed, &c. Isa. 53. 4. 5.

There is therefore no condemnation to them that are in Christ Iesus, Rom. 8. 1. For he hath redeemed them from the curse of the Law, by being made a curse for them: as it is written, Cursed is euery one that hangeth on a tree. Gal. 3. 13: Rom. 5. 14, &c. Ioh. 3. 17.

Q. What moued the Lord, through Christ to take away our finnes?

A. We haue redemption through his blood, the forgiveness of finnes, according to the riches of his grace, (Ephes. 1. 7.) And for his owne names sake, (1 Ioh. 2. 12.) If the Lord indeed should marke iniquities, who should stand? But there is forgiveness with him, that he may be feared: Psalm. 130. 3, 4: Ezech. 20. 44: Isa. 43. 21.

Q. What would you infer vpon this so rich and plentiful grace of God?

A. Euen as Dauid, who describeth the blessednesse of the man, vnto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose finnes are couered; Blessed is the man vnto whom the Lord will

not impute sinne, Romans 4.67.8.

Ob. This blessednesse might belong to Abraham, and such as hee was, but not vnto mee, and such as I am?

A. It was not written for his sake alone, that it was not imputed, but vnto vs also to whom it shall not be imputed, if wee beleeue on him that raised vp Iesus our Lord from the dead, Rom.4.23. I Tim. I.16.

Ob. Many alas are the duties I might haue performed, which I haue foolishly omitted?

A. He will not reprove thee for thy sacrifices, or thy burnt offerings, to haue beene continually before him, Psalm.50.8.

Ob. Multitudes of actuall transgressions, also haue I committed, some of ignorance, or without obseruation, many whereof are out of minde and forgotten.

A. Who can understand hts errors? Therefore say vnto God, **Cleanse thou mee from my secret faulcs,** (Psalm.19.12.) For as the high priest, vnder the Law went alone, once euery ycere, not without blood,

which he offered for himselfe, and for the errors of the people, (Hebr. 9.7. Leu. 4.2, &c. 5.15, &c.) So CHRIST Iesus by his owne blood entred into the holy place, hauing obtained eternall redemption for vs, Hebr. 9.12: Acts 3.17.19. 1 Tim. 1. 13: Luke 7.47: Psalme 78.40. 41: Acts 13.18: Psal. 78, 38.39.

Ob. But I haue sinned also of knowledge, yea, presumptuously, and with an high hand.

A. Come now, let vs reason together, saith the LORD, though your sinnes be as scarlet, they shall bee as white as snow; though they bee red like crimson, they shall bee as wooll, (Isai, 1. 18.) For verily I say vnto you, all manner of sinnes and blasphemies shall be forgiven vnto men: Math. 12.31: Leu. 5. 13.6.5.6.7. Leu. 19.20, &c. Luk. 7.47. 2 Chro. 33.9, &c. 1 Tim. 1. 3. Act. 9.1. 26.9, &c. 1 Tim. 1. 13, 15: Micah 7. 18.19. Deut. 9.19. Luk. 15.13.

Ob. But I haue long liued in the practise of these horrible wickednesses.

A. As

A. As the Labourer working but one houre had his penny, (*Mat. 20.8.*) And the thiefe on the Crosse his paradise, (*Luke 23.43.*) So when the wicked man turneth away from his wickednesse that hee hath committed, and doeth that which is lawfull and right, he shall save his soule alive. Because hee considereth and turneth away from all his transgressions that hee hath committed, hee shall surely live, hee shall not dye: *Ezekiel 18. 27.28.*

Ob. Whatsoever you can say to the contrary, my owne conscience tels me, that I am no better then a condemned man.

A. As for the wickednesse of the wicked, he shall not fall thereby in the day that hee turneth from his wickednesse, (*Ezekiel 33. 12.*) For when God saith unto thee, Thou shalt surely dye, if thou turne from thy sinne, and doe that which is lawfull and right, &c. thou shalt surely live, thou shalt not die, &c. *Ezek. 33:14.15.19.*

Q. If the Lord should pardon vs many thousands of times, yet shall wee continue to prouoke him still?

A. My little children, these things I write vnto you that you sinne not: And if any man doe sinne, wee haue an aduocate with the Father, Iesus Christ the righteous, and hee is the propitiation for all our sinnes: (1 Iob. 2. 2.) For whose sake the Lord is slow to anger, and plenti full in mercy, (Psal. 103. 8.) Long suffering, abounding in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sinne, (Exod. 34. 6.) Yea, for his names sake will he deferre his anger; and for his praise will he refraine from thee, that hee cut thee not off: Isa. 48. 9: Psal. 40. 11, 12: 86. 5: Neh. 9. 26, &c.

Ob. There is no man liuing that will forgive after this manner; how then should I in the conscience of so much guiltinesse, dare to looke God in the face?

A. Gods thoughts are not as your thoughts, neyther are his wayes your wayes: For as the
heauens

heavens are higher then the earth, so are his wayes higher then your wayes, and his thoughts, then your thoughts, (Isa. 55. 7, 8, 9.) For you say, if a man put away his wife, and she goe from him, and become another mans; shall he returne vnto her againe? shall not the Land be greatly polluted? Notwithstanding, though thou hast played the harlot with many louers, yet returne againe vnto mee saith the Lord: Ierem. 3. 1.

Ob. But besides my sinne and guiltinesse, my very righteousnesse are but as filthy ragges, Isa. 64. 6.

A. Christ Iesus he was holy, harmlesse, vndefiled, separate from sinners. Heb. 7. 26. And is the end of the Law for righteousnesse vnto every one that beleeneth? (Rom. 10. 4.) For which cause, this is the name by which he was called, The Lord our righteounesse: Ier. 33. 6. Math. 3. 15: Cant. 1. 5: Zech. 3. 3, 4.

Ob. But the Law seemes to impose a curse vpon those that performe not as well personall, as perfect obedience vnto the same: Deut. 27. 26.

A. The

A. The Law is not made for a righteous man, but for the Lawlesse and disobedient; For the ungodly and prophane, for murthers of fathers, for murtherers of mothers, for man-slayers, for them that defile themselves with mankind; for man-stealers, for lyars, for periured persons, and if there be any other thing, that is contrary to sound Doctrine I Tim. 1.9.

Q. These things were good indeed if my heart could be drawne to belceue them.

A. Christ Iesus beeing ascended vp vnto the Father, will send the Comforter vnto you. And when he is come, he will conuince you of righteousnesse; and that vpon this ground; Because he goeth vnto the Father, and you shall see him no more: Ioh. 16. 7.

Q. What is our worke wee haue to doe for the furthering and procuring of our owne iustification?

A. This is the worke of God, that yee beleue on him whom hee hath sent, (Ioh. 6. 29.) And the iust shall liue by faith, Hab. 2. 4.

For

For what saith the Scripture? Abraham beleev'd G O D, and it was accounted unto him for righteousnesse. Rom. 4.3. Galathians 3.6.8. James 2. 23. Rom. 3. 21.22 For the Scripture foreseeing that G O D would iustifie the Gentiles through faith, preached before the Gospell unto Abraham, saying, In thee shall all the Gentiles (being in themselves full of all unrighteousnesse : Rom. 1. 29.) be blessed : Gal. 3.8.

Ob. But was not Abraham our Father iustified by workes, when hee had offered Isaac his Sonne upon the Altar, (James 2. 21.) And will you heerein so include faith, as wholly to exclude workes? James 2.24.

A. By workes Abraham was manifested, but not made iust : James 2.18.

Moreouer, that no man is iustified by the Law; it is evident for the iust shall live by Faith, (Galathians 3.11.) And when wee were yet of no strength, C H R I S T dyed for the ungodly, (Romanes 5. 6.) to declare at this time his

his righteousnesse that he might be iust, and a iustifier of him which beleeueth in Iesus, (Rom. 3. 26.) By whom all that beleue are iustified from all things, from which they could not bee iustified by the Law of Moses, (Acts 13. 39.) And to him that worketh not, but beleueth in him that iustifieth the ungodly, his faith is accounted vnto him for righteousnesse, Rom. 4. 5.

Moreouer, the Law is weake through the flesh, (Rom. 8. 3.) And all hauing sinned (Rom. 3. 23.) by the Law comes the knowledge of sinne, (Rom. 3. 20.) Whereby, so many as are of the workes of the Law, are vnder the curse. Gal. 3. 10.

Whereupon the Gentiles which followed not righteousnes, haue attained to righteousnes; euen the righteousnesse which is of faith. But Israel which followed after the Law of righteousnes, hath not attained the Law of righteousnes, wherefore because they sought it not by faith; but as it were by the workes of the Law: For they stumbled at the stumbling stone, (Rom. 9. 30.) And if Abraham were iustified by workes, he hath where-

whereof to glorie, but not before GOD,
Rom. 4.2.

Seeing then it is one God, which shall
iustifie the circumcision by faith, and uncir-
cumcision through faith, (Rom. 3.30.)
Therefore wee conclude, that a man is iusti-
fied by faith without the deeds of the Law:
Rom. 3.28 : 1 Cor. 4.4 : Rom. 3, 21, 22.
Gal. 2.16: 3.8. 4.3.2.

Ob. But there rose up certaine of the
sect of the Pharises which beleueed, saying,
That it was needfull to circumcise them, and
commanded to keepe the whole Law of
Moses. Acts 15.5.

A. Men and brethren, you know, how
that a good while agoe, God made choyce a-
mong vs, that the Gentiles by my mouth
should heare the Word of the Gospell, and be-
leuee; now therefore these men did but tempt
God, in putting a yoke upon the necke of the
Disciples, which neither our fathers, nor we
were able to beare: Acts 15.7.10.

Ob. Moses himselfe describeth the righ-
teousnesse which is of the Law, that the man
which doth those things shall liue by them?

A. But

A. But the righteousnesse which is of faith speaketh on this wise, Say not thou in thine heart, Who shall ascend into Heanen, that is, to bring downe CHRIST from above? Or who shall descend downe into the deepe, that is, to bring CHRIST from the dead? But what saith it?

The Word is nigh thee, euen in thy mouth, and in thine heart, that is, the Word of faith which wee preach. And which with the heart wee beleene vnto righteousnesse: Rom. 10. 6.

Q. Is the Law then against the promise?

A. GOD forbid. For if there had beene a Law giuen which could haue giuen life, verily, righteousnesse should haue beene by the Law; but the Scripture hath concluded all vnder sinne, that the promise of the faith of IESVS CHRIST might bee giuen to them that beleene. Gal. 3. 21.

Q. If righteousnesse be not by the Law

Law ; why was it exhibited ?

The Law was added because of transgressions, till the Seed should come, to whom the promise was made, Galatians 3.19.

And it was our Schoolemaster to bring us to Christ : Gal. 3.24.

Moreover, the Law entred that the offence might abound ; but where sinne abounded, grace did much more abound ; that as sinne had reigned unto death, so might grace reigne through righteousness, unto eternall life, by I E S U S CHRIST our Lord : Romanes 5.20, 21.

Ob. But if while wee seeke to bee justified by CHRIST, wee our selues are found sinners ; Is therefore Christ the minister of sinne ? Gal. 2.17

A. GOD forbid. For if I builde againe the things which I destroyed, I make my selfe a trespasser : For, I through the Law, am deade to the Law, that I might liue unto GOD : Gal.

(Gal. 2. 17.) You therefore are as free, and not using your liberty for a cloke of maliciousnesse, but as the seruants of God, (1 Pet. 2. 16.) But if ye are lead by the spirit, ye are not vnder the Law, (Gal. 5. 18.) The fruits whereof, is loue, ioy, peace, long-suffering, gentlense, goodnes, faith, meeknes, tēperance; against such there is no Law: Gal. 5. 22.

Q. You haue well satisfied me in the article of iustification, tell me therefore what vse I am to make thereof?

A. 1 Let the wicked forsake his way, and the vnrighteous man his thoughts, and let him returne vnto the Lord; for hee will haue mercy vpon him, and to our God; for hee will abundantly pardon, (Isai. 55. 7.) and will blot out their sinnes, when the time of refreshing shall come: Acts 3. 19.

But if they will not obey his voyce, let them beware of him; for hee will not pardon their transgressions, (Exo. 23. 21.) But the soule that doth presumptuously, shall be cut off from among his people: Numbers 15. 30, 31.

2. Take vnto you words, and turue vn-

to the Lord, and say vnto him; Take away all iniquity, and receiue vs graciousty; (Hosea 14.2.) Pardon I beseech thee mine iniquities according to the greatnesse of thy mercies, (Numb. 14. 19.) And enter not into iudgement with thy seruant, for in thy sight shall no man liuing be iustified. Psal. 143. 2. and 41. 4. 51. 1, &c. 25. 11.

3 Because when you haue thus praied, the Lord wil say, I haue pardoned according to thy words, Num. 14. 20. therefore hope in the Lord, for with the Lord there is mercy, and with him is plentiful redemption: Psal. 130. 7: 131. 3.

4 Say, Who is a God like vnto thee, that pardoneth iniquity, and passeth by the transgressions of the remnant of his heritage? he retaineth not his anger for euer, because he delighteth in mercy, Micah 7. 18. Psal. 103. 1, &c. Isa. 44. 23.

5 Say, Who shall lay any thing to the charge of Gods children? It is God that iustificieth, who is he that condemneth? It is Christ that is dead, yea rather that is risen againe, who is euen at the right hand of God, who al-

so maketh intercession for vs, (Rom 8.33.)
 For in the Lord shall the seed of Israel be iu-
 stified, & shall glory: Isa. 45. 25. & 61. 10.

6 Account therefore all things but losse
 for the excellent knowledge of Christ Iesus
 your Lord. For whom Paul also suffered
 the losse of all things, and did account them
 but dung, that he might winne Christ; and
 be found in him, not hauing his owne righ-
 teousnesse which is of the Law; but that
 which is through the faith of Christ, the
 righteousnesse which is of GOD through
 faith: Phil. 3. 8. 9. and 3. 3, &c.

7 Stand fast therefore in the liberty
 wherewith Christ hath made you free, and
 be not intangled againe in the yoke of bon-
 dage: Gal. 5. 1.

8 What shall wee say then; shall wee
 continue still in sinne, that grace may a-
 bound? God forbid, (Rom. 6. 1, 2.) And shall
 wee sinne because we are not vnder the Law,
 but vnder grace? God forbid. For brethren,
 you haue beene called vnto liberty; onely
 vse not your liberty for an occasion to the
 flesh, Gal. 5. 13: Romanes 7. 5, 6: 2 Cor.
 5. 14,

5.14,15. 1 Peter 4.1. &c. Rom.7.1, &c.
8.12.

9 Be ye kind one to another, tender hearted, forgiving one another, euen as God for Christs sake hath forgiven you, (Eph.4.32.) For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you doe not forgive men their trespasses, no more will your heavenly Father forgive you your trespasses: Math.6.14.15: Col.3.13: Mat.18.22. Math.18.33.

CHAP. VI.

Reconciliation.

2. **Y**OU hauing thus dispatched the promise of iustification, tell me what grace is that which doth next and immediately flow from it?

A. *Being iustified by faith, wee haue peace towards God, through our Lord Iesus Christ, (Rom.5.1.) Who is our peace, and hath broke downe the middle wall of parti-*

tion betweene vs, hauing abolished in his flesh the enmity, euen the Law of commandments, contained in ordinances, for to make to himselfe one new man, and so making peace, Eph. 2. 14. whereby in Christ Iesus, we who sometimes were farre off, are made nigh by the blood of Christ: and by him we haue an accessse by one spirit vnto the Father. Ephes. 2. 13. Col. 1. 21. 2. 14. 2 Cor. 5. 19. 1 Tim. 2. 5, Isa. 26. 3: 27. 4. 2 Thes. 3. 16.

Q. May not this peace and agreement once made, be againe lost?

A. Peace I leaue with you, my peace I giue vnto you; not as the world giueth it, giue I vnto you, (Ioh. 14. 27.) For this is as the waters of Noah; for as I haue sworne that the waters of Noah should no more go ouer the earth; so haue I sworne, that I will not be wroth with thee, nor rebuke thee: for the mountaines shall depart, and the hills shall be remoued; but my kindnesse shall not depart from thee, neither shall the covenant of my peace be remooued, saith the Lord that hath mercy on thee: Isa. 54. 9. Numb. 25. 12 Isa. 9. 7. Phil. ;. 7.

Q. What other grace hath this peace with God attending it?

A. Ioy in the holy Ghost, (Rom. 14. 17.) whereby the meeke shall ioy in the Lord, and the poore among men shall reioyce in the holy one of Israel, (Isa. 29. 19.) And shall be full of ioy with his countenance, (Act. 2. 28.) And be satisfied as with marrow, and fatnesse: Psal. 63. 5.

By meanes whereof Iob had songs in the night, (Iob 35. 10.) And Dauid was made exceeding glad with Gods countenance, Psal. 21. 6: Nehe. 12. 43: Psal. 33. 21: Ier. 4. 2: Psal. 104. 34: Ioh. 15. 11: 17. 13: Psal. 89. 15. Isa. 65. 18. Acts 8. 39: 16. 34. 13. 52. Psal. 4. 7. Isa. 9. 3.

Q. What followeth vpon this our peace and ioy in God?

A. 1 Peace with men. For then shall they beat their swords into plowshares, and their speares into pruning hookes; nation shall not lift vp sword against nation, neither shall they learne warre any more, Isa. 2. 4. The wolfe shall dwell with the lamb, and the leopard shall lie downe with the kid, and the

calfe, and the young lyon and the fatling together, and a little child shall lead them. Isa. 11.6. The hatred of Ephraim shall depart, and the aduersaries of Iudah shall be cut off. Ephraim shall not enuy Iudah, neither shall Iudah vex Ephraim: Isa. 11.13. 65. 25. Micha. 4.3. Zech. 3.10. Gen. 21.27. Zech. 9.10. Isa. 66. 12.

2 Peace with all other creatures. For they are at league with the stones of the field, and the beasts of the field, they are at peace with them: Iob. 5. 23.

Because God hath established his covenant with them, and with their seed after them, and with every living creature; of the fowle, of the cattell, and of every beast of the earth, (Gen. 9.9.) and with the creeping things of the ground, (Hosea 2.18.) And the feare of them, and the dread of them, shall bee upon every beast of the earth, upon every fowle of the ayre, upon all that moueth upon the earth, & upon al the fishes of the sea; into their hand are they deliuered: Gen. 9.2.

Ob. You tell me of peace and ioy, but behold trouble and sorrow: Ier. 4.10.

A. You now haue sorrow, but your hearts shall reioyce, and your ioy shall no man take from you, Ioh. 16. 22. For light is sowne for the righteous, & ioy for the upright in hart: Ps. 97. 11. Marke the perfect man, behold the upright, for the end of that man is peace, (Psal. 37. 37.) And though now the earth be moued, and though the mountaines fall into the middest of the Sea; though the waters thereof rage, and be troubled, and the mountaines shake at the surges of the same; yet there is a riuer whose streame shall make glad the City of God, (Psalme 46. 2.) Whereby they shall lift up their voyce, and shall shout for the magnificence of the Lord, and shall reioyce: Isa. 24. 14.

Q. What are the means whereby this ioy and peace with God, and the creature, may be maintained?

A. I Pray, saying, The Lord of peace, giue vs peace, alwayes, by all meanes: (2 Thes. 3. 16.) That wee may see the good of thy chosen, that we may reioyce in the gladnesse of thy Nation, that we may glory with thine inheritance, (Psal. 106. 5.) Let

the righteous be glad, let them reioyce before thee, yea let them exceedingly reioice, Pſ. 68. 3. 51: 8. 5. 11. 40. 16. 48. 11. 122, 6. 7: 1 Sam. 25. 6.

2 *The worke of righteousnesse is peace, (Iſa. 32. 17.) And to as many as walke according to this rule, Peace ſhall be on them, (Gal. 6. 16.) I will therefore heare what God the Lord will ſpeake, for he will ſpeake peace vnto his people, and to his Saints: but let them not turne againe to folly, Pſal. 85. 8. For the wicked are like the troubled Sea, when it cannot reſt, whoſe waters caſt vp mire, and dirt; There is no peace, ſaith my God, to the wicked: Iſa. 57. 20. 48. 22: Rom. 8. 6: 14. 17: Iames 3. 18. 2 Corinth. 13. 11.*

3 *If you would haue peace with men, provide things honeſt in the ſight of all men. If it be poſſible, as much as lyeth in you, liue peaceably with all men, (Rom. 12. 18.) And therefore ſeek peace and purſue it, (Pſal. 34. 14.) And follow hard after the things that make for it: Rom. 14. 19.*

4 *Would you haue peace with the crea-*

creatures? To the pure, all things are pure, (Titus 1. 15.) And every creature of God is good, if it be received with thanksgiving: For it is sanctified by the word of God, and by prayer: 1 Tim. 4. 4. 5.

CHAP. VII.

Adoption, and Regeneration.

Q. What followeth vpon our iustification, and reconciliation?

A. To be the children of God through faith in Christ Iesus, (Gal. 3. 26.) For to as many as received him, to them hee gaue this prerogative to be his sonnes, even to them that beleue in his name, Ioh. 1. 12. Who came to redēme vs that were vnder the Law, that wee might receive the adoption of sonnes, Gal. 4. 5.

Behold, therefore what manner of loue the Father hath bestowed vpon vs, that we should be called the sonnes of God: 1 Ioh. 3. 1. Math. 5. 9. Reuel. 21. 7.

Ob. This

Ob. This seemes to be no great matter, for they liue in no such outward pompe; nay their condition seemes to be worse than other mens: *Psal.* 73.5.

A. *The Kingdome of God is not of me at and drinke, (Rom. 14. 17.) nor commeth with obseruation; neither shall they say, Lo heere, or lo there: for behold, the Kingdome of God is within you, (Luke 17. 20.) and is all glorious there: Psal. 45. 13.*

Q. But what portion, and inheritance hath God for such as be his children?

A. *The Father loueth the Sonne, and hath giuen all things into his hand, (Ioh. 3. 35.) In whom we also haue obtained an inheritance, (Ephes. 1. 11.) For, if we bee children, then are we heyres, heyres of God, and ioynt-heires with Christ: Rom. 8. 17. Gal. 4. 7. Psal. 16. 5.*

Ob. This belonged vnto Abraham, and to his seed, but not to the sinners of the Gentiles.

A. *If you be Christs, then are you Abrahams seede, and heyres according to promise*

wise, Gal. 3.29. Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be called, that is, they which are the children of the flesh, they are not the children of God, but the children of the promise are counted for the seed: Rom. 9.7.

Now wee brethren, as Isaac was, are the children of promise, Gal. 4.28. 3.7. 1 Pet. 3.6. 1.2. 10: Luk. 19.9: Mat. 3.9: Ioh. 8.39. 47. Hos. 1.10. 2.23: Isa. 65.1.

Ob. This priuiledge may concerne some great personages of the Gentiles; but not such abiect, and dispised persons as I am.

A. *Hearken my beloued brethren, hath not God chosen the poore of this world, rich in faith, and heires of the Kingdome which he hath promised to them that loue him, James 2.5.*

For you see your calling; how that not many wise men after the flesh, nor many mighty, nor many noble are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen

chosen the weake things of the world, to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, things which are not, to bring to nought things that are, that no flesh should glory in his presence: 1 Cor. 1. 26. Isa. 66. 2.

Ob. If I could doe some thing worthy of such a reward, there were then some hope.

A. God hath called vs, not according to workes, but according to his own purpose, and grace which was given vs in Christ Iesus, before the world began, 2 Tim. 1. 9. For the promise made to Abraham, that he should be the heyre of the world, was not to Abraham and his seed: through the Law, but through the righteousnesse of faith: For if they which are of the Law be heires, faith is made voyd, & the promise made of none effect: Ro. 4. 13. 11. 5. Luk. 17. 7. Tit. 3. 3. 4.

Ob. Notwithstanding, it will not out of my minde, but that it is my well doing (if at all) that must enter mee into this estate.

1. This persuasion commeth not of him that calleth you, (Gal. 5. 8.) For God sent forth his Sonne, made of a woman, made under the Law to redeeme them that are under the Law, that we might receiue the adoption of Sonnes, Gal. 4. 4. 5. And therefore tell me, you that desire to be under the Law, doe you not heare the Law? For it is written, Cast out the bondwoman, and her sonne, for the sonne of the bondwoman shall not be heyre with the sonne of the freewoman: Gal. 4. 21. Gen. 21. 10.

2. How comes it then to passe, that wee miserable creatures should be so highly exalted?

A. We haue not chosen him, but he hath chosen vs, (Ioh. 15. 16.) And hath predestinated vs vnto the adoption of children by Iesus Christ, to himselfe, according to the good pleasure of his will, (Ephes. 1. 5. 11.) For behold the heauen, and the heauen of heauen is the Lords; the earth also, with all things that therein is. Only the Lord hath a delight in vs, & hath chosen vs aboue al people, as it is this day: Deu. 10. 14. Ilsa. 60. 21. Rom. 11. 5. Ob. Can

Ob. Can it bee imagined that men instamped with the diuels image, should become the children of God?

A, No : For there are also giuen vnto vs, great and precious promises, that by these ye might be partakers of the diuine nature, hauing escaped the corruption that is in the world through lust, (2 Pet. 1. 4.) Whereby we haue put off the old man with his deeds, and haue put on the new man which is renewed in knowledge, after the image of him that created vs, Col. 3. 9. And are changed into the same image, from glory, to glory : 2 Cor. 3. 18.

2. What are the causes by which this Image of God is wrought in vs ?

A. 1 Principall efficient, the Spirit of the Lord, (2 Cor. 3, 18.) For we are borne not of blood, nor of the will of the flesh, nor of the will of man; but of God, (Ioh. 1. 13.) That which is borne of the flesh, is flesh; and that which is borne of the Spirit, is Spirit : Ioh. 3. 6. 8. Tit. 3. 5.

2 Instrumentall, the word. For of his owne will begat hee vs with the word of truth,

truth, that we should be a kind of first fruits of his creatures, (James 1.18.) Being borne againe, not of corruptible seed, but of incorruptible, by the word of God, which lieth and abideth for euer: 1 Pet. 1.23.

3 Ministering; the Preachers who do beget vs by the Gospell, (1 Corinth. 4.15.) And doe trauell in birth untill Christ be formed in vs: Gal. 4.19: Isa. 66.8: 1 Cor. 9.1.2.

2. How may we know our selues to haue this image and so to be the children of God?

A. By these markes, wee know that we are of God; when yet the whole world lyeth in wickednesse: 1 Ioh. 5.19.

1 God himselfe hath sealed vs, and hath giuen the earnest of the spirit in our hearts, (2 Cor. 1.22.) which spirit beareth witnesse with our spirits that wee are the children of God: Rom. 8.16.

2 Hee that belecueth on the Sonne, hath the witnesse in himselfe, that hee is borne of God: 1 Ioh. 5.10.5.1.

3 He that is of God, heareth Gods word,
Ioh. 8.

Iohn 8.47. And as new borne babes, doe desire that sincere milke of the Word, that he may grow thereby: I Peter 2.2.

4 *If you know that hee is righteous, you know, eueryone that doth righteousnesse, is borne of him, (I Iohn 2.29.) And being new borne, hee doth not commit sinne, because his seed remaineth in him, and he cannot sinne because hee is borne of God. In this therefore are the children of God knowne, and the children of the diuell, whosoever doth not righteously is not of God, I Ioh.3.9. 3 Epist. 11: Rom.8.14.*

5 *Loue is of God, and euery one that loveth is borne of God, and knoweth God: I Iohn 4.7.*

6 *Blessed are the peacc-makers, for they shall be called the children of God. Mat.5.9.*

But if you haue bitter enuying, and strife in your hearts, glory not, and lye not against the truth, (Iames 3.14.) For your spot is not the spot of his children; they that are such, are a crooked and peruerse generation. Deut.32.5. Hosea 1.9: Deut.32.32,33. Iohn 8.44. Isa. 57.3.

2. What may this priuiledge of being the children if God teach vs?

A. 1 To pray that the eyes of your vnderstanding being inlightned, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance is in the Saints, and what is the exceeding greatnesse of his power to vsward who beleene, according to the working of his mighty power: Ephes. 1. 18.

2 To call no man your father on earth, for one is your father in heauen, (Math. 23. 9.) But be yee followers of God as deare children: For yee were once darknesse, now are yee light in the Lord, walke as children of the light, (Ephes. 5. 1. 8.) And let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen: Math. 5. 16: Mal. 1. 6: 1 Pet. 1. 17. Ephes. 4. 30.

3 To looke diligently that there be no prophaine person, as was Esau: who for a morsel of meate sould his birth-right, for you know how that afterwards, when he would haue inherited the blessing he was reiected: For

hee found no place of repentance, though hee sought it carefully with teares. : Hebr. 12. 15. 16. Gen. 25. 32. : Hosea 3. 3.

CHAP. VIII.

Gods disposition to his children.

2. **W**HY, what is the disposition of this our Father toward vs?

A. 1 *When he passed by thee, and looked upon thee, behold thy time was the time of loue, (Ezeck. 16. 8.) For the Father himselfe loueth you, (Ioh. 16. 27.) Which loue of his was heerein manifested, because hee sent his onely begotten Sonne into the World, that you might liue through him: 1 Ioh. 4. 9.*

Thus the Lord loueth the righteous, (Psal. 146. 8.) But the wicked, and him that loueth violence, his soule hateth: Psal. 11. 5: Prou. 8. 17: 15. 9: Iohn 14. 21: 1 Cor. 8. 3. Rom. 5. 8. 1 Ioh. 3: 16. 15. 9. Ioh. 11. 36: Dan. 10. 11: Ioh. 17. 26: Hos. 14. 4.

2 *He esteemeth of vs: For the Lords portion*

portion is his people, Iacob the lot of his inheritance, (Dent. 32. 9: Ierem. 10. 16: Psal. 132. 13: 135. 4.) Euen a chosen generation, a royall Priesthood, a holly nation, a peculiar people, 1 Peter .2, 9: Reu. 1. 6, 5, 10. A crowne of glory in the hand of the Lord, a Royall diadem in the hand of their God, (Isa. 62. 3.) whereby as one in a certaine place saith, so say I, Lord, what is man that thou art so mindfull of him, or the sonne of man, that thou makest account of him? Heb. 2. 6. Psal. 144. 3: Iob 7. 17: Exo. 19. 5. Dent. 14. 2: 1 Pet. 3. 4: Psalm. 33. 12: Isa. 49. 16. Pro. 20. 15.

3 The Lord taketh pleasure in his people, Psal. 149. 4. He will reioyce ouer them with ioy, hee will rest in his loue, hee will ioy ouer them with singing: Zeph. 3. 17.

For saith Christ to his Church, thou art beautifull my loue, as Tirza, comely as Ierusalem, terrible, as an Army with banners. Turne away thine eyes from mee; for they haue ouercome mee. Cant. 6. 4.

Behold, thou art faire my beloued, yea, pleasant, also our bed is greene, (Cant. 1. 16.

Thou hast ravished my heart, my sister, my spouse, thou hast ravished my heart, with one of thine eyes, with one chaine of thy necke. How faire is thy loue my sister, my spouse? how much better is thy loue than wine, and the smell of thine oyntments than all spices? Thy lips, O my spouse, drop as the hony combe, hony and milke are vnder thy tongue, and the smell of thy garment, is like the smell of Lebanon. Cant. 4. 9: 7. 1. 2. 2. 2. 14. 3. 6. 4. 7. 2. 16: Psal. 45. 11: Ier. 31. 20.

Thus as the bridgrome reioyceth ouer the bride, so shall thy God reioyce ouer thee, Isa. 62. 5. Isa. 62. 4. 5. 7. Hosea 9. 10. Psalme 147. 11: Pro. 15. 26.

Contrarily, the thoughts of the wicked are abomination to the Lord, (Pro. 15. 26.) For hee is not a God that taketh pleasure in wickednesse, neither shall euill dwell with him: Psalm. 5. 4: Prou. 26. 11: 15. 8. Psalm. 106. 39: Amos 6. 8: Psalm. 78. 59. Leuit. 26. 30.

4 *He hath a tender care ouer them: For he shall feed his flocke like a shepheard, he shall gather his lambs with his arme, and*
carry

carry them in his bosome, and shall gently lead those that are with young, (Isa. 40. 11.) As an eagle stirreth up her nest, fluttereth over her young; spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone leadeth his people, and there is no strange God with him, (Deu. 32. 11.) And the land also which they possess, is a land which the Lord their God careth for; the eyes of the Lord, their God is alwaies upon it, from the beginning of the yeere, euen unto the end of the yeere: Deut. 11. 11, 12: 1 Peter 5. 7: Hesea 11. 3: Cant. 2. 6.

Moreouer, as a father pittie his children, so the Lord pittie them that feare him. For hee knoweth their frame, hee remembereth that they are but dust: Psal. 103. 13: 2 Kings 13. 4: 13. 23. 2. 14. 26, 27. Acts 26. 14, 15. Zeck. 2. 8. Math. 6. 25. 34.

Q. May not this loue of God, and of Christ be through temptation extinguished?

A. Many waters cannot quench loue, neither

neither can the floods drowne it. If a man would giue all the substance of his house for loue, it would vtterly be contemned: Cant. 8.7.

Who then shall separate vs from the loue of Christ? (Rom. 8. 35.) He is our God for euer, and euer. Psal. 48. 14.

Q What should this loue of Christ teach vs ?

A. A mutuall desire after Christ, and delight in him saying: Lord lift vp the light of thy countenance, (Psal. 4. 6.) and cause thy face to shine vpon vs, (Psalm. 67. 1.) Set vs as a seale vpon thine heart, as a seale vpon thine arme, Cant. 8. 6. Let him kisse mee with the kisses of his mouth; for thy loue is better than wine. Draw mee, wee will runne after thee, wee will be glad and reioyce in thee, wee will remember thy loue more than wine, (Cant. 1. 2. 4.) And our soule shall follow hard after thee: Psal. 63. 8. 132. 3: Cant. 8. 1. Psalm. 37. 4.

For all thy garments smell of mirrh, and aloes, and cassia; out of the yuory pallaces, whereby

whereby they have made thee glad, (Psal. 45.8.) while the king sitteth at his table, my spiknard sendeth foorth the smell thereof. A bunddle of mirrh is my welbeloued unto mee, hee shall lie all night betwixt my breasts; my beloned is unto mee, as a cluster of Camphire in the vineyards of Engedie. (Cant.1.12.) And as the aple tree, among the trees of the wood, so is my beloued among the sonnes. (Cant.2.3.) Thou art fairer than the children of men, grace is powred into thy lips. (Psal.45.2.) Thy mouth is most sweete, yea thou art altogether lovely. (Cant.5.16.) Therefore my beloued is mine and I am his, (Cant.2.16.) I sate downe under his shadow with great delight, and his fruite was sweete to my taste. Hee brought mee to the banquetting house, and his banner ouer mee was loue. Stay me with flagons, comfort mee with aples, for I am sicke of loue: Cant.2.3.

Awake O North-winde, and come thou South, blow upon my garden, that the spices thereof may flow out. Let my beloued come into his garden, and eate his pleasant
 F 4 fruite:

fruite: Cant. 4. 16: Iob. 3. 29. I Cor. 16. 22.

2 Thou must for him forsake thine own people, and thy fathers house, (Psal. 45. 10.) Euen as Leuy, who said vnto his Father, and to his Mother, I haue not seene him, neither did hee acknowledge his brethren, nor know his own children: Deu. 33. 9: Mar. 10. 29. Luk. 14. 26. 33: 17. 32. Heb. 10. 34.

Q. But where is Christ this our beloued to bee found? Can. 1. 7.

A. Where two or three are gathered together in his name, there is hee in the midst of them, (Math. 18. 20.) Therefore if thou knowst not (O thou fairest among women) goe thy way forth by the footesteps of the flocke, and feede thy kidles besides the shepherds tents: Cant. 1. 8. Acts 10. 6.

CHAP. IX.

Of Gods hearing Prayers.

Q. **W**Hat are the fruits of Gods Fatherly dispotion towards vs his people?

A. One

A. One is that thou shalt make thy prayer vnto him, and hee shall heare thee, (Iob 22. 27.) In an acceptable time, and in the day of saluation, (Isa. 49. 8.) Thou shalt call, and the Lord shall say, heere I am, (Isa. 58. 9.) At the voyce of thy cry, when hee shall heare it, hee will answer thee, (Isa. 30. 19.) Yea, it shall come to passe, that before you call hee will answer, and whiles you are yet speaking, he will heare: Isa. 65. 24. Math. 18. 19: Ierem. 29. 12: Ioh. 4. 10. Gen. 20. 7.

FOR in my distresse I called vpon the Lord, and cryed vnto my God, hee heard my voice out of his Temple, and my cry came before him, euen into his eares, (Psal. 18. 6.) And whiles Daniel was speaking in prayer, the man Gabriel came vnto him, & said at the beginning of thy supplications, the comāndement came forth, and I am come to shew thee the vision, (Dan. 9. 20.) And so the Lord answered the Angel, praying for Ierusalem, with good words, and comfortable words: Zec. 1. 13: Gen. 19. 20, 21: 20. 17. 24. 12, &c. Exod. 2. 23: 8. 12, &c. 12. 30. 9. 33.

10.18.15.24, 25. 17.11. 32. 9.10. 33.
 17: *Numb.* 21.6,7,8: 14.19, 20: *Iosua*
 10.12: *1 Sam.* 1.27.7.9.12.18: *1 Kings*
 13.6.17.21: 18.38: *2 Kings* 1.9: 6.17.
1 Chron 4.10: 2.20: 12.30.27: *Ezra* 8.
 23: *Pfal.* 6.8: *Iona.* 2.10: *Acts* 4.31: 10.
 4.12.5: 16.25: *Heb.* 5.7.

Ob. I am sure there is no day where-
 in I doe misse prayer, and yet I am ne-
 uer the neere.

A. You aske, and receiue not, because
 you aske amisse, (*Iames* 4.3.) And your ini-
 quities haue turned away these things, and
 your sinnes haue withheld good things: *Ier*:
 5.25.

2. What is then required of a man
 that he may pray aright, and with assu-
 rance of being heard?

A. 1. Concerning the person: and
 first that he be in Christ; who because
 hee prayeth not for the world, but for those
 the Father hath giuen him, (*Iohn* 17.9.)
If yee abide in him, aske what you will, and
it shall be done vnto you: Ioh. 15.7.

2. That hee be righteous: the prayer
 of

of the righteous availeth much, (James 5. 16.) For the eyes of the Lord are over the righteous, and his eares are open to their prayers, (1 Pet. 3. 12.)

If ye regard wickednesse in your heart, the Lord will not heare you, (Psal. 66. 18.) But if your heart condemne you not, then may you have confidence towards God, and whatsoever you aske, you shall receive of him, because you keepe his commandements, and doe those things that are pleasing in his sight, 1 Iohn 3. 21.

For the Lord is farre from the wicked, but hee heareth the prayer of the righteous, (Prou. 15. 29.) The feare of the wicked it shall come upon him, but the desire of the Righteous shall be granted, Pro. 10. 24.

Now because in many things wee sinne all, (Eccles. 7. 20.) What praier, and supplication soever be made by any man, or by all the people Israel, which shall know euery man the plague of his owne heart, then will God heare in heauen, his dwelling place: 1 Kings 8. 38: Psalme 145. 19: Ioh. 15. 7: 1. 3. 22. CONTRA. Iud. 10.

14. 11. 7: *Isa.* 59. 1. *Ier.* 3. 4. 7. 16. *Hos.* 5. 6. 7. 14. *Micha* 3. 4. *Prou.* 1. 24. 21. 13. *Iudges* 11. 7.

2 The thing wee pray for must bee good. For they that seeke the Lord, shall want no good thing, (*Psalm.* 34. 10.) For what man is there of you, whom if his sonne aske bread, will he giue him a stone, or if he aske a fish, will he giue him a serpent? If ye then being euill know how to giue good gifts to your children, how much more shall your Father which is in heauen giue good things to them that aske him: *Mat.* 7. 9.

3 The manner must be according to Gods will. For this is the confidence that wee haue in him, that if wee aske any thing according to his will, hee heareth vs: *1 Ioh.* 5. 14.

Q. what is then the will of God concerning the manner of prayer; that so praying wee may obtaine?

A. 1 You must aske in faith, nothing wauerering, for hee that wauereth, is like a waue of the sea, driuen with the winde, and tossed; neyther let not that man thinke, that

that he shall receive any thing of the Lord, (James 1.6.) But if thou doe commit thy way unto the Lord, and trust in him, then shall hee bring it to passe: Psal: 37.5.

2 In sinceritie. For the Lord is nigh all them that call upon him, to all that call upon him in truth: Psal. 145. 18.

3 Prayer shall bee availeable if it bee feruent, (James 5. 16.) Open thy mouth wide, and hee will fill it, (Psal. 81. 10) Cry aloud, and hee shall heare thy voyce, (Psal. 55. 17.) And if with Iacob thou wraastle with God, thou as a Prince shalt haue power with God and man, and shalt preuaile Gen. 32. 26: Hosea 12. 4. Exod. 32. 10: Luke 11. 5. Heb. 5. 7.

4 Pray continually, (1 Thes. 5. 17) euen euery day, saying; Give vs this day our daly bread, (Mat. 6. 11.) and without ceasing, praying night and day, (2 Tim. 1. 3.) yea, euening and morning, and at noone when you pray, hee shall heare thy voyce Psalme 55. 17.

For Peter and James and Iohn with the rest, continued with one accord in praier, and
sup-

supplication, (Acts 11.4.) And suddenly there came a sound from heauen, as of a rushing mighty winde, which filled all the house where they were sitting. And there appeared vnto them clouen tongues like as of fire, and it sate vpon each of them; and they were all filled with the holy Ghost; and beganne to speake with other tongues as the Spirit gaue them utterance: Act. 2. 2. 9. 2. 3.

5. We must submit our selues vnto Gods will for the successe; as did Christ, who praied, saying, O my Father, if it be possible, let this cup passe from mee; neuerthelesse, not as I will, but as thou wilt, (Math. 26. 39.) and was heard in that hee feared: Hebr. 5. 7.

6. With charity towards men, when yee stand praying, forgine; if you haue ought against any, that your Father also which is in heauen may forgine you, (Mark. 11. 24.) For with what measure you mete, it shall be measured to you againe Mat. 7. 2.

7 Wee must doe all in the name of Christ: For through him wee both haue an accesse by one spirit vnto the Father, (Eph.

2. 18.) In whose name, *whatsoever* yee shall aske the Father, that will he doe, that the Father may bee glorified in the Sonne: *Iohn 14. 13.*

Ob. All these things I haue striuen for in prayer; but I am so cumbred with sinne, as may iustly moue the Lord to keepe good things from mee.

A. *Elias* was a man subiect to the like passion as we are, and hee prayed earnestly, that it might not raine, and it rained not: *Iames 5. 17.*

Ob. That might be but a chance.

A. Hee prayed againe, and the heauens gaue raine, and the earth brought forth her increase: *Iames 5. 18.*

Ob. But what is that to mee?

A. This was written for the generations to come, (*Psal. 102. 18.*) And there is no difference betweene the Iew and the Greeke; for the same Lord, ouer all, is rich vnto all that call vpon him, (*Rom. 10. 12.*) For which shall euery one that is godly pray vnto him, in a time when hee may be found: *Psalme. 32. 6: Iohn 17. 20.*

2. What

2. What are the reasons of Gods hearing our prayers?

A. 1 Because hee is your Father, and knoweth what things you haue need of before you aske him, Math. 6.8: and 7.9.

2 The Angell of the couenant standing at the altar, hauing a golden censer, there was giuen vnto him much incense, that hee should offer it with the prayers of all Saints vpon the golden altar, which was before the throne. And the smoke of the incense which came with the prayers of the Saints, ascended vp before God, out of the Angels hand, Reuelat. 8.3.

For yee are not come vnto the mount, that might be touched, and that burned with fire, nor vnto blackenesse and darkenesse, and tempest, and the sound of a trumpet, and the voice of words, which voice, they that heard; intreated that the word should not be spoken vnto them any more: But yee are come to Iesus the mediator of the new couenant, and to the blood of sprinkling, that speaketh better things than that of Abel: Heb. 12.18.

Which Iesus hath promised that if

we shall aske the Father any thing in his name, that he will pray vnto the Father for vs, (Iohn 16.26.) By whose prayers, our prayers also are sanctified: Mat. 23.19.

Q. Seeing God hath thus promised to heare our prayers, what in the sence of our wants must wee doe?

A. Hauing therefore boldnesse to enter into the holy place, by the blood of Iesus, by a new and liuing way, which he hath consecrated for vs, through the vaile, that is to say his flesh; and hauing an high Priest, ouer the house of God, let vs draw neere, with a true heart, in full assurance of faith, (Heb. 10.19.) And be carefull for nothing, but in euery thing by prayer, and supplication, with thankesgiuing, let your requests be made vnto God: Phil. 4.6.

Draw neere to God, and hee will draw neere to you, (Iames 4.8.) And come boldly to the throne of grace, that yee may obtaine mercy, to find grace, to helpe in time of need: Heb. 4.16: Mat. 7.7: Luke 11.9: 1 Tim. 2.8: 1 Pet. 2.4. Col. 4.2: Iob 8.5: Ephes. 6.18. Ilsa. 65.16.

2 Saying vnto God, *heare the voice of my supplication, when I crie vnto thee, when I lift vp my hand towards thy holy oraele,* Psal. 28. 2. *Let the words of my mouth, and the meditations of my heart, bee acceptable in thy sight, O Lord my strength, and my redeemer.* Psal. 19. 14. Numb. 10. 36. I King. 8. 26. 28. 52. 57. I Cbro. 4. 10. Psal. 5. 1. 28. 2. 30. 10. 84. 8. 86. 6. 88. 1. 130. 1. 143. 1. Ilsa. 37. 17. Dan. 9. 19. Mar. 14. 36.

Ob. But I wanting a gift of prayer, how can I expect that GOD should heare mee?

A. Likewise also, the spirit will helpe your infirmities. For though wee know not how to pray, as wee ought, yet the spirit it selfe maketh intercession for vs, with gronings, which cannot be vttered. But he that searcheth the hearts, knoweth what is the minde of the spirit; because he maketh intercession for the Saints, according to the will of God. Rom. 8. 26.

2. When God hath heard our prayers, what is then to be done?

A. Say

A. Say, I loue the Lord, because he hath heard my voice, and my supplications; because hee hath inclined his care vnto mee, therefore will I call vpon him as long as I liue, Psal. 116. 1.

I said in mine hast, I am cut off from before thine eyes; neuerthelesse, thou heardest the voyce of my supplication, when I cryed vnto thee, (Psal. 31. 22.) In the day when I cried, thou answeredst me, and strengthenedst me with strength in my soule, (Psal. 138. 3.) Thou hast giuen me the desire of my heart, and hast not withdrawne from mee the request of my lips: Psal. 21. 2. 10. 17.

Praise waiteth for thee in Sion, and vnto thee shall the vow be performed. O thou that hearest prayers, vnto thee shall all flesh come, (Psal. 65. 1.) Blessed be God which hath not turned away our prayer, nor his mercy from vs, Psalm. 66. 20: Ephes. 3. 20. Psal. 66. 16, 17. Deut. 4. 7.

CHAP. X.

God accepts his in their seruices.

QU^What other fruite can you shew of Gods fatherly disposition towards vs his children?

A. He shall also be pleased with the sacrifice of righteousnesse, (Psalm. 51.19.) For these are good and acceptable in the sight of God, our Saviour, (1 Tim. 2.3.) And as an odor of a sweet smell. Phi. 4.18.

For Noah built an altar, and the Lord smelt a sweet savour, (Gen. 8.20.) Moreover, God had respect vnto Abel, and his offering, (Gen. 4.4.) And so shall the offerings of Iudah and Ierusalem be pleasant vnto the Lord, as in the daies of old, and as in former yeeres: Mal. 3.4: Iudges 13.23. Isa. 4.2.

Ob. I can performe no work worthy of Gods acceptance.

A. If there be first a willing minde, it

is accepted according to that a man hath, and not according to that hee hath not, (2 Cor. 8. 12.) As well as the widdow with her two mites, more than the rich, casting in of their abundance: Luke 21. 1. Marke 12. 44.

Ob. O my soule, thou hast said vnto the Lord, thou art my Lord, my goodnesse extendeth not to thee; but to the Saints: Psalm. 16. 2.

A. I was hungry, and you gaue mee meate, I was thirsty, and you gaue me drinke: I was a stranger, and you tooke mee in; naked, and you clothed me: I was sicke, and you visited me; I was in prison, and you came vnto me. For verily I say vnto you, in as much as you haue done it, vnto one of the least of these my brethren, you haue done it vnto me, (Mat. 25. 35.) And whoso shall receiue but such a little child, receiueth me: Math. 18. 5.

Q. What may this teach vs ?

A. Therefore as liuing stones, being built vp a spirituall house, an holy priesthood, let vs offer vp spirituall sacrifice, ac-

ceptable to God, by Iesus Christ. 1 Pet. 2. 5. And to doe good, and to distribute, forget not; because with such sacrifices God is well pleased, (Heb. 13. 16.) For hee that in these things serueth Christ, is acceptable to God, and approued of men: Rom. 14. 18. Col. 3. 17. 2 Cor. 9. 7.

Ob. If God doe accept vs in our wel-doing, whence then this complaint? We haue fasted, and God seeth not; wee haue afflicted our soules, and hee taketh no knowledge: Isa. 58. 3.

A. If they did well, should they not be accepted? (Gen. 4. 7.) When they fasted and mourned, did they at all fast vnto me? And when they did eat and drink, did they not eat for themselues, and drinke for themselues? Zech. 7. 5.

Behold, in the day of their fast, they find pleasure, and exact all their labours. Behold, they fast for strife and debate, and to smite with the fist of wickednesse, (Isa. 58. 4.) Thus they haue brought an offering, and should I accept this at their hands, saith the Lord. Mal. 1. 13.

For the plowing of the wicked is sinne,
 (Prou. 21.4.) And thereir sacrifice is
 abomination, how much more when they
 bring it with a wicked minde? Pro. 21.27.
 Jerem. 6.20. 14. 12. Isa. 1.11. 58.5. Amos
 5.21. 5.25. Isa. 66.3. Psalme 50.9.
 Hosea 6.6. 1 Cor. 7.19. Psalm. 40.6.
 Marke 12.33. James 1.22. Luke 11.41.
 Ier. 7.22. Hos. 4.19. Hag. 2.11. Mal. 1.7.
 13.

CHAP. XI.

There is a reward for the righteous.

2. **B**Vt suppose wee haue Gods ac-
 ceptance; is this all wee shall
 haue for our well doing?

A. Hee that soweth righteousnesse, shall
 also haue a sure reward: (Prou. 11.18.)
 And euery man shall receive his owne re-
 ward, according to his owne labour. 1 Cor. 3.
 8. Whether hee be bond or free: Ephes. 6.8.
 So that hee which followeth after righteous-
 nesse

nesse and mercy, findeth life, righteousnesse and honour; (Prou. 21. 21.) For behold, the Lord God will come with strong hand, and his arme shall rule for him; Behold, his reward is with him, and his worke before him, (Isa. 40. 10.) So that a man shall say. verily there is a reward for the righteous, verily he is a God that iudgeth the earth: Psalm. 58. 11: Prou. 19. 8. 24. 4. 21. 21. Job. 34. 7, &c.

Therefore Vzziah so long as he sought the Lord, God made him to prosper, (2 Chro. 26. 5.) Hezekiah also wrought that which was good and right and true before the Lord, and prospered, 2 Chro. 31. 20: 17. 3. Numb. 25. 11. Math. 26. 13: Exod. 1. 21. Zech. 3. 7. Gen. 22. 16. Jerem. 35. 18: Heb. 11. 5. Gen. 13. 17. 19. 24. 12. with 26. 2 Chro. 14. 7, &c. 2. 13, 18: Psal. 18. 20.

Ob. Much good is done which God may neither see nor obserue.

A. The Lord searcheth the heart, and tryeth the reines, euen to giue euery man according to his wayes, and according to the fruite of his doings: (Jerem. 17. 10.) For hee

hee is the great and mighty God, the Lord of host is his name, great in counsell, and mighty in worke; for his eyes are open, upon all the wayes of the sons of men, to giue euery one according to his wayes, and according to the fruite of his doings, (Ier. 32. 18.) And doe runne to and fro, throughout the whole earth, to shew himselfe strong, in the behalfe of them whose heart is perfect towards him; 2 Chron. 16. 9: Psal. 111. 5.

Ob. But may not God forget our weldoing?

A. God is not vnrighteous to forget your worke and labour of loue, which yee haue shewed towards his name, in that you haue ministred to the Saints, and doe minister: Heb. 6. 10.

For he remembered his holy promise, and Abraham his seruant, (Psal. 105. 42.) And when they that feared the Lord, and speake often one to another, the Lord hearkened, and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought upon his name Mal. 3. 16.

I haue waited long and yet haue no reward.

A. Yet bee not weary in welddoing, for in due season you shall reape, if you faint not: Gal.6.9.

For how euer the sonne of man be as one gone into a farre countrey, to receiue vnto himselfe a kingdome; yet will he returne, (Luke 19.11.) And come in the glory of his Father, with his Angels, and then hee shall reward euery man according to his workes: Mat. 16.27.

Therefore turne thou to thy God, keepe mercy, and iudgement, and waite on thy God continually: Hos. 12.6.

Ob. As for works of mercy, wherein I doe part with my goods, the more good I doe for others, the lesse good remaines to my selfe.

A. There is that scattereth, and yet increaseth: The liberall soule shall be made fat, and he that watereth, shall be watered also himselfe: (Prou. 11.24.25.) Hee which soweth bountifully, shall reape bountifully, (2 Cor. 9.6.) Give, and it shall be giuen vn-

to you, good measure, pressed down shaken together, running ouer: Luke 6. 38.

For God is able to make all grace to abound towards you, that you hauing sufficiency in all things, may abound in euery good worke. As it is writen, Hee hath dispersed abroad, he hath giuen to the poore, his righteousnesse remaineth for euer: 2 Cor. 9. 8. Psalm. 112. 9. 1 Kings 17. 16. Isa. 32. 8. Psalme 41. 1.

Q. Why will God thus reward our weldoing in this kind?

A Because the administration of this seruice, not onely supplieth the want of the Saints; but is abundant also by many thankesgiuing vnto God: whiles by the experiment of this ministration, they glorifie God, for your professed subiection vnto the Gospell of Christ, and for your liberall distribution vnto them: 2 Cor. 9. 12. Math. 5. 16.

Q. What is the vse of this?

A. 1. To confute the scorner, for what man is he then, who drinketh vp scorning like water which goeth in company

ny with the workers of iniquity, and walketh with wicked men? For hee saith it profiteth a man nothing, that hee should delight himselfe with God, (Iob 34.7.) And what profit is it, that we haue kept his ordinances, and that we haue walked mournfully before the Lord of hosts, which call the proude happie, and say, that such as worke wickednesse, are set vp; yea, they that tempt God, are euen deliuered. Where-as they that feare mee, shall be mine, saith the Lord of hosts, in that day when I make vp my Jewels; and I will spare them, as a man spareth his owne son that serueth him. Then shall ye returne, and discern betweene the righteous and the wicked; betweene him that serueth God, and him that serueth him not: Mal. 3. 14.

Therefore, hearken vnto mee yee men of vnderstanding; far be it from God that he should doe wickednesse, and from the Almighty that hee should commit iniquity. For the worke of man shall be render vnto him, and cause euery man to finde according to his waies: Iob 34. 10, Mal. 2. 17.

2 Pray, saying; Remember me, O my God, concerning this, and wipe not out my good deedes, that I haue done for the house of my God, and for the offices thereof: (Neh. 13.14.) Doe thou O Lord recompence my workes, and giue vnto mee a full reward: (Ruth 2.12.) And let thy mercy be vpon me, according as I hope in thee: Psal. 33.22.

3 Be strong therefore, and let not your hands be weake; for your worke shall be rewarded: (2 Chron. 15.7.) And as euery man hath receiued the gift, euen so minister the same one to another, as good stewards of the manifold grace of God: (1 Pet. 4.10.) Because that for this thing the Lord thy God shall blesse thee in all thy workes, and in all that thou puttest thine hand vnto: (Deut. 15.10.) And shall also recompence thee at the resurrection of the iust: Luke 14.14. Deut: 14.29. Gal. 6.10. Eccles 11.1. Hebrews 13.2. Colloss. 3.24. Pron. 3. 28. 1 Tim. 6. 17. Isa. 3. 10.

2. Among other good works, shew mee how the works of charity must be done,

done,

done, that so I neither neglecting the worke, nor faile in the manner of doing them, may bee sure not to faile of my reward?

A. Take heed, that you doe not your almes before men to be seene of them; otherwise you haue no reward of your Father which is in Heauen: But when thou doest thine almes, &c. let not thy left hand know what thy right hand doeth, that thine almes may bee in secret, and thy Father which seeth in secret, himselfe shall reward thee openly: Math. 6. 1. 16. And whatsoever you doe, doe it heartily as to the Lord, and not vnto men, knowing that of the Lord yee shall receiue the reward of the inheritance; for yee serue the Lord Christ. Col. 3. 23.

2 Hee that receiueth a Prophet, in the name of a Prophet, shall receiue a Prophets reward; and he that receiueth a righteous man in the name of a righteous man, shall receiue a righteous mans reward. And whosoever shall giue to drinke vnto one of these little ones a cup of cold water, onely in the name of a Disciple, verily, I say vnto you,

you, hee shall in no wise lose his reward:

Math. 10.41.

Ob. I see many in want, neither Prophets, nor righteous men, but my enemies, and no louers of goodnesse; what in this case must I doe?

A. If thine enemy be hungry, giue him bread to eate; and if he be thirsty, giue him water to drinke: for thou shalt heape coles of fire vpon his head, and the Lord shall reward thee, (*Prou. 25. 21*). And cast thy bread vpon waters, for thou shalt finde it after many daies: *Eccles. 11. 1: Luke 6. 27: Mat. 5. 44. Psal. 35. 13. 2 Sam. 1. 11, 12 Acts 7. 60.*

2. What reward shall bee to such, as are fruitlesse in good workes?

A. As hee that giueth to the poore shall not lacke, so hee that hideth his eyes shall haue many a curse: (*Prou. 28. 27.*) And hee shall haue iudgement without mercy, that sheweth no mercy, *Iames 2. 13.*

And therefore say ye, wo be vnto the wicked, it shall be ill with him, for the reward of his hands shall be giuen him, (*Isa. 3. 11.*)

For

For I say unto you, that unto every one which hath, shall be given; and from him that hath not, euen that hee hath shall be taken away from him: Luke 19.26. Prou. 11.26, 27.21. 13.11. 31.17. 5.1sa. 29.1.

CHAP. XII.

God will teach his in their waies.

2. **W**Hat is the fourth priuiledge, God bestoweth vpon his children?

A. That hee will instruct and teach them in the way that they should goe, and will Guid them with his eye: (Psal. 32.8.) *The meeke will be guide in iudgement, the meeke will hee teach his way; what man is hee that feareth the Lord, him shall hee teach in the way that hee shall choose? (Psal. 25.9.12.) And will be their guide euen vnto death: Psal. 48.14. Exo: 33.14. Gen. 46.4. Nehe. 9.20. Psalm. 37.23. Ioh. 10. 3,4.*

Thus the Lord led his people forth by the

the right way, that they might goe to a City of habitation, (Psal. 107. 7.) And he brought them to the border of his sanctuarie, which his right hand had purchased: Psalm. 78. 54. Deut 1. 31. Psalm. 78. 52, 53. Exod. 13. 21. 22. 40. 38.

Ob. Notwithstanding I am very subject to misse my way?

A. Thine cares shall heare a word behind thee, saying, this is the way, walke yee in it, when yee turne to the right hand, and when yee turne to the left: (Isa. 30. 21.) I will bring the blind by a way that they know not, I will lead them in the paths that they have not knowne; I will make darkenesse light before them, and crooked things straight: (Isa. 42. 16.) For I am the light of the world; he that followeth me, shall not walke in darkenesse, but shall have the light of life: Iohn 8. 12. 12. 46.

Q. Is this blessing common to all both good and bad?

A. The righteousnesse of the perfect shall direct his wayes; but the wicked, shall fall by his owne wickednesse, (Prov. 11. 5.) For

they waite for light; but loe it is darke-
nesse; for brightnesse, but they walke in
darknesse; They grope for the wall, like the
blinde, and grope as one without eyes; they
stumble at the noone day, as in the twilight,
they are in solitary places, as dead men;
Isa. 59. 9.

Q. What may these things teach vs?

A. 1 To pray, saying; shew mee thy
way O Lord; teach mee thy paths, lead me
in thy truth, and teach mee; for thou art
the God of my saluation; on thee doe I waite
all the day (Psal. 25. 4.) Lead me O Lord
in thy righteousnesse, because of mine ene-
mies, make thy waies streight before my face:
(Psal. 5. 8.) And if I haue found grace in
thy sight, shew mee now thy way, that I may
know thee. For wherein shall it be knowne
heere, that I haue found grace in thy sight?
Is it not in that thou goest with mee? Exod.
33. 13. 16. Psal. 86. 11. 27. 11. 31. 3.

2 To ponder the pathes of thy feete, that
thy wayes may be orderea aright, Pro. 4. 26.

3 In all thy wayes acknowledge him, and
he shall direct thy paths: Prou. 3. 6.

2. When

2. When wee haue found God to be his words master in this, what is to be done?

A. Say, *I will blesse the Lordw, ho bath giuen me counsell, my reines also teach mee in the night season, (Psal. 16.7.) He restoreth my soule, hee leadeth mee in the pathes of righteousnesse, for his names sake: (Psal. 23.3.) For a mans goings being of the Lord, how can hee then understand his owne waies; Pro. 20.24.*

CHAP. XIII.

The guard of Angels.

ob. **N**otwithstanding, which way so euer I goe, many dangers doe attend me.

A. Therefore God hath added another priuiledge; for the *Angels*, of the Lord, shall incampe round about thee, to keepe thee in all thy waies; they shall beare thee up in their hands, that thou hurt not thy foot against a stone: (Psal. 91.11.) For

are they not all ministring spirits, sent forth to minister, for their sakes, which shall bee theyres of saluation? Hebr. 1. 14. Exod. 32.

33. 34. 2.

Behold therefore the mountaines full of horses, and chariots of fire, round about Elisha, 2 Kings 6. 17. 1. 19. 5. Marke 1. 13. Luke 22. 43. Gen. 19. 10. Acts 27. 23. 5. 19. 12. 7. 10. 3.

Q. What vse make you hereof?

A. It admonisheth the wicked, to take heed they dispise not one of the least of Gods childrē: because that in heauen their Angels doe alwayes behold the face of their Father which is in heauen: Math. 18. 10.

CHAP. XIV.

All things worke for good.

Ob. **I**F God doe thus guide and guard his children, whence is it, that so many crosses do betide vs in our way?

A. From God, by whose prouidence

wee know that all things worke together for Good, to them that love God, to them that are called according to his purpose: Rom. 8. 28.

Q. Will other mens sinnes in seeking my hurt doe mee good?

A. Yea, for how euer they (as did the brethren of Ioseph) thinke euill against us, yet God meaneth it vnto good, as then, to bring to passe, by saving much peope alieue Gen. 50. 20.

Q. Their sinnes turned to the reliefe of their bodies; but will my owne sinnes, turue to the good of my soule?

A. Yea, For Onesimus departed for a season, that he might be received for euer; not then as a seruant, but a brother, beloued both in the flesh, and in the Lord, Phile. 15. Moreouer, through the sharpe contention of Paul, and Barnabas, whereby they departing asunder one from the other, many were edified. Acts 15. 37.

CHAP. XV.

Comfort against death.

Ob. IF these be the priuiledges of the Saints, whosoeuer then is ioyned to all the liuing, there is hope: (*Eccles. 9. 4.*) But what man is hee that liueth, and shall not see death? shall hee deliucr his soule from the hand of the graue? (*Psalm. 89. 48.*) Is not the graue the house appoynted for all the liuing? (*Iob 30. 23.*) And will death also worke for our good? *Iob 34. 14. Eccles 3. 18. 11. 8. 9. 10. 1 Kings 2. 10. Acts 13. 36. Iohn 8. 52. Gen. 3. 19. 2 Sam. 3. 38. Iob 9. 25. 14. 5. Psa. 90. 10. 103. 15. 144. 4. 39. 12. 39. 4, 5. 1 Chron: 29. 15. Isa. 40. 6. Prou: 19. 20. Numb: 23. 10. Acts 22. 9.*

A. Man indeed is not Lord ouer the Spirit, to retaine the Spirit, neither hath he
power

power in the day of death: (Eccles. 8. 8.)
 Yet the day of death is better than the day
 of ones birth, (Eccles. 7. 1.) For I heard a
 voyce from heauen, saying vnto mee, write;
 Blessed are the dead which dye in the Lord,
 from hencefoorth, yea saith the Spirit, that
 they may rest from their labours; (Reuel. 14.
 13.) For the wicked haue there ceased from
 their tyranny; and there they that laboured
 valiantly are at rest: The prisoners rest to-
 gether; and heare not the voyce of the oppres-
 sour, and the seruant is free from his master:
 (Iob 3. 17.) Peace shall then come, they
 shall rest in their beds, euery one that wal-
 keth before him. Isa. 57. 2.

2 Though they die, yet their works
 die not; but doe follow them: (Reuel. 14.
 13.) And when the wicked by death are
 driuen away in his wickednesse, yet the righ-
 teous hath hope in his death: Prou. 14. 32.
 Rom: 14. 8. Prou: 11. 7.

Q. Why can these dead bones liue?
 Ezech. 37. 3.

A. Thy dead men shall liue together, with
 my dead body shall they arise: (Isa: 26 19.)

For since by man came death, by man came the resurrection of the dead: And as in Adam all dye, so in Christ shall all be made alive: (1 Cor 15.21.) And therefore we haue hope towards God, that the resurrection shall be of the iust, and vniust: Acts 24. 15. Ezech. 37.5. Psalm. 90.3.

Q. There is no article of faith, doth more stagger mee than this of the resurrection; and therefore I pray helpe to confirme me in it.

A. Meruaile not at this; for the houre is comming, in the which all that are in the graues shall heare his voyce, and shall come forth. Iohn 5.28.

Now that the dead are raised vp, euen Moses sheweth at the bush, when he calleth the Lord, the God of Abraham, the God of Isaac, and the God of Iacob; for hee is not the God of the dead, but of the liuing; for all liue vnto him: Luke 20.37.

Why then should it be thought an incredible thing with you, that God should raise the dead? Acts 26.8.

Q. Make the certainty of the resurrection

resurrection further, to appeare, by some examples of such as haue beene raised vp from the dead.

A. The sonne of the Shunamite being dead, was by the Prophet *Elisha*, restored vnto his mother aliue: *2 Kings 4.32.* A dead man also being let downe into the sepulcher of *Elisha*, hee reuiued, and stood vpon his feet. (*2 Kings 13.21.*) And when Christ with a loude voyce, said, vnto *Lazarus* arise and come forth; then he that was dead, came forth bound hand and foot, with the graue clothes: (*Iohn 11.43.*) Likewise at the death of Christ, the graues were opened, and many of the bodies of the Saints which slept, arose and came out of the graues after his resurrection, and went into the holy Citty, and appeared vnto many, (*Math. 27.52.*) Remember also that *Iesus Christ*, made of the seed of **DAVID**, was raised againe from the dead, according to my Gospell: *2 Tim. 2.8.*

Now if Christ be preached that hee rose from the dead, how say some among you, that there is no resurrection from the dead?

1 Cor. 15. 12. 1. 15. 4. Acts 10. 40. Reuel. 1. 18. Acts 13. 30. Gal. 1. 1. Acts 26. 23.

Q. What doth it concerne me, that Christ is raised from the dead?

A. Very much; for Christ being risen from the dead, is become the first fruites of them that sleepe, (1 Cor. 15. 20.) And this is a faithfull saying, that if we be dead with him, we shall also liue with him, 2 Tim. 2. 11. For God that hath raised up the Lord, will raise up vs by his owne power, (1 Cor. 6. 14.) who by him doe belecue in God, that raised him up from the dead, and gaue him glory that your faith and hope, might be in God: 1 Pet. 1. 21. 2 Corin. 4. 14. Rom. 8. 11.

Ob. But death is called the King of terrours: (Iob. 18. 14.) who then can ouercome it?

A. I am (saith Christ) the resurrection and the life, he that beleueeth in me, though hee were dead, yet shall hee liue, (Iohn 11. 25.) I will ransome them from the power of the graue, I will redeeme them from death. O death, I will be thy plague! O graue, I will

will be thy destruction, ! The sting of death is sinne, and the strength of sin is the Law ; but thanks be to God, which hath giuen vs victory through our Lord Iesus Christ, 1 Cor. 15. 55 Psal. 68. 20. Hosea 13. 14.

Ob. I may be drowned in the sea, and deuoured of fishes.

A. The sea shall giue vp the dead which are in it, and death and hell, shall deliuer vp the dead which were in them, Reuel. 20. 13.

Ob. Though I should be buried in the earth, yet amidst so many bodies, consumed to dust, and so confusedly mixed, my body may be lost.

A. This is the Fathers will which hath sent mee, that of all which he hath giuen me, I should loose nothing, but should raise it vp againe at the last day: Ioh. 6. 39.

Ob. The same bodies for number that dyed, may bee raised from the dead ; but not the same in identitie of bodies.

A. I know my Redeemer liueth, and that hee shall stand the latter day upon the earth,

earth, and though after my skinne, wormes
 destroy this body, yet in my flesh shall I
 see God; whom I shall see for my selfe, and
 mine eyes shall behold, and not another;
 though my reines be consumed within mee:

Iob 19.25. Iohn 11.24.

Q. How are the dead raised up? and with
 what bodies doe they come? I Cor. 15.35.

A. Thou foole, that which thou sowest, is
 not quickned except it dye, and that which
 thou sowest, thou sowest not that body that
 shall be, but bare graine, it maybe chance
 wheate, or some other grain. But God giueth
 it a body, as it pleaseth him, and to euery seed
 his own body, &c. So also is the resurrection
 from the dead. It is sowne in corruption, it
 is raised in incorruption; It is sowne in dis-
 honor, it is raised in glory; it is sowne in
 weaknesse, it is raised in power: it sowne a
 naturall body, it is raised a spirituall body.

I Corin. 15.36.

Q. You say that all shall be ray-
 sed; wherein then will stand the dif-
 ference betweene the Elect, and repro-
 bate at that day?

A. As

A. As with *Pharaohes chiefe butler, and chiefe baker, whose heads were both lifted up; but the one vnto his butlership, the other vnto the gallowes, to be hanged vp, (Gen. 40. 20.)* So all both good and bad, shall come forth. They that haue done good, vnto the resurrection of life, and they that haue done euill, vnto the resurrection of damnation: *Ioh. 5. 29. Dan. 12. 2. 13.*

Q. What shall become of them, who shall be found aliue at the generall resurrection?

A. Behold, I shew you a mystery; we shall not all sleepe, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpe; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: *1 Cor. 15. 51.*

Q. Now I know that wee shall rise again in the resurrection, at the last day: *Ioh. 11. 24.* What therefore would you thence inferre?

A. I Concerning them that sleepe, that ye sorrow not, euen as others without hope. For if we beleue that *Iesus died and rose againe,*

euē so them also, which sleepe in Iesus, will God bring with him, 1 Thes. 4. 13.

2 Though I walke in the valley, of the shadow of death, I will feare no euill; for thou art with mee, thy rod, and thy staffe comfort mee: (Psalm 23. 4.) Therefore also my heart is glad, my glory reioyceth, my flesh also shall rest in hope: for thou wilt not leaue my soule in hell. Psal. 16. 9.

3 Let vs therefore which haue the first frutes of the spirit groane within our selues, waiting for the adoption, to wit, the redemption of our bodies: Rom. 8. 23.

4 Let none of vs liue or die to our selues; for whether wee liue, wee liue vnto the Lord, or whether we dye, we dye vnto the Lord. For to this purpose, Christ dyed, and rose, and reuiued, that he might be the Lord both of the dead and liuing; (Rom. 14. 7.) Wherefore labour we, that whether present, or absent wee may be accepted of him: 2 Cor. 5. 9.

2. When this dust returneth to the earth, (Eccle. 12. 7.) who knoweth the spirit of a man that goeth upward, and the spirit of
the

*the beast that goeth downward to the earth:
Ecclef. 3. 21.*

*A. Wee know that if this earthly house
of this tabernacle were dissolued, wee haue a
building of God, an house not made with
hands, but eternall in the heauens, (2 Cor.
5. 1.) For the spirit shall returne to God,
that gaue it, (Ecclef. 12. 7.) and shall bee
with Christ in Paradise, (Luke 23. 43.)
And with Lazarus in Abrahams bosome:
Luke 16. 22.*

Q. How stand you affected with this?

*A. I am in a strait betwixt two, hauing
a desire to depart, and to be with Christ,
which is far better, (Phil. 1. 23.) For in this
wee groane earnestly, desiring to be clothed
upon with our house, which is from heauen;
if so be that being clothed, wee shall not be
found naked. For we that are in this taber-
nacle, doe groane, being burdened; not for
that we would be vnclathed, but clothed up-
on, that mortality might be swallowed up of
life (2 Cor. 5. 2.) Therefore wee are alwaies
confident; knowing that whilest wee are at
home in the body, wee are absent from the
Lord;*

Lord, (for wee walke by faith, and not by sight) wee are confident I say, and willing, rather to be absent from the body, and to be present with the Lord, 2 Corin. 5. 6. Math. 17. 4.

CHAP. XVI.

Of the last iudgement.

Ob. **W**HAT we shall haue after death I cannot say, but in these daies of my vanity I haue seen; there is a iust man that perisheth in his righteousnesse, and there is a wicked man that prolongeth his life in his wickednesse: (Ecces. 7. 15.) yea, the tabernacles of robbers prosper, and they that prouoke God are secure; for into their hand God bringeth abundantly, (Iob 12. 6.) Behold, these are the vngodly, who prosper in the world, they increase in riches, verily I haue cleansed my heart in vaine, and washed my hands in innocency: For all the day long I haue been plagued and chastened euery morning:

morning : Psal. 73. 12, 13. Ier. 5. 27. 12.
1. Eccl. 8. 14.

A. God hath appointed a day, in which he will iudge the world, in righteousnesse, by that man whom hee hath ordained; whereof he hath giuen assurance vnto all men, in that he hath raised him from the dead. (Acts 17. 31.) So that, we shall all stand before the Iudgement seat of Christ. (Rom. 14. 10.) Who shall iudge his people. (Heb. 10. 30.) Vnto whom they also must come to giue an account. 1. Pet. 4. 5. Heb. 9. 27. Psal. 96. 13. 98. 9. Eccles. 11. 9.

Ob. Where is the promise of his coming? For since the Fathers fell a sleepe, all things continue, as they were from the beginning? 2, Pet. 3. 4.

A. This you are willingly ignorant of, that by the Word of GOD, the Heauens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being ouerflowed with water perished. But the Heauens, and the earth which are now, by the same word,

are kept in store, reserved vnto fire against the day of Iudgement, and perdition of vngodly men.

But beloued, be not ignorant of this one thing, that one day is with the Lord as a thousand yeares, and a thousand yeares as one day. The Lord is not slacke concerning his promise (as some men count slacknesse) but is long suffering, to vsward. not willing that any should perish, but that all should come to repentance. 2.

Pet. 3. 5.

2. Tell vs then when these things shall be, and what shall be the signes, of the end of the World. Mat. 24. 3.

A. 1 Before the end come, many shall come in CHRISTs name, saying, I am CHRIST, and many false Prophets shall arise. Mat. 24. 5. 11.

2 The day shall not come, except there come a falling away first (2. Thes. 2. 3.) and many be deceiued. Mat. 24. 5. 11.

3 That man of sinne shall first be reuealed; the sonne of perdition, who opposeth, and exalteth himselfe, aboue all that

is called **G O D**, or that is worshipped. 2.

Theſ. 2. 3. 4.

4 You shall heare of warres, and rumors of warres : for Nation shall rise against Nation, & Kingdome against Kingdome, but the end shall not be yet. (Mat. 24. 6. 7.)

5 Because iniquity shall be increased, the loue of many shall waxe cold, Mat. 24. 12.

6 This Gospell of the Kingdome shall be preached in all the world for a witnesse vnto all Nations, and then shall the end come. Mat. 24. 14.

7 When the fulnesse of the Gentiles is come in, all Israel shall be saued; as it is written. The deliuerer shall come out of Sion, and shall turne away ungodlinesse from Iacob, Rom. 11. 25.

8 As it was in the dayes of Noah, so shall it be also in the dayes of the Sonne of Man; they did eate, they dranke, they married wiues, they were given in marriage, vntill the day that Noah went into the Arke, and the Flood came, and destroyed them all. Likewise also as

it was in the dayes of Lot; they did eate, they dranke, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodome, it rained fire, and brimstone from heauen, and destroyed them all; euen thus shall it bee in the day, when the Sonne of man is revealed. (Luke 17.26.) And when they shall say peace, and safety, then sudden destruction commeth vpon them; as trauell vpon a woman with child, (1. Thei. 5.3.) Or as a thiefe by night, 2. Pet. 3.10. Reuel. 16.15. Math. 24.38.

Now learne a parable of the Fig tree, when his branch is yet tender, and putteth foorth leaues, ye know that summer is nigh. (Math. 24.32.)

And when ye see a cloud rise out of the West; strait way yee say a shower commeth, and so it is. And when ye see the South wind blow, yee say, that it will bee hot, and it commeth to passe. (Luke 12.54.) So likewise yee, when yee shall see all these things, know that it is neere, euen at the doore. (Math. 24.33.)

But

But of the day and houre, knoweth no man, no not the Angels of heauen, but my Father onely, Math. 24. 36. Eccles. 8. 5. 7. Act. 1. 7.

Q What shall bee the manner of CHRISTs comming to iudgement?

A. Hee shall send his Angels with a great sound of a Trumpet, and they shall gather together, his elect from the foure winds, from one end of heauen, to the other. (Math. 24. 31.) Then the Heauens shall passe away with a great noise, and the elements shall melt away with fervent heat: the earth also, with the workes that are therein shall be burned up, (2. Pet. 3. 10.) And there shall bee a great earthquake; the same shall become blacke, as sackcloth, with haire, and the Moone become as blood, and the Starres of Heauen shall fall to the earth, and the heauens shall depart as a scroule. Reuel 6. 12.

And there shall be signes in the Sunne, and in the Moone, and in the Starres, and the Sea, and the waues roaring: the

powers of the Heauen shall be shaken, and then shall they see the signe of the sonne of Man comming in the Cloudes with power, and great glory. (Luk. 21. 25.) Who shall be reuealed from heauen in flaming fire; (2. Thef. 1. 7.) With ten thousands of his Saints, in glory, and all his holy Angels with him. (Mat. 25. 31.) Thousands thousands, shall minister vnto him; and ten thousand times, ten thousands shall stand before him: and the Iudgement Seat shall be set, and the bookes opened. (Dan. 7. 9.) And euery eye shall see him. Rev. 1. 7.

Q. How shall men, in the sence of these things, stand affected?

A. Vpon the earth there shall be distresse of Nations, with perplexity: mens hearts shall faile them for feare, and for looking after those things which shall then come on the earth. (Luk. 21. 26.) And all the kindreds of the Earth shall waile because of him. Reuel. 1. 7.

And in those dayes shall men seeke Death, and shall not find it; and shall desire

fire to dye, and death shall flye from them.
 (Reu. 9. 6.) Then the Kings of the earth,
 and the great men, and euery bondman,
 and euery free man, shall hide themselues
 in the Dennes, and in the Rockes of the
 Mountaines, & shall say to the Mountaines,
 and Rockes, fall on vs, and hide vs from
 the face of him that sitteth vpon the
 throne, and from the wrath of the Lambe;
 for the great day of his wrath is come, and
 who shall be able to stand? Reuel. 6. 15.
 Isa. 2. 19. 13. 7. 33. 14. Hof. 10. 8.

2. But shall the godly bee thus perplexed, at the beholding of these things?

A. Beloued if our heart condemne vs not, then shall we haue confidence towards God. (1. Ioh. 3. 21.) For God hath not giuen vs the spirit of feare, but of Power, of Loue, and of a sound Mind. (2, Tim. 1. 7.) And theretore, when these things begin to come to passe, then shall we looke vp, and lift vp our heads, because our Redemption draweth nigh. (Luk. 21. 28.) For CHRIST was once offered to beare the sinnes of many; and vnto

them that looke for him, shall he appeare the second time without sinne unto saluation, (Heb. 9. 28.) And herein is our loue made perfect, that wee may haue boldnesse at the day of Iudgment, because as he is, so are we in the World: Ioh. 1. 4. 17, 18. Rom. 10. 11.

Q. When Christ is set downe vpon his throne of glory, what is the first work he shall doe?

A. He shall seperate the sheepe from the Goats; and he shall set the sheepe on his right hand, and the goats on his left, (Mat. 25, 32.) Among whom, there shall be two in one bed; one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field, the one shall be taken, and the other left. Luk. 17. 34.

Q. What shall follow vpon this sepe-ration?

A. Such as haue followed CHRIST in the Regeneration, when the Sonne of Man shall sit in the Throne of his glory; they also shall sit vpon twelue thrones; iudging the
twelue

twelue tribes of Israel, (Mat. 19. 28.) Know yee not also that the Saints shall iudge the Angels? 1. Cor. 6. 3.

Q. What are the things wherof Iudgment shall be giuen?

A. God shall bring euery worke into Iudgment with euery secret thing, whether it be good, or whether it be euill, (Eccel. 12. 14.) Moreover I say vnto you, that for euery idle word that men shall speake, they shall giue an account thereof in the day of Iudgement. For by their words they shall be iustified, and by theyr words they shall be condemned. Matth. 12, 36. Ion. 3. 18. Iude. v. 15.

Q. What is the euidence which shall be produced?

A. Hee shall not iudge after the sight of his eyes, neither reprove by the hearing of his eares, (Isa. 11. 3.) but by the Bookes which shall bee then opened, (Reuel. 20. 12.) their Consciences also bearing witnesse, and their thoughts accusing one another or excusing. Rom. 2. 15.

Q. What

Q. What are the rules according to which CHRIST shall iudge.

A. 1. *As many as haue sinned without law, shall perish without law: and as many as haue sinned in the law, shall bee iudged by the law.* Rom. 2. 12.

2. *GOD shall iudge the secrets of men, by IESVS CHRIST, according to my gospell (Rom. 2. 16.) The words also which CHRIST hath spoken, shall iudge them in the latter day.* Ioh. 12. 48. Iam. 2. 12.

Q. What is the sentence it selfe which CHRIST shall pronounce?

A. *Hee shall say vnto them on his right hand, come yee blessed of my Father, inherit the Kingdome prepared for you, from the foundation of the world. Then shall he say vnto them on his left hand, Depart from me yee Cursed, into everlasting fire, prepared for the Devill, and his Angels. (Math. 25. 34.) And vnto his servants he shall say, binde them hand and foot, (Mat. 22. 13.) and cast you these vnprofitable servants into outer darknesse. Math. 25. 30.*

Q. What

Q. What shall bee the issue of this sentence?

A. God will then render to every one according to his deeds. To them who by patient, continuance in well doing, seeke glory, and honor, and immortality; eternall life. But vnto them that are contentious, and do not obey the truth; but obey vnrighteousnesse; indignation, and wrath, tribulation, and anguish vpon euery soule of man, that doeth evil, to the Iew first, and also to the Gentile. But glory, and honour, and peace to euery man that worketh good, to the Iew first, and also to the Gentile. Rom. 2. 7. 2. Cor. 5. 10. Mat. 25. 46.

Q. What may the consideration of these things teach vs?

A. 1. Reioyce O young man in thy youth, and let thy heart cheere thee in the dayes of thy youth, and walke in the wayes of thine heart, and in the sight of thine eyes; but know thou that for all these things **G O D** will bring thee into iudgement Eccles. 11. 9.

2. Seeing then that all these things shall
bee

be dissolued, what manner of persons ought yee to be in all holy conuersation, and godlines? Looking for and hasting, unto the coming of the day of the Lord. And seeing yee looke for such things, be diligent, that ye may be found of him in peace, without spot, and blamelesse. 2. Pet. 3. 11, 12, 14.

And seeing the day of the LORD shall come as a Thiefe in the night, (1. Thes. 5. 2.) Blessed are those Seruants, whom the Lord when he cometh shall find watching, (Luk. 12. 37.) Watch ye therefore, and pray alwayes, that yee may be counted worthy to escape all things, which shall come to passe, and to stand before the Son of man. Luk. 21. 36. 1. Thes. 5. 4. Rcu. 3, 11. 16. 15. Mat. 25. 19. 2. Thes. 3. 5.

3 Therefore iudge nothing before the time, untill the Lord come, who will both bring to light the hidden things of darkenesse, and will make manifest the Councels of the hearts, and then shall euery man haue praise with God, (1. Cor. 4. 5.) And say not, I will recompense euill; but wait on the Lord, & he shall saue thee. Pro.

20.22. Mat. 7.1. Eccl. 3.17. Rom. 12.19.

CHAP. XVII.

Of Eternall Life.

Q You haue said that after the day of Iudgment, GOD will giue Eternall life vnto his children: But is there any certaintie thereof?

*A. This is the promise that he hath promised vnto vs, euen Eternall life; and this life is in his Sonne: (Ioh. 1. 2. 25. 1. 5. 11.) Vnto whom he hath giuen power o-
ver all flesh, that he should giue Eternall life, to as many as GOD his Father hath given him: (Ioh. 17. 2.) That who-
soener liueth, and beleeueth in him should neuer die, (Ioh. 11. 26.) For this corruptible, shall put on incorruption, and this mortall shall put on immortalitie. (1. Cor. 15. 53.) That as sinne had raigned vnto death, euen so might Grace raigne, through Righteousnesse, vnto E-
ternall Life, by IESVS CHRIST*

our Lord. Rom. 5. 21. Ioh. 6. 40. 47. 3. 14. 15. Rom. 6. 9. 6. 23. Heb. 9. 12. 9. 24, Rev. 20. 6. Mark. 16. 19. Psal. 133. 3. Gen. 5. 24. 2. King. 2. 11. Pro. 14. 27. 15. 24.

Q. Whereunto shall wee bee then like?

A. Wee shall then be as the Angels of **G O D.** (Mat. 22. 30.) And be made conformable to the Image of his Sonne. (Rom. 8. 29.) When he shall first haue changed our vile bodies, and made them like vnto his glorious body. (Phil. 3. 21.) For as is the earthly, such are they that are earthly: and as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthly, we shall also beare the image of the heauenly: (1. Cor. 15. 48. Having bodies shining as the brightnesse of the Firmament, and as the starres. (Dan. 12. 3.) Yea as the Sunne for ever and ever. Matth. 13. 43. Exod. 34. 30. 35.

Q. What manner of dwelling shall we then haue?

A. Full

A. Full glorious things are spoken of this Citie of GOD. (Psal. 87. 3.) For it is such a City, as Abraham looked for, whose builder and maker is GOD. (Heb. 11. 10.) The same is a great Citie, having the glory of GOD: whose light is like unto a stone most precious; euen like a Iasper stone, cleere as Christall. It hath a wall great, and high, with twelue Gates, and at the Gates twelue Angels. And the wall of the Citie hath twelue foundations, and the Citie lyeth foure square; and the length is as large as the breadth, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall. And the building of the wall it is Iasper, and the Citie pure gold, like unto cleere glasse; and the foundations of the wall of the Citie, are garnished with all manner of precious stones. Reuel. 21. 10. &c.

Q. What good company shall wee there haue?

A. *1* All the faithfull: for wee shall sit downe with Abraham, Isaac, and Iacob in the Kingdome of Heauen. Maht. 8. 11. Luk. 13. 28.

2 CHRIST; with whom we shall appear in glory, (Col. 3. 4.) and shall for ever be with the Lord, (1. Thes. 4. 17.) who dyed for us, that whether we awake or sleepe, we should liue together with him. (1. Thes. 5. 10.) And therefore hee is gone to prepare a place for us; who will come againe, and receiue vs vnto himselfe, to the end, that where he is there we may be also, (Ioh. 14. 3.) to behold his glory. Ioh. 17. 24. 12. 26.

3 GOD himselfe: for I heard a great voyce from Heauen, saying, behold the Tabernacle of GOD is with man; and he will dwell with them: (Reuel. 21. 3.) Who shall be as Moles, vnto whom the Lord spake face, to face, as a man speaketh to his friend: (Exod. 33. 11. (Matth. 5. 8.

Q. But is this house large enough to hold so much company?

A. In my Fathers house are many mansions; if it were not so, I would haue told you. I goe to prepare a place for you. Ioh. 14. 2.

Q. Shall

Q. Shall we then, and there be subiect to any more miserie?

A. The voyce of weeping shall be heard no more there, nor the voyce of crying. (Isa. 65. 19.) For God shall wipe all teares from your eyes, (Reu. 21. 4.) You shall hunger no more, nor thirst any more, neither shall the sonne light on you nor any heate. (Reuel. 7. 16.) For there is the tree of life, the leaues whereof, are for the healing of the nations, and there shall be no more curse. Reu. 22. 2. Isa. 54, 4. Reuel. 7. 17, 14. 13. Heb. 4. 6.

Q. Shall we then haue the benefit of all our earthly comforts, and delights, we now inioy?

A. In the resurrection they neither marrie, nor are giuen in marriage, Math. 22. 30.

Moreouer there is no temple there, (Reu. 21. 22.) they need no candle, neither light of the Sunne. (Reuel. 22. 25.) The Sunne shall be no more, a light by day, neither for brightnesse, shall the Moone giue light vnto them. Isa. 60. 19.

Q. What then shall our prouision bee?

A. Since the beginning of the world, men haue not heard, nor perceiued by the eare, neither hath the eye seene what GOD hath prepared for them that waiteth for him. (Isa. 64. 4.) For the Lord GOD Almighty and the Lambe are the Temple in it, (Reu. 21. 22.) Who also shall giue them light, (Reu. 22. 5.) and shall be their glory, (Isa. 60. 19.) And they shall be abundantly satisfied with the fattenesse of his house, and shall be made to drinke of the Riuers of his pleasures. (Psal. 36. 8.) For in his presence is fulnesse of ioy, and at his right hand, there are pleasures for euermore. Psal. 16. 11. 17. 15. Reuel. 22. 1. 2. 1. Cor. 2. 9. 2. 12. 2.

Ob. This were a large Patrimony, if there were any assurance to be had thereof?

A. He which stablisheth vs with you in CHRIST, and hath anointed vs, is GOD, who hath also sealed vs, and giuen vs the earnest of the spirit in our hearts,

(2. Cor. 1. 21.) *Wherein GOD willing more abundantly, to shew vnto the heires of Promise, the immutability of his Counsell, confirmed it by an oath, that by two immutable things, in which it was not possible that GOD should lye, we might haue strong consolation; who haue fled for refuge, to lay hold on the hope set before vs; which hope we haue; as an anker of the soule, both sure and stedfast; and which entreteth into that, which is within the vaile, whether the fore-runner is for vs entred. Heb. 6. 27.*

Q. Shew me then some marks whereby I may discern whether or no, my selfe am one of that number w^{ch} shalbe saued?

A. 1. This is life Eternall, that wee know him to be the onely true God, and IESVS CHRIST whom he hath sent. Ioh. 17. 3.

2. GOD so loued the world, that hee gaue his onely begotten Son, that whosoever beleeueth in him, should not perish but haue euerlasting life, (Ioh. 3. 16.) These things I write vnto you that beleue in the name of the Son of God; that ye may know that ye

have eternall life. 1. Ioh. 5. 13. Ioh. 5. 24.
3. 36. A&S 16. 31.

3. It shall be, that whosoever shall call on the name of the Lord, shall be saved, Act. 2. 21.

4. We know that we are passed from death, to life, because we loue the brethre. 1. Ioh. 3. 14.

5. Whosoever shall humble himselfe, and become as a little child, the same is great in the Kingdome of God. Mat. 18. 4.
Mat. 5. 3. 19. 14.

6 The Kingdome of Heauen suffereth violence, and the violent take it by force. (Mat. 11. 12.) and for ioy thereof, depart, and sell all that they haue to purchase it. Mat. 13. 44, 5. 10.

7. There shall in no wise enter into it, any thing that defileth, nor whosoever worketh abomination, or that maketh a lie. (Reu. 21. 27.) For without are dogs, and Sorcerers, and Whoremongers, and Murderers, & Idolaters, (Reu. 22. 15) Neither shall any that worketh abomination enter into the Kingdome of God. Reu. 21. 27.

The sinners in Zion are afraid, fearefulnesse shall surprise the Hypocrites :
Who

Who among vs shall dwell with the devouring fire; who among vs, shall dwell with the everlasting burnings? He that walketh righteously, and speaketh uprightly, he that despiseth the gaine of the oppressions, that shaketh his hands from holding of bribes, and stoppeth his eare from hearing of blood, and shutteth his eyes from seeing of euill: hee shall dwell on high: (Isa. 33. 14.) And to him that ordereth his conuersation aright, will I shew the salvation of G O D. Psal. 50. 23. 15. 1. 119. 155. Math. 5. 19. Ier. 17. 13.

Ob. These things in some measure I doe find to be in my selfe, yet my griefe is, that I can be no more sencible of this happinesse?

A. Y. Now wee see through a glasse darkly; but then face, to face; Now wee know in part, But then shall wee know, even as also wee are knowne. 1. Cor. 13. 12.

2. We are saved by hope, but hope that is seene, is not hope. For what a man seeth, why doth hee hope for it? But

if we hope for that we see not, then doe we with patience waite for it, (Rom. 8. 24.) As well as IACOB, who said, I haue waited for thy salvation O LORD. Gen. 49. 18. 1. Pet. 1. 9.

3. Faith is the substance of things hoped for, and the evidence of things not seene, (Heb. 11. 1.) Whom hauing not seene, you loue: in whom though you see him not, yet beleeuing, you reioyce with ioy unspeakable, and full of glory. receiuing the end of your faith, the saluation of your soules. 1. Pet. 1. 8.

4. For this end, pray, saying, Restore vnto mee the ioy of thy saluation, and vphold me with thy free spirit, (Psal. 51. 12.) And then with ioy shall you draw water out of the wels of saluation. Isa. 12. 3.

Ob. I am beset with so many enemies, that my feare is, I shall fall short of Heauen?

A. We are kept by the power of GOD through faith vnto saluation, ready to be reuealed in the last times. (1. Pet. 1. 5.) When Christ shall put downe all rule, and all authority.

thority, and power. For he must reigne till he have put all his enemies vnder his feet: the last whereof that shall be destroyed is death. For hee hath put all things vnder his feet; but when hee saith, all things are put vnder him, it is manifest, that he is excepted, which did put all things vnder him. 1. Cor. 15. 24.

Q. Seeing G O D hath provided for vs such an inheritance, what therefore are we to doe?

A. 1. We are bound to giue thankes alwayes to G O D, because G O D hath from the beginning chosen vs to saluation, through sanctification of the spirit, and the beliefe of the truth. Whereunto hee called vs by the Gospell, to the obtaining of the glory of the Lord I E S V S C H R I S T.
2. Thes, 2. 13. 1. Per. 1. 3. 4.

2 Because the Scriptures are called the Word of the Kingdome, (Mat. 13. 19.) Search the Scriptures, for in them ye thinke to haue eternall life: Ioh. 5. 39.

In which, because some things are hard to be vnderstood, (2. Per. 3. 16.) Let euery

man be swift to heare, (Iam. 1. 19.) For after that in the Wisedome of GOD, the World by Wisedome knew not GOD, it pleased GOD by the foolishnes of Preaching, to saue them that beleue. 1. Cor. 1. 21.

3. Seeing wee here haue no continuing City, but we seeke one to come, (Heb. 13. 14.) And the time here being short, it remaineth that both they that haue Wines, be as though they had none, and they that weepe, as though they wept not; and they that reioyce, as though they reioyced not; and they that buy, as though they possessed not, and they that vse this world, as not abusing it: for the fashion of this World passeth away: (1. Cor. 7. 29.) And wee according to his Promise, looke for new Heauens, and a new earth, where dwelleth Righteousnesse. 2. Pet. 3. 13. Ioh. 6. 27.

4. Make you friends of the Mammon of vnrighteousnesse, that when yee faile, they may receiue you into everlasting habitations. Luk. 16. 9.

Sell that yee haue and giue Almes,
and

and provide your selues Bags, which waxe not old, and treasures in Heaven that faile not. Luk. 12. 33. Matth. 6. 19.

5. Hauing therefore these promises, let vs cleanse our selues, from all filthines, of flesh, and spirit, perfecting holinesse in the feare of GOD, 2. Cor. 7. 1.

And let vs feare lest a promise, being left vs, of entring into his rest, any of you should seeme to come short of it, (Heb. 4. 1.) Wherein we ought to giue the more earnest heed to the things which wee haue heard, lest at any time wee should let them slip. For if the Word spoken by Angels was stedfast, and every transgression, and disobedience, receiued a iust recompence of reward; how shall wee escape if wee neglect so great salvation which at the first began to be spoken by the LORD, and was confirmed to vs, by them that heard him. Heb. 2. 1.

Wherefore the rather brethren, giue diligence to make your calling, and
Etc.

election sure; for if yee doe these things yee shall never fall. For so an entrance shall be ministred to you abundantly into the everlasting Kingdome, of our Lord and Saviour IESVS CHRIST, 2. Pet. 1. 10, 11. Reu. 22. 14. Heb. 12, 28. 1. Cor 15. 34. Rom. 13, 11. 1. Cor. 6. 9. Tit. 2. 11.

Q. You tell me of Heaven, and if these bee the conditions of attaining it, how shall I be animated to come there?

A. If any man will come after me, let him deny himselfe, and take up his crosse, and follow me. For whosoever shall saue his life, shall loose it; and whosoever will loose his life for my sake, shall find it. For what is a man profited, if hee gaine the whole world, and loose his owne soule? And what shall a man giue in exchange for his soule? Math. 16. 24.

Know yee not that they which runne in a race, runne all, yet one receiveth the prize. So runne that you may obtaine. And every one that proveth masterie, abstaineth from all things; and they doe it to obtaine a corrauptible Crowne; but wee
for

for an incorruptible, 1. Cor. 9. 24.

Therefore indure hardnesse, as a good souldier of IESVS CHRIST. No man that warreth, intangleth himselfe with the affaires of this life, that he may please him who hath chosen him to be a souldier. And if a man also strue for a masterie, yet is he not crowned, except he strue lawfully. The husbandman that laboureth, must first be partakers of the fruits. Consider what I say, and the Lord giue thee understanding in all things. 2. Tim. 2. 3. Math. 10. 37.

Q. When wee haue done what we can, will our well-doing merit Heaven?

A. Not by workes of righteousnesse which we haue done, but according to his mercy he saveth vs, by the washing of Regeneration, and renewing of the Holy Ghost, which hee shed on vs abundantly, through IESVS CHRIST our Saviour; that being iustified by his Grace, wee should be made heyres, according to the hope of Eternall life. Tit. 3. 5. Ephes. 2. 8.

CHAP. XVIII.

Of eternall Death.

Q You haue well satisfied me concerning the happinesse of the Saints, after the day of Iudgment; shew me also more fully, what shall then bee the punishment of the wicked?

A. *They shall see Abraham, Isaac, and Iacob, and all the Prophets in the Kingdome of GOD, and themselues thrust out. Luk. 13. 28.*

2. *They shall be delivered to the tormentors, (Math. 18, 34.) who shall bind them hand and foot, (Math. 22, 13.) and cast them into a furnace of fire (Mat. 13. 42.) which is unquenchable, (Math. 3. 12.) The place is deepe and large; the pile thereof is fire, and much wood; the breath of the Lord of hosts, like a streame of brimstone, doth kindle it, (Isa. 30, 33.) There they shall be scorched with great heat; so as they shall blasphemee the name of God, which*

which hath power over these plagues. There shall be great darknesse, and they shall gnaw their tongues for paine, (Reuel. 16. 9, 10.) For they shall drinke of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation, and they shall bee tormented with fire, and brimstone, in the presence of the holy Angels, and in the presence of the Lambe. And the smoake of their torment, ascendeth vp for ever, and euer: and they shall haue no rest, day, nor night, (Reu. 14. 10.) For their worme shall not dye, neither shall their fire be quenched. (Isa. 66. 24.) Even as Sodome and Gomorrha, and the Cities about them, in like manner, giving themselves over to Fornication, and going after strange flesh, are set foorth for an example, of suffering the vengeance, of Eternall fire. Iud. v. 7. Iob. 21, 30. Math. 13, 42. Psal. 119. 155. 9, 17. Ier. 17, 13. Math. 8, 12.

Ob. This is but a meere scar-crow, and there-

therefore wee will goe on and prosper.

A. O serpents, the generation of vipers, how can yee escape the damnation of Hell. (Math. 23. 33.) For doe you commit such things, and doe you thinke to escape the Iudgement of GOD? (Rom. 2. 3.) Haue yee not asked them that goe by the way? And doe yee not know their tokens? That the wicked is reserved to the day of Destruction: they shall be brought forth to the day of wrath. Iob 21. 29.

Ob. It may be the base rabble cannot escape Hell; but my greatnesse will beare me out well enough.

A. Riches profit not in the day of wrath, (Prou. 11. 4.) For Dives though rich went to Hell, when as Lazarus though poore was caried into Heaven. Luk. 16. 22.

Moreouer, Tophet is ordained of old, for the King it is prepared, (Isa. 20. 33.) Therefore Hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pompe, and he that reioyceth among them, shall descend into it, (Isa. 5. 14.)

For

For God accepteth not the person of Princes, nor regardeth the rich more than the poore; for they are all the worke of his hands. Iob, 34, 19. Luk. 10. 15.

Ob. These terrours may concerne Turkes, and Papists, and Pagans; but for such as liue in the bosome of the Church they shall neuer, as I hope, be touched with them.

A. Euen in the Church also there are many called, but few chosen. (Math. 20, 16.) As in a great house, there are vessels not onely of gold, and of silver, but also of wood, and of earth; and some to honour, and some to dishonour, (2. Tim. 2, 20.) And the children of the Kingdome, shall be cast out, into outer darknesse, (Math. 8. 12.) For the Sonne of man shall send forth his Angels, and they shall gather out of his kingdome, all things that offend, and them that doe iniquitie. (Math. 13, 41.) These are the sares which shall be bound in bundles, to be burnt. Math. 13, 30. 13, 47. 3. 7, 8; 10. 12.

Ob. Lord haue we not eaten, and drunken

ken in thy presence, and hast thou not taught in our streets? (Luk. 13 26.) And haue not most of thy mighty workes beene done amongst vs? Math. 11. 20.

A. Woe vnto thee Corazin, woe vnto thee Bethsaida; for if the mighty workes, which were done in you, had beene done in Tirc and Sidon, they would haue repented long agoe, in sack-cloath and ashes. But I say vnto you, it shall be more tollerable, for Tirc and Sidon at the day of Iudgement, then for you. And thou Capernaum, which art exalted vnto Heaven, shalt bee brought downe to Hell: for if the mighty workes which haue beene done in thee, had beene done in Sodome, it would haue remained vntill this day. But I say vnto you, that it shall be more tollerable, for the Land of Sodome, in the day of Iudgement, than for thee. Math. 11. 21.

Ob. But Lord haue wee not Prophefied in thy Name, and in thy name cast out Devils? Math. 7. 22.

A. I professe vnto you, I neuer knew you, depart from me yee workors of iniquitie. Math. 7. 23.

Q. What

Q. What then may the condemnation of Hell teach vs ?

A. Therefore dearely beloued, avenge not your selues, but giue place vnto wrath: for it is written, vengeance is mine, I will repay it, saith the LORD, Rom. 12, 19, Math. 7, 1. Eccl. 3, 17.

2 Knowing the terror of the Lord, we perswade men, (2. Cor. 5, 11,) to mortifie their members which are vpon the earth: fornication, uncleannesse, inordinate affection, euill concupisence, and couetousnes, which is idolatry, for which things sake, the wrath of God commeth on the children of disobedience. (3, Col. 5.) And enter ye in at the straight gate for wide is the Gate, and broad is the way, that leadeth to destruction, and many there be which goe in thereat. But straight is the Gate, and narrow is the way, that leadeth vnto life; and few there be that find it: Mat. 7, 13, 7, 19, 5, 29, 30, 31.

Q. What must I do, when vpon good ground, I shall find my selfe to bee deliuered, from so great a condemnation ?

L

A. Giue

A. Giue thanks to God and say,
Great is thy mercy towards me; for thou
hast delivered my soule from the lowest
hell. Psal. 86. 13.

Q Why? Is it not in mans power,
to purchase Heaven, and to deliuer him-
selfe from Hell?

A. Verily, verily, I say vnto you, ex-
cept a man be borne againe of Water, and
the Holy Ghost, hee cannot enter into the
kingdome of Heaven. (Ioh. 3. 3.) And
without holinesse no man can see the Lord,
(Heb. 12, 14.) And yet who can say my
heart is cleane, I am pure from my sinne,
Prou. 20, 9. Iob. 9, 20. Isa. 64, 6. Iob. 9.
30, 31. Psal. 93, 5.

CHAP. XIX.

Of Sanctification.

Ob. **I**F this bee our case, who then can
be saued? Mark. 10, 26.

A. With men this is impossible, but
with

with GOD all things are possible, (Math. 19, 26.) By whom there shall be a fountaine opened, to the house of DAVID for sinne, and for uncleannesse, (Zach. 13. 1.) And you shall be cleane from all your filthinesse, and from all your Idols will hee cleanse you. Ezek. 36, 25.

And will turne to you a pure language, (Zeph. 3, 9.) that hee who blesseth himselfe in the earth, shall blesse himselfe in the GOD of Truth. (Isa. 65, 16.) And shall serue the Lord, their GOD, and DAVID their King, whom hee will raise up unto them. Ier. 30, 9. Hof. 2. 16, 17. Zeph. 3, 13. Psal. 37, 30, 31. 2. Tu. 14. Ioh. 17, 19. Heb. 10. 7, 10. 2. Cor. 13. 8. Rom. 8, 9. Zach. 8, 3. Ezek. 37, 28 1. Thes. 5, 23. Math. 13, 33. Isa. 4. 2.

Thus the heart of IEHOSAPHAT was lifted up in the wayes of the Lord, (2. Chro. 17 6.) And ZACHARIE, and ELIZABETH, were both righteous, and walked, in all the ordinances of the Lord, blamelesse. Luk. 1, 6. Act. 23, 1. 24, 16. Heb. 13, 18. Act. 10, 22.

Ob. Can the Blackmoores skin be changed, or a Leopard his spots? And can he bee good, that is accustomed unto evill?
 Jer. 13, 23.

A. Yea; for if the blood of Bulls, and of Goates, and Calves, and the ashes of an heifer, sprinkling the uncleane, sanctifie to the purifying of the Flesh: how much more shall the Blood of CHRIST, who through the Eternall Spirit, offering himselfe without spot unto GOD, purge your Consciencences from dead workes, to serue the living God. Heb. 9, 13. Eph. 2, 1. Gal. 1, 23.

Ob. I seele the dwelling of sinne in me still?

A. So did IOB, (Iob, 9, 20. 9, 30, 31.) and DAVID, (Psal. 38, 4. 51, 3.) and ISAIAH, (Ila. 64, 6.) and PAUL, (Rom. 7, 18. 1. Tim. 1, 15.) And so though you also doe walke in the flesh, yet doe you not warre after the flesh, (2. Cor. 10, 3.) Sinne shall not haue dominion over you; for you are not under the Law, but under Grace, (Rom. 6, 14.) For the
 law,

law, of the Spirit, of Life, which is in CHRIST IESVS shall free thee, from the law of Sinne, and of Death. Rom. 8, 2. I. Cor. 12, 3.

Q. Why doth CHRIST wash vs who are so vncleane?

A. CHRIST loueth his Church, and gaue himselfe for it, that he might sanctifie, and cleanse it, with the washing of water by the Word, and that hee might present it to himselfe a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy, and without blemish. Ephes. 5, 25. Hos. 14, 4.

Q. Is there nothing required of vs for the furthering of this Grace in our selues?

A. Hee that hath this hope purifieth himselfe as hee is pure, (1. Ioh. 3, 3.) you shall therefore sanctifie your selues, and yee shall be holy, for I am holy: neither shall you defile your selues, with any manner of creeping thing, (Leu. 11. 44.) But if you walke in the spirit, you shall not fulfill the

lusts of the Flesh, (Gal. 5, 16.) For every branch that beareth fruit, hee purgeth it, that it may bring forth more fruit. Ioh. 15, 2. Rom. 6, 12. Leu. 20, 8. 20. 26.

But his owne iniquities shall take the wicked himselfe, and he shall be holden with the cords of his owne sinnes, (Prou. 5, 22.) For God will giue him vp vnto his owne hearts lusts, whereby he shall walke in his owne counsels. Psal. 81, 12.

2. He must pray saying; O Lord, why hast thou made mee to erre from thy wayes, and hardened my heart from thy feare? Returne for thy seruants sake; (Isa. 63, 17.) Create in me a cleane heart, O GOD, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy Spirit from me, (Psal. 51, 10.) Keepe backe thy servant also from presumptuous sinnes, let them not haue dominion over me. (Psal. 19, 13.) Who can understand his errours? Cleanse thou me from my secret faults, (Psal. 19, 12.) I will runne the wayes of thy Commandements, when thou hast enlarged my heart,

heart. *Plal.* 119, 32, 41, 4. *Ioh.* 17, 17.

Q. When wee find this grace of Sanctification to bee wrought in vs, what must we then doe?

A. Because it is **G O D** which worketh in you both to will, and to doe, of his good pleasure, (*Phil.* 2, 13.) Therefore say yee, God bee thanked, that we were the servants of Sinne, but we have obeyed from the heart, that forme of Doctrin, which was deliuered vs. *Rom.* 6, 17.

Q. But shall no Sanctifying grace of **G O D** be wanting?

A. **G O D** gaue not **C H R I S T** the Spirit by measure: (*Ioh.* 3, 34.) For it pleaseth the Father, that in him should all fulnesse dwell, (*Col.* 1, 19.) And vnto every one of us is given Grace, according to the measure, of the giift, of **C H R I S T**, (*Ephes.* 4, 7.) So that you shall come behind in no giift, (*1. Cor.* 1, 7.) But of his fulnesse you shall receiue, and grace, for grace, *Ioh.* 1, 16. *Isa.* 11, 2, 3. *Psal.* 68, 19. *Zach.* 14, 8. *Ephes.* 1, 3, 4.

C H A P. X X.

Of Knowledge, Faith, Trust,
and Hope.

2. **W**Hich is the first of those
Graces?

A. To know the Truth, (Ioh. 8, 32.)
I will (saith God,) give them an heart to
know me, that I am the Lord, (Ier. 24, 7.)
For this is the Covenant that I will make
with the house of Israel, &c. I will put my
Laws into their minde, and write them
in their hearts, &c. And they shall not
teach every man his neighbour, and every
man his brother, saying, Know the Lord;
for all shall know mee from the least,
to the greatest, (Heb. 8, 10. Ier. 31, 33.)
And the Earth shall be filled with the
knowledge of the Glory of the LORD;
as the waters cover the Sea, (Hab. 2, 14.)
Moreover, the light of the Moone shall
be as the light of the Sunne; and the light
of the Sunne shall be seven-fold, as the
light

light of the 7. dayes, (Iſa. 30. 26.) Wherby the people that ſate in Darkeneſſe, ſaw great light; and to them which ſate in the Region of the ſhadow of death, light is ſprung up, Mat. 4, 16.

And we know that the Sonne of G O D is come and hath giuen vs an vnderſtanding that we may know him that is true, (1. Ioh. 5, 20.) Which in other ages was not made knowne vnto the Sonnes of men, as it is now reuealed vnto his holy Apoſtles, and Prophets by the ſpirit. Eph. 3, 5. Ioh. 1, 18, Pro. 2, 6: Iob. 32, 8. Pro. 18, 15, 14, 6.

Thus the Romanes were filled with all knowledge, able alſo to admoniſh one another, Rom. 15, 14. 1, Cor. 1, 5. Pſal. 119, 98, 99, 100. ver. Ioh. 15, 15, Iob; 17, 25, 17, 6.

On the contrary, a Scorner ſeeketh wiſedome, and findeth it not (Pro. 14, 6,) he is ever learning, and neuer able to come to the Knowledge of the truth: (2. Tim. 3, 7.) His way is as darkeneſſe, he knowes not at what he ſtumbleth. (Prou. 4, 19.) Hee ſhall dye without inſtruction, and in the greatneſſe of his folly,
he

he shall goe astray, Pro. 5. 23. Prou. 18. 2. 14. 18. 3. 32. Iob, 17. 4. Pro. 14. 8. 15. 14. Hof. 4. 6.

Q. What may this teach vs?

A. 1. Not to be as the Horse, and Mule, which haue no understanding, (Psal. 32. 9. No nor yet to bee as children; but in understanding to be men, (1. Cor. 14, 20.) Suffering the Word of CHRIST to dwell in you richly in all wisdome: Col. 3. 16.

2. Pray that GODS wayes may bee knowne vpon earth, and his sauing health among all Nations, (Psal. 67. 2.) And for your selues that you may understand the wayes of his Commandements, (Psal. 119. 27.) and behold the wonderfull things of his Law? Psal. 119. 18. Psal. 119. 7, 33, 34, 73, 125. 169. 171. ver. 2. Tim. 2, 7.

Of Faith.

Q. Which is the second sanctifying Grace?

A. GOD will fulfill in you all the good pleasure

pleasure of his goodnesse, and the worke of Faith with power, (2. Theſ. 1, 11.) Whereby euery one that hath heard and learned of the Father, commeth vnto CHRIST, Ioh. 6, 45.

For STEPHEN was a man full of Faith, (Acts. 6, 5.) And the Faith of the Romanes, was spoken of throughout the whole world, (Rom. 1, 8. Acts, 24, 14, 27. 25. Ioh. 10, 42.)

Q. What may hence be learned?

A. Because all men haue not Faith. (2. Theſ. 3, 2.) Therefore build vp your selves in your most holy Faith, praying in the holy Ghost: (Iud. 20.) and saying, Lord increase our Faith, (Luk. 17, 5.) Lord wee beleue, helpe our vnbeliefe: Mark. 9, 24.

Of Trust.

Q. It beeing long betwixt the promise, and the accomplishment of it, how may wee in the meane while be upheld?

A. Thou

A. Thou shalt stay upon the holy one of Israel in truth, (Iſa. 10, 20.) Under his Wings shalt thou trust, (Pſal. 91, 4.) For he is the confidence of all the ends of the earth, and of them that are a farre off upon the Sea. (Pſal. 65, 5.) Whereby they that know his name, will put their trust in him, Pſal. 9, 10. Math. 12, 21. Iſa. 51, 5, Pſal. 40, 4, 84, 12.

Thus David trusted in the Lord: (Pſal. 31, 6.) And the people rested themselves upon the words of Hezekiah King of Iudah, 2. Chro. 32, 8. Pſal. 30, 7, 11, 1, 18, 2, 52, 8. 144, 1, 2, 56, 3, 4. Iob. 13, 15.

2. What would you hence inferre?

A. Commit thy wayes unto the Lord, trust also in him, and he shall bring it to passe, (Pſal. 37, 5.) thy thoughts shall be established, (Pro. 16, 3.) And happy shalt thou be, (Pro. 16, 20.) For it is better to trust in the Lord, than to put confidence in man: it is better to trust in the Lord, than to put confidence in Princes. (Pſal. 118, 8.) Surely men of low degree are vanitie; and men of high degree are a lie; to be laid in
the

the ballance, they are altogether lighter than vanitie. Psal. 62, 9, 115, 9, 146, 3, 4, 34, 22. Isa. 2, 22, 26, 4, 31, 1, 36, 6, Pro. 3, 5.

Of Hope.

Ob. God may not onely delay his promise, but also by some euil occurrent vnlettie my confidences ?

A. The wicked indeed is driven away in his wickednesse, but the righteous hath hope in his death, (Pro. 14, 32.) For Abraham against hope beleued in hope; (Rom. 4, 18.) so Christ is in you the hope of glory, (Col. 1, 27.) Thou hadst (saith Ionan) cast me into the deepe, in the midst of the Sea, and the Flouds compassed me about, all thy billowes and thy waues passed ouer me. Then I said, I am cast out of thy sight; yet I will looke againe towards thy holy temple, (Ion. 2, 3, 4.) And now Lord what waite I for? my hope is in thee, Psal. 39, 7, 46, 2, 33, 22, 119, 81. Psal. 119, 166. Lam. 3, 24. Isa. 8, 17. Micha 7, 7. Tit. 2, 13, Acts 26, 6. Iob, 5, 16.

2. What

Q. What vse is to be made hereof ?

A. Therefore looke you also for the mercy of our **L O R D I E S V S C H R I S T**, vnto eternall life: (Iud. 21.) And waite on thy **G O D** continually, (Hos. 12, 6.) For happy is he, that hath the **G O D** of **I A C O B** for his helpe; whose hope is in the **L O R D** his **G O D**, which made Heauen, and Earth, Psal. 146, 5, 33, 22, Lam. 3, 25, 26. Hos. 12, 6.

Ob. Then is euery one happy, for who will not say, that his Hope is in **G O D**?

A. The hope of the Righteous shall be gladnesse; but the expectation of the wicked shall perish, (Pro. 10, 28.) The eyes of the wicked shall faile, and they shall not escape, and their hope shall bee as the giving vp of the Ghost, Iob. 11, 20, 8, 13. &c. Iob. 27, 8, 9, 10.

C H A P. X X I.

*Of Loue, Feare, Sorrow, Humility,
and Repentance.*

2 **W**Hat other Sanctifying
Grace will G O D bestow
vpon us ?

A. *He will circumcise thine heart, and
the heart of thy seed to loue the L O R D
thy G O D, with all thine heart, and
with all thy Soule, that thou maist liue,*
Deut. 30, 6. Pro. 8, 17. Cant. 1, 4, 3, 10.
Plal. 26, 8. Psal. 116, 1. I. King. 3, 3.

Thus MARY MAGDALEN *shee*
loved much, (Luk. 7, 47.) *I also loue*
the L O R D, (Psal. 18, 1.) *Yea L O R D,*
thou knowest all things, thou knowest that
I loue thee: (Ioh. 21, 17.) *And if any*
man loue not the L O R D I E S V S C H R I S T
let him be Anathema Maranatha, I. Cor.
16, 22.

2. What may this teach vs ?

A. To pray that the Lord would
direct

direct your hearts into the Loue of G O D, (2, Thel. 3. 5.) And that your loue may abound yet more, and more, in knowledge, and in all iudgement : Phil. 1, 9. 1, Thel. 3, 12.

2 Labour to keepe your selues in the loue of G O D, Iud. 21.

Of Feare.

Q. But that our loue be not exorbitant, wherewith shall it be swayed?

A. He will give you one heart, and one way that you may feare him for euer for your good, and the good of your Children after you, (Ier. 32, 39.) And you shall feare the L O R D, and his goodnesse in the latter dayes, (Hof. 3, 5. Psal. 34, 11. Deut. 4, 10. Isa. 29, 22, 23. Hof 3, 5.

For thus the Midwives feared God : (Exod. 1. 17.) And O B A D I A H feared the L O R D from his youth, (1. King. 18, 3. 12.) So did C O R N E L I V S with all his household, Acts, 10, 2. Deut. 9, 19, Iob. 1. 1.

But the transgression of the wicked, saith within my heart that there is no feare of G O D before his eyes, (Psal. 36, 1, 2,) For the feare of the Lord is to hate evill, as pride, and arrogancie, and every evill way. Prou. 8, 13. Deut. 5, 29.

Q. What would you hence inferre?

A. Therefore feare the Lord ye his Saints, for there is no want to them that feare him, (Psa. 34 9.) Yea let all the Earth feare the Lord; let all the inhabitants of the world stand in awe of him. Psa. 33, 8. 85, 9. Jer. 10, 7.

For, 1. There is Mercy with him, that hee may be feared, Pla. 130, 4.

2 With G O D is terrible maiestie, (Iob. 37, 22.) Hee is a consuming fire, even a iealous God, (Deut. 4, 24.) The Pillars of the earth tremble, and are astonied at his reproofe. (Iob. 26, 11.) The foundations also of the Hills mooved, and were shaken, because he was wroth, Psal. 18, 7, 97, 5, 104, 32. Nahum 1, 3. 1. Sam. 6, 20. Heb. 10, 31. Hab. 3, 16. Iob. 9, 5. 37, 1. Exod. 24. 17. Deut. 5, 25, 26. Isa. 2, 10. Jer. 5, 21, 22, 10, 10.

Of godly Sorrow.

Ob. If the feare of the Lord bee to hate euill, then wofull is my condition, who haue againe crucified CHRIST by my finnes?

A. Notwithstanding you shall looke on him whom you haue pierced, and you shall mourne for him; as one mourneth for his onely Sonne, and bee in bitternesse for him, as one that is in bitternesse for his first borne: (Zach. 12, 10.) And you shall remember your owne euill wayes, and your doings that were not good, and you shall loath your selues in your owne sight, for your iniquities, and for your abominations: Ezek. 36, 31, 20, 43. Ezek. 6, 9. Ier. 31, 19, 51, 4. Zach. 13, 4, 1. Sam. 7. 2.

Thus Gods people gathered themselves together at Mizpeh, and drew water, and powred it out before the Lord, and fasted, and said, we haue sinned against the Lord. 1. Sam. 7, 6. 2. Sam. 2. 24, 10, 17, Ier. 3, 25, Iob. 40, 4, 5.

But as for the wicked, were they asha-
med;

med, when they had committed abhominati-
 on? Nay they were not at all ashamed, ney-
 ther could they blush, (Ier. 8, 12,) But
 were Brasse, and Iron, Ier. 6. 28, 29, 8, 5, 6,
 2, 25. Isa. 22, 12, 3, 9.

Of Humilitie.

Ob. The pride of my hart is also so great,
 as that I feare I shall not stoop vnto this?

A. There is indeed a generation, O how
 lofty are their eyes, and their eye lids are
 lifted up? (Psa. 30. 13) as if they were rich,
 and stood in need of nothing, (Reu. 3, 17.)
 We haue heard also of the pride of Moab,
 (Isa. 16, 6,) And of such which say; stand by
 thy selfe. come not neere to me, for I am ho-
 lier than thou, Isa. 65, 5. Numb. 12, 1.

But as for me my heart is not haughty,
 nor mine eyes lofty, neyther doe I exer-
 cise my selfe in great matters, or in
 things too high for mee. Surely I haue
 behaved and quieted my selfe, as a Child
 that is weaned of his Mother: My soule
 is even as a weaned child, (Psal. 131, 1.)
 And APOLLO was willing to submit
 himselfe unto the teaching of AQUI-

LA, and Priscilla, (Acts. 18, 26.) And therefore whosoever is wise, and of knowledge amongst you, let him also shew out of a good conversation, his works, with meekenesse of wisdom, James, 3, 13. Psal. 75, 4, 138, 6, 147, 6. 2. Cor. 10, 17, 18. Prou. 25, 27, 27, 2, 25, 6, 7, 16, 5. 6, 16, 18, 18, 12. Galath. 6, 3. Luk. 14, 11. Rom. 12, 16, 12, 3. Mat. 11, 29. Ezek. 21, 26. Ier. 9, 23. (48, 29.) 50, 31, 32. Isa. 2, 12, 3, 16. Acts, 12, 21.

Of Repentance.

Ob. But what is confession of sinne, without conversion from sinne?

A. Hee will also heale thy backslidings, (Hos. 14, 4) For unto you, God hath raised up his Sonne I E S V S, and sent him to blesse you, in turning away every one of you, from your iniquities, (Acts, 3, 26.) And hath also to the Gentiles granted repentance unto life. (Acts, 11, 18) Who were as sheepe going astray, but are now returned unto the Shepheard, and Byshop of their soules, 1, Pet. 2, 25. Isa. 17, 7, 8. 19, 18. 19, 19, 21. 23, 18. Zach. 13, 4, 5. Ier. 50, 5.

For

For Zachæus stood, and said to the Lord, behold Lord the halfe of my goods I giue vnto the poore. & if I haue taken any thing from any man by false accusation, I restore him foure fold. Luk. 19, 8.

But the Reprobates they returne, but not to the most high (Hos. 7, 16.) They will not frame their doings to turne vnto their God. (Hos. 5, 4) For their bones are full of the sinnes of their youth, which shall lye downe with them in the dust. Iob. 20. 11.

CHAP. XXII.

Of Zeale.

Q. **W**Hat other Grace will God worke in vs?

A. Zeale, and that first of liking affections.

I. TO CHRIST. For Paul and Barnabas hazarded their liues, (Acts 15. 26,) being ready not to be bound onely, but also to dye at Ierusalem, for the name of

the LORD IRVS Act. 21, 13, Deut, 33, 9.

2 To his word, for saith David, *I haue reioyced in the wayes of thy testimonies, as much as in all riches, (Psal. 119. 14.) Mine eyes preuent the night watches that I might meditate in thy Word, (119, 148,) My soule breaketh for the longing that it hath to thy Iudgements, at all times (119, 20,) Thy Statutes haue beene my Songs, in the house of my Pilgrimage (119, 54,) O how loue I thy Law? It is my Meditation continually: 119, 97, 122. 1.*

Not to be daunted by any. But hee will speake of GODS testimonies before Kings, and will not bee ashamed, (Psal. 119, 46.) Who though they doe speake against him, yet will he meditate in Gods word: Psal. 119, 23, 51, 69, 83, 143, 157, 161, ver.

But is increased by opposition. It is time saith he, for the Lord to worke, for men haue made voyde thy Law. Therefore loue I thy Commandements aboue gold, yea aboue fine gold, (Psal. 119, 126) And I
will

will yet be more vile than thus, and will be base in mine owne sight, 2. Sam. 6. 22. Acts 21, 13.

3 To his workes I have not hid faith David, thy righteousness within my heart, I have declared thy truth, and thy salvation. I have not concealed thy loving kindnesse, and thy truth from the great congregation, (Psal. 40 9. 10.) Seaven times a day, I will praise thee, because of thy righteous iudgements. Psal. 119, 164. 119, 62.

4 To the worship of God. For David prepared with all his might, for the house of his God. (1. Chron. 29. 2. ver. 8, 9.) And the free gifts of the people for the Tabernacle, were more than enough, and therefore were restrained from bringing any more. Exod. 36. 5. 2, Sam. 24, 24. 1. Chro. 29, 21. 29, 13, 14. 2, Chro. 29. 32, 33, 30, 24. 2, Chro. 35, 7. Neh. 4. 17, 21, 23, 6, 11. 7, 71. Ezra. 2. 68, Hag. 1, 14.

Though the wicked say the time is not come, the time that the Lords house should be built. Hag. 1. 2.

5 By reioycing in the good they see in others.

others. Having no greater ioy than to see Gods Children walking in the truth. (Ioh. 3. Epist. 4. And are aliuē, if they stand fast in the Lord, 1. Thes. 3, 8. Phil. 2. 7. 2. Chron. 29, 36.

6 By loue towards Gods Ministers. For Paul doth beare record vnto the Galathians, that they would haue plucked out their owne eyes, and given them to him. (Gal. 4, 15.) Priscilla also, and Aquila, haue for his life laid down their owne necks Rom. 16, 3, 4. 2. Tim. 1. 16. 1. King. 18, 4.

7 Loue to Gods people. I could wish saith Paul, that my selfe were accursed from CHRIST, for my Brethren, my kinsmen according to the flesh, (Rom. 9, 3.) And if (saith Moles to GOD) thou wilt not forgieue their sins, blot me I pray thee, out of thy booke, which thou hast written: Exod. 32, 32. 2. Cor. 9, 1, 2, 8, 1, 2.

2 Zeale of disliking affections.

For Lot that righteous man dwelling among them of the old world, in seeing,
and

and hearing, vexed his righteous Soule, from day to day, with their unlawfull deeds, 2. Pet. 2. 8.

And doe not I hate them O Lord, that hate thee, and am I not grieved with them that rise up against thee? I hate them with a perfect hatred, I count them mine enemies. (Psal. 139, 21.) The zeale of thine house hath eaten mee up, and the reproaches of them that reproached thee, are fallen upon mee, Psal. 59, 9. Psal. 119, 53. Psal. 119, 136, 139, 158. vers. Act. 17, 16. Ier. 9 2. Exod. 32, 19. Nehem. 13. 21. 25. 1, 4. Isa. 30. 22. Num. 25, 8. Rom. 15, 3, 9. 2 Phil. 3, 18. Ezra, 9, 3. Dan. 10, 2. 1 Sam. 4, 18, 21, 22.

Q. What may wee learne from all this?

A. Not to be sloathfull to doe service, but to be fervent in Spirit, serving the Lord, (Rom. 12, 11.) And to be valiant for the Truth upon the Earth, (Ier. 9, 3.) Knowing that if you loose your first love, God will remoue your Candlestick out of his place, (Revel. 2, 4.) And if you shall bee
luke.

like-warme, hee will spew you out of his mouth, Revel. 3, 16.

CHAP. XXIII.

Of Charity, Iustice, and Content.

Q. **B**Vt with our loue to **G O D**, shall wee also haue charitable hearts vnto men?

A. *You are taught of God to loue one another, (1. Thes. 4. 9.) whereby the Charity of every one of you all, one, towards another, aboundeth, 2. Thes. 1, 3.*

Q. Wherein shall our Charity towards our Brethren bee exercised, and expressed?

A. **I** Towards their Soules. **I** As **S T E P H E N**, who prayed for his persecuters, crying with a loude voyce; *Lord lay not this sinne to their charge, (Act. 7, 60.)* And as **D A V I D**, who when his Enemies were sicke, his cloathing was Sack-cloath, hee humbled himselfe with fasting, (Psal.

35, 13.) And as ABRAHAM for ABIMILECH, (Gen. 20, 17.) MOSES for PHARAOH, (Exod. 8, 12.) for Israel, (Exod. 17, 11.) and for MIRIAM, Num. 12, 13. 1. Sam. 12, 18. 1. King. 13, 6. Dan. 9, 20. Zach. 1, 12, 13. Acts, 12, 5.

2 AS DAVID, (Psal. 32, 8.) and SALOMON, (Prov. 1, 2.) and IOB, who instructed many, and strengthened the weak hands, (Iob, 4, 3) So to bee a guide of the blind, a light to them which are in darknesse, an instructor of the foolish, a teacher of Babes, (Rom. 2, 19.) In meeknesse instructing those also that oppose themselves, if God peradventure will give them Repentance, 2. Tim. 2, 25.

2 Towards their Bodies; and therein first, Let them be as thine owne bowels in the Lord, (Phil. 20.) That so thy bowels may sound like a Harpe, as for Moab, and thy inward parts as for Kirhareth, (Isa. 16, 11.) Saying, looke away from me; I will weepe bitterly, labour not to comfort me, because of the spoyling of the Daughter of my people, (Isa. 22, 4.) For how can

I indure to see the destruction of my kindred? Esther, 8, 6. Iob, 30, 25. Ier. 9, 1, 48, 31. Psal. 35. 13. 14. 2 Sam. 1, 11, &c.

2 In keeping Hospitalitie; as did the old man of mount Ephraim, who coming from his worke, and lifting up his eyes, hee saw a wayfaring man in the street of the Citie, hee brought him into his house, and gaue provander to the Asses; and they washed their feet, and they did eat, and drinke, (Iudg. 19, 16, 21, ver..) And as the Brethren of Ierusalem; who gladly receiued PAVL, with other Disciples of Samaria, and of his company, (Acts 21. 16.) And as OBADIAH, who tooke an hundred Prophets, and hid them by fiftie in a Cave, and fed them with Bread and water, 1 King. 18, 4. 2 Sam. 6. 19. Acts 16. 34.

3 In giuing Almes; For TABITHA, was full of good Workes, and Almes-deeds, which shee did. (Act. 9. 36.) CORNELIUS also gaue much Almes to the people, (Acts 10. 2.) And the Disciples, every man according to his abilitie. sent reliefe vnto the Brethren,

Brethren, which dwelt in Iudea, and sent it to the Elders, by the hands of BARNABAS and SAUL. (ACT. II. 29.) We doe you also to wit Brethren of the grace of God bestowed on the Churches of Macedonia; how that in great tryall of affliction, &c. their deepe poverty abounded, vnto the riches of their liberalitie. For to their power, I bare record; yea and beyond their power, they were willing of themselues. 2 Cor. 8. 1. 2 Cor. 9. 1. 2 Tim. 1. 16. ACTS 20. 34. Rom. 16. 1, 2. ACT. 4. 32. Psal. 37. 21. 2 Chro. 28. 15.

Thus the righteous considereth the cause of the Poore; but the wicked regardeth not to know it. (Pro. 29. 7.) For they will send the Widowes away empty, and the armes of the Fatherlesse will they breake. Iob 22. 9. Iob 24. 6. Amos 2. 7. 2 Sam 23. 7. Prou. 12. 10. Iudg. 5. 23. 2 Chro. 19. 2. Ila. 32. 6.

Q. What therefore must wee doe?

A. Seeing yee haue purified your soules, in obeying the truth, through the Spirit, vnto an unfained loue of the Brethren, see that yee loue one another, with a pure heart, fervently: (1 Pet. 1. 22.) And bee
yee

ye followers of God as deare children, and walke in Love, as CHRIST also hath loved vs, (Ephel. 5, 1.) That as you abound in every thing, in faith, in utterance, and knowledge, so that ye abound in this Grace also. For ye know the Grace of our Lord IESVS CHRIST, that though hee was rich, yet for your sakes he became poore, that ye through his poverty might bee made rich, (2. Cor. 8, 7.) Remembring also his words, how that hee saith; It is a blessed thing to giue, rather then to receive, Act. 20, 35. 1. Tim. 6, 18. Pro. 17, 17, 14, 21, 14, 31. Luk. 14, 12. 1. Pet. 4, 8. 1. Cor. 16, 1, 2, 8, 13. 1. Thes. 4, 9, 10. Zach. 7, 9. Iudg. 1, 7. 1 Sam. 15, 33. Leu. 19, 33, 25, 35. 1 Ioh. 4, 20. Nehem. 8, 10. Deut. 15, 7. Math. 5, 42. Ioh. 15, 12.

Of Iustice.

Ob. I haue obserued some men who haue beene very open handed in relieving the poore, who yet haue made no Conscience to defraud the rich?

A. Surely Righteousnesse, and Mercy shall meete together, (Psal. 85, 10.) For I

will

will also make thy officers peace, and thine exactors righteousnesse, (Isa. 60, 17.) Yea, thy people shall bee all Righteous, (Isa. 60, 21.) And thou shalt be called the City of righteousnesse, the faithfull Citie, Isa. 1, 26. Psal. 72, 3. Isa. 26, 9. Mal. 3, 3. Prou. 20, 7. Ecclel. 7, 15.

As for me, my righteousnesse I hold fast, and will not let it goe, my heart shall not reproach me, so long as I live, (Iob, 27, 6.) For behold heere I am; witnesse against mee before the Lord, and before his anoynted, whose Oxe haue I taken? Or whose Ass haue I taken? Or whom haue I defrauded? Whom haue I oppressed? Or of whose hands haue I received a bribe, to blinde mine eyes therewith? And I will restore it you, (1. Sam. 12, 3.) Receiue vs, wee haue wronged no man, wee haue corrupted no man, wee haue defrauded no man, (2. Cor. 7, 2.) The Lord is witnesse, and his anointed is witnesse this day, that you haue not found ought in our hands, (1. Sam. 12, 4.) We haue not taken one Ass from you, neither haue wee hurt one of you, Numb.

16, 15. 1 Sam. 25, 14, 15, 1, 29, 6. 2 King.
12, 15. 2, 22, 5, 2, 14 5. 1 Sam. 29, 8. Job, 29.
14. Isa. 51. 1, 7. Gen. 6, 9. Deut. 33, 21.
Prov. 8, 15.

Q. But is the practise of Justice a
gift of GOD common vnto all?

A. The wicked borroweth, and payeth
not againe, (Psal. 37, 21.) They know not
to doe right, saith the Lord, who store vp
robberie, and violence in their Pallaces,
(Amos, 3. 10.) There is no equitie in their
goings, they haue made them crooked
pathes, (Isa. 59, 8.) They will sell the
Righteous for silver, and the Poore for a
paire of shooes; they pant after the dust of
the Earth, on the head of the poore, and
turne aside the way of the meeke, (Amos,
2. 6.) Among them Iudgement is turned
backward, and Iustice standeth farre off;
for Truth is fallen in the street, and Equi-
tie cannot enter; yea truth faileth, and he
that departeth from euill maketh him-
selfe a prey, Isa. 59. 14. Micha, 2. 1, 2.
Hos. 12. 7.

Q. What is the danger, which such
wicked

wicked oppressors, do bring vpon themselves?

A. *He that doth wrong, shall receive for the wrong that he hath done: (Col. 3, 25,) For I will come neere to them in Iudgement, and I will bee a swift witnesse against those that oppresse the hirelings. (Mal. 3, 5.) For as much as their treading is vpon the poore; and they take from them bardens of Wheate; they haue built houses of hewen stone, but they shall not dwell in them; they haue planted pleasant vineyards, but they shall not drinke the wine of them. The prudent shall keepe silence in that time; for it is an evill time. Amos 5, 11, 3, 15, 5, 4, 7. Hab. 2, 6, 10, 11. Pro. 20, 10. Iam. 5, 1. Mich. 6, 12. Deut. 27, 17, 25. Mich. 2, 3, 8, 9, 10, Zac. 5, 1, &c.*

Q. But I haue obserued none to prosper more than these men?

A. *Better is the poore, that walketh in his uprightnesse, than he that is perverse in his way, though he be rich, (Pro. 28, 6) A little that the righteous man hath,*

is better then the riches of many wicked, (Psal. 37, 16.) For an inheritance may be hastily gotten, at the beginning; but the end thereof shall not bee blessed: (Prou. 20, 21.) Bread of deceit may bee sweet to a man; but afterward his mouth shall be filled with grauel!, (Prou. 20, 17) For as the Partridge sitteth on egges, and hatcheth them not; so he that getteth riches, and not by right, shall leaue them in the midst of his dayes, and at his end, hee shall be a foole. Ier. 17, 11. Eccl. 5, 13. Prou. 13, 27, 13, 11, 10, 2, 20, 17, 16, 8, 21, 7. Iob. 20, 28.

Q. What may these things teach vs?

A. Therefore with-hold not good from them, to whom it is due, when it is in the power of thy hand to doe it: (Prou. 3, 27) Remoue not the old Land-marke, and enter not into the Feilds of the Fatherlesse, (Pro. 23, 10.) Doe no vnrighteousnesse in iudgement, in met-yard, in weights or in measure. Iust ballances, iust weights, a iust Ephab, and a iust hin, shall you haue: (Leuit. 19, 35.) Trust not

in oppression, become not vaine in Robbery: (Psal. 62, 10.) And let no man goe beyond, and defraud his brother in any matter; because the Lord is the avenger of all such; as we also, haue forewarned you, and testified: 1. Theſ. 4, 6.

Content.

Ob. Alas, I haue coveted greedily all the day long: (Prou. 21, 6.) and therefore am vpon euery occasion tempted to Injustice: (Eccles. 4, 7, 6, 1, 2. Hab. 2, 5.

A. Why ſo? For I haue coveted no mans ſiluer, or gold, or apparell, (A&A. 20, 33.) Yea, I haue learned in whatſoever eſtate I am in, therewith to be content. I know both how to be abaſed, I know how to abound; every where, and in all things I am instructed, both to bee full, and to bee hungry, both to abound, and to ſuffer need, I can doe all things through CHRIST which ſtrengtheneth me. Phil. 4, 11. Iob, 1, 21. 2. Sam. 19, 33, &c.

Q. What are theſe examples to me?

A. Therefore take heed, and beware of covetouſneſſe, for a mans life conſiſteth not in

the abundance of the things which hee possesseth, (Luk. 12, 15.) But yet every one that is greedie of gaine taketh away the life of the honours thereof: (Prou. 1, 19,) Moreouer, he that loueth siluer, shall not be satisfied with siluer, nor he that loveth abundance with increase: (Eccl. 5, 10) Onely Godlinesse with contentment is great gaine. For we brought nothing with vs into this world, and it is certaine that we shall carry nothing out. And therefore hauing food & raiment, let vs therewith be content, (1. Tim 6, 6) Which that you may be.

1. *Drinke of the water which I shall giue you, of which whosoever drinketh, shall neuer be more a thirst; but the water that I shall giue him, shall be in him a well of water, springing into everlasting life: Ioh. 4. 13.*

2. And withall pray, saying; *Incline my heart vnto thy testimonies, and not to covetousnesse. Turne away mine eyes from beholding vanitie, and quicken thou mee in thy way: Psa. 119. 36. Eccles. 6. 12, Hab. 2, 13, Prou. 23, 4.*

C H A P. XXIII.

Of Sinceritie, and Perseverance.

2. **T**Hese were excellent Graces, if they were accompanied with Sincerity?

A. True, for G O D himselfe desireth truth in the inward parts; and therefore in the hidden part he shall make thee to know wisdom: (Psal. 51, 6.) For he shall put his law in thy minde, and write it in thine heart. (Ier. 31. 33.) Whereby thou shalt stand with thy loynes girt about with truth, (Eph. 6, 4.) And be as the Kings Daughter, all glorious within. (Psal. 45, 13) And as the Elder to the elect Ladie, whom he loved in the truth; for the truths sake, which dwelleth in vs, and shall be with vs for ever; (Ioh. 2, Epist. 1. 2.) So that in the uprightnesse of thine heart thou shalt willingly offer unto the Lord, an offering in Righteousnesse: 1. Chro. 29. 17.

For

For thus Enoch *walked with God* (Gen. 5, 22.) Behold also Nathaniel, *an Israelite indeed, in whom was no guile.* Ioh. 1, 47. Gen. 24, 40. Psal. 116, 9. 2, King. 20, 3. Act., 24, 16.

Of Hypocrisie.

Q. Is this any common Grace?

A. Helpe Lord, for the godly man ceaseth: for the faithfull faile from among the children of men. They speake vanity every man with his neighbor; with flattering lips, and with a deceitfull heart doe they speake, (Psal. 12, 1, 28, 3.) Their mouth is ful of deceit, and fraud, they sit in the lurking places of the villages, (Psal. 10, 7.) There is no faithfulness in their mouthes, their inward parts are very wickednes, their throat is an open sepulture, they flatter with their tongues, Psal. 5, 9. Prou. 20, 14. Dan. 11, 34. Ier. 5, 26.

As Iudas who betrayed his master with a kisse, (Mat. 26, 49.) And as Iob who tooke Amasa by the beard with the right hand to kisse him, and slew him with the other. 2, Sam. 20, 9. Gen. 49, 21. Ioh., 6, 1, Sam. 18, 17.

So the house of Iacob (saith God) doe seek me daily, and delight to know my waies, as a nation that did righteousnesse, and forsooke not the Ordinances of their GOD; they aske of me the Ordinances of Iustice, they take delight in approaching to GOD: (Ila, 58, 2.) and yet they bend their tongue like their bow, for lyes, but they are not valiant for the truth upon the Earth: (Ier. 9, 3.) Neyther haue they cryed vnto me with their harts, when they howled upon their beds: (Hos. 7, 14. And though they say the Lord liueth, yet do they sweare falsely: (Ier. 5, 2.) They retorne vnto me, not with their whole heart, but fainedly, saith the Lord: Ier. 3, 10, Ila. 59, 13. Hos. 8, 2. 2, Tim. 3, 5.

For when he slew them, they sought him: Nevertheless they flattered him with their mouth, and lyed vnto him with their tongue; for their heart was not right with him, neither were they stedfast in his Covenant: Psalm. 78, 34. &c. Math. 23, 5, 14, 25, verses. 2, King. 10. 31. 1, Sam. 26, 21, 1, 24, 17.

Ob. It should seeme this grace of Sinceritie is very rare, and yet who wil not say, my heart is vpright? Stand apart, come not neere me, I am holier than thou. Isa. 65, 5.

A. Most men will proclaime every man his own goodnesse; but a faithfull man who can find? (Prou. 20, 6.) All the wayes of a Man are cleane in his owne eyes, but the LORD pondereth the spirits, (Pro. 16. 2) He that is first in his owne cause, seemeth iust; but his Neighbour commeth, and searcheth him out: Prou. 18, 17, 25, 14.

And therefore, if any man seeme to himselfe to be somewhat, when hee is nothing, hee deceiueth himselfe: Galath. 6, 3. 2. King, 10, 15.

Q. What is the danger of Hipocrisie?

A. Shall not I visit for those things saith the Lord? shall not my soule be avenged on such a Nation as this, (Ier. 5. 29.) Yea cursed shall he be that smiteth his neighbour secretly, and all the people shall say Amen. (Deut. 27. 24.) So that the Hypocrites
hope

hope shall be cut off, and their trust shall be a Spiders web. Hee shall leane upon his house, but it shall not stand; hee shall hold it fast, but it shall not endure, Iob, 8, 13. Psal. 12, 3.

Q. Wherein then lyes the difference, betwixt the estate of the Hypocrites, and the true Nathaniels, in whom is no guile?

A. Hee that walketh uprightly, walketh surely; but he that perverteth his way shall be knowne, (Prov. 10, 9. 28, 18.) The integritie of the upright shall guide them; but the perversnesse of the transgressors shall destroy them, (Prou. 11, 3, 5, 6.) By the blessing of the upright the Citie is exalted; but it is overthrowne by the mouth of the wicked, (Prou. 11, 11) For lying lippes, are abomination to the Lord; but they that deale truly are his delight, (Prou. 12, 22.) And therefore better is the poore that walketh in his Integritie, than hee that is perverse in his lips, and is a foole, Prou. 10, 29. 14, 2. 19, 1. 14, 5. 13, 6. Psal. 84, 11.

Ob. But

Ob. But such become great, and doe waxe rich, they wax fat, they shine: **Ier.** 5. 28.

A. What is the hope of the Hypocrite, though he haue gained, when God taketh away his soule? Will God heare his cry, when trouble commeth upon him? Will hee delight himselfe in the Almighty? Will hee alwayes call upon God? **Iob,** 27. 8. 8. 13, 11, 20. **Pro.** 10. 28.

Q. What may this teach vs?

A. Because as in the water, face answereth face, so the heart of man, to man; (**Pro.** 27. 19.) Therefore let euery man proue his owne worke, and then shall he haue reioycing in him selfe alone, and not in another: **Gal.** 6. 4.

2 Beware yee of the leauen of the Pharises, which is Hipocrisie, (**Luk.** 12. 1.) Let loue bee without dissimulation: (**Rom.** 12, 9.) And be yee perfect with the Lord your God: (**Deut.** 18. 13.) Not to bee almost, but altogether such as **PAVL** was, (**Acts** 26. 29.) That so you may bee able to say; Search mee O God, and know my heart

heart, and try mee, and know my thoughts : see if there bee any way of wickednesse in me ; Psal. 139. 23. 26. 1. Math. 6, 1.

3 Pray saying ; Let my heart be sound in thy statutes, that I be not ashamed, (Psal. 119. 80.) Draw me not away with the wicked, and with the workers of Iniquitie, which speake peace to their Neighbours, but mischief is in their hearts : (Psal. 28. 3.) O continue thy loving kindnesse to them that know thee, and thy righteousnes to the upright in heart. Psal. 36. 10.

4 Take yee heed, every one of his neighbour, and trust yee not in any Brother ; for every Brother will utterly supplant, and every Neighbour will walke in slaunders : and they will deceiue every one his neighbour, and will not speake the truth : They haue taught their tongues to speake lyes, and weary themselves to commit iniquitie : (Ier. 9. 4.) Put yee not confidence in a guide, keepe the doores of thy Mouth from her that lyeth in thy bosome : (Micha, 7. 5.) But learne of CHRIST, who did not commit himselfe
unto

unto the Iewes; because hee knew all men: for hee knew what was in Man: Ioh. 2, 24.

The simple man indeed beleeveth every word, but the prudent man looketh well to his goings. Pro. 14, 15. Esa. 59, 14. Ier. 12, 6.

Of Perseverance.

Q. Sinceritie I doe confesse to bee a singular Grace, gracing all the rest; but what assurance can you giue mee of persevering therein? Iob, 27, 10.

A. The path of the Iust is a shining light, that shineth more, and more unto the perfect day, (Prou. 4, 18.) If therefore that which you haue heard from the beginning shall remaine in you, you also shall continue in the sonne, and in the Father, (1. Ioh. 2, 24.) who shall establish you an holy people unto himselfe, as hee hath sworne unto you. (Deut. 28, 9.) And shall confirme you unto the end, that you may be blamelesse, in the day of our Lord IESVS CHRIST, 1 Cor. 1, 8. Psal. 84 7.

For the Converts continued stedfastly in the Apostles Doctrine and fellowship,
and

and in breaking Bread, and in Prayers, (Acts 2, 42.) And the Church of Thiatira Her last workes were more than the first: (Revel. 2, 19.) MARY also chose that good part, which was not taken from her: (Luk. 10 42.) And as for mee my foot hath held his steps, his way haue I kept, and not declined; neither haue I gone backe from the Commandement of his lips: (Iob, 23, 11.) But haue inclined mine eare to performe his Statutes alwayes, euen vnto the end: (Psal. 119, 112.) And if you also (saith CHRIST,) keepe my Commandements, you shall abide in my Loue, euen as I haue kept my Fathers Commandements and abide in his Loue: Ioh. 15, 10. Hos. 14, 9.

Ob. But I haue seene some in my dayes, who haue beene lights, and leaders of others in the way of Godlinesse, and yet themselues proued Apostates: 1 Tim. 1, 19. Psal. 36, 3. 78, 57. Ioh. 5, 35. Ier. 8, 5. Hos. 4, 16. Ier. 2, 32. Prov. 26, 11.

A. Verily, verily I say vnto you, whosoever committeth Sinne, is the seruant of sinne.

sinne. And the servant abideth not in the house for ever, but the Sonne abideth ever. (Ioh. 8. 34.) For every plant which my heavenly Father hath not planted shall bee rooted up: (Math. 15, 13.) They went out from us, but they were not of us; for if they had beene of us, they would no doubt haue continued with us: But they went out, that they might bee made manifest, that they were not all of us. 1. Ioh. 2. 19.

True it is, some mens sinnes are open before hand, going before to Iudgement, and some men follow after: (1. Tim. 5. 24.) And many of the first shall be last, and the last first: (Math. 20. 16.) Nevertheless, the foundation of G O D standeth sure, having this seale, the Lord knoweth who are his. 2. Tim. 2. 19.

Ob. While they stood, I could not come neere them, and now they are fallen, what lesse can be expected, but that my turne will be next?

A. You are not of them that draw backe unto perdition; but of them which beleene,

to the saving of the soule : (Heb. 10. 39.) For (saith God) I will make an ever-lasting covenant with thee, that I will not turne away from thee, to doe thee good, but I will put my feare into thine heart, that thou shalt not depart from me. Ier. 32.40

Now the Lord is faithfull, who shall stablish you, and keepe you from evill (2.Thel.3,3.) For hee shall give you another Comforter, that hee may abide with you for ever, even the Spirit of Truth, whom the World cannot receive; because it seeth him not neither knoweth him: for hee dwelleth in you, and shall bee in you: (Ioh. 14. 16.) And you need not that any man teach you; but as the same annointing teacheth you of all things, and is truth, and is no lye, and even as it hath taught you, you shall abide in him. 1 Ioh. 2.27.

Q. But what must I doe, that this promise of perseverance may be made good vnto me?

A. Pray saying; O Lord G O D of
A B R A-

ABRAHAM, ISAACK, and ISRAEL our father, keepe this for euer in the thoughts of my heart, and prepare my heart vnto thee.

(1. Chro. 29. 18.) Hold up my goings in thy pathes, that my foot-steps slip not: (Psal. 17.

5.) And make me to increase, and abound more and more, and to establish my heart unblameable in holinesse before thee, even our Father, at the comming of our Lord IESVS CHRIST, with all the Saints:

1. Thef. 3. 12.

2 Let him that thinketh hee standeth take heed least hee fall: (1. Cor. 10. 12.)

Looking to your selues, that you loose not those things which you haue wrought, that you may receiue a full reward: (Iob. 2. E-

pist. 8.) And herenf I giue you a charge in the sight of GOD, who quickeneth all things, and before CHRIST IESVS, who

before Pontius Pilate witnessed a good Confession, that you keepe the Commandements, without spot, and vnrebukeable,

untill the appearing of our Lord IESVS CHRIST: (1. Tim. 6. 13.) For our

desire is, that every one of you doe shew
the

the same diligence, to the full assurance of hope vnto the end. That ye be not slothfull, but followers of them, who through faith, and patience inherit the promises: (Heb. 6, 11.) Lifting vp the weake hands, which hang downe, and the feeble knees, and making straight paths for your feet, lest that which is lame, be turned out of the way: but let it rather be healed: (Heb. 12, 12.) And grow in grace, and in the knowledge of our Lord IESVS CHRIST, (2. Pet. 3, 18.) That so he that is righteous may be righteous still, and he that is holy, may be holy still: Revel. 22, 11. Heb. 10, 23. Phil. 3. 12. 1, Cor. 9, 24. 2, Chron. 34, 31. 2. Cor. 6, 1. Acts, 13, 43. 2. Tim. 3, 14.

Q. Why? what is the danger of falling away?

A. When a righteous man turneth away from his righteousness, and committeth iniquitie, he shall even die for the same, he shall even die for his iniquity, which he hath done: Ezek. 18, 24, 26.

The Lord indeed is with you, while

you be with him; and if ye seeke him, he will be found of you, but if you forsake him he will forsake you: (2, Chron. 15, 2.) And will leade you forth with evill doers (Psal. 125, 5.) And feed you as a lambe in a large place: Hos. 4, 16.

Know therefore, and see that it is an evill thing, and bister, to forsake the LORD thy GOD: Ier. 2, 19, 2, 13. Heb. 10, 38. Psal. 73, 27. Iud. 5. 6, 2, King. 23, 27. Ezek. 33, 12, Ioh. 2. Epist. 9. Ier. 2, 17. Mat. 15, 13. 2, Pet. 2, 20.

CHAP. XXV.

Of temptations in generall, and in particular of the Flesh.

Ob. *IF this bee the danger of backsliding, what will become of mee, who am exposed to many temptations?*

A. *There hath no temptation taken you, but such as is common to man; but GOD is faithfull, who will not suffer you to be temp-*

tempted, above that you are able ; but will with the temptation also make a way to escape : (1, Cor. 10, 13.) For in that CHRIST suffered, and was tempted, he is able to succour them that are tempted : (Heb. 2, 18.) And will establish you, and keepe you from evill : (2. Thes. 3, 3.) As well as hee did PAVL who fought a good fight, who finished his course, and kept the faith, (2, Tim. 4. 7. Revel. 3, 10) And therefore pray you also, that you enter not into temptation : Luk. 22, 40.

Ob. But is not GOD said to lead men into Temptation? how say you then that he will deliuer vs out of temptation?

A. Let no man say when hee is tempted, I am tempted of GOD; for GOD cannot bee tempted with evill, neyther tempteth hee any man; but every man is tempted when hee is drawne away of his owne Concupiscence, and is entised: 1. Iam. 13. 14.

Ob. If the case stand thus, what shall I doe, who haue so much flesh remaining in me?

A. Is there no balme in Gilead? is there no Phisitian there? Why then is not the health of the Daughter of my people recovered? Ier. 8, 22.

Ob. Alas this corruption is growne to such a head, as is not now to be subdued?

A. Though your iniquities prevaile against you yet he shall purge them away, (Psal. 65. 3) Moreover every valley shall be exalted, and every mountaine and hill shall be made low, and the crooked things shalbe made straight, and the rough places plaine: (Isa. 40 4.) For the weapons of our warfare are not carnall, but mighty through GOD, to the pulling downe of strong holds, casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of GOD, and bringing in- to captivity every thought, to the obedience of CHRIST: 2, Cor. 10, 4. Acts, 9, 20.

Ob. But doe not you as PAVL did of himselfe, say of your selfe, that what I would doe, that I doe not, but what I hate that doe I? Rom. 7, 15, 23. Gal. 5.

A. If I doe that I would not, I consent vnto the law that it is good: Now then it is no more I that do it, but sinne that dwelleth in me: (Rom. 7, 16.) And though I walke in the flesh, yet doe I not warre after the flesh, (2, Cor. 10, 3.) For the Lord is that spirit, and where the spirit of the Lord is, there is liberty: (2, Cor. 3, 17.) Therefore I thanke GOD through IESVS CHRIST our Lord, that with the mind I serue the Law of GOD, though with the flesh the Law of sinne: Rom. 7, 25.

Q. What is required of vs to be done, for the furthering of this Grace in our selues?

A. Dearly beloved, I beseech you as strangers, and Pilgrims, abstaine from fleshly lusts which warre against the Soule. 1, Pet. 2, 11.

2 Pray saying, keepe backe thy Servant from presumptuous sinnes; let them not haue dominion over me; then shalt thou be upright, and innocent from the great transgression: Psal. 19, 13.

Ob. Notwithstanding, doe what I can this burthen of sinne presseth me very sore?

A. Come vnto me all ye that labour, and are heauy laden, and I will giue you rest: (Mat. 11. 28.) For I am not come to call the Righteous, but sinners to repentance: Mat. 9, 13.

Ob. Behold we come vnto thee, for thou art the Lord our God, (Ier. 3, 22.) But we haue gone astray like lost sheepe, (Psal. 119, 176.) And the way of man is not in himselfe; neither is it in man that walketh to direct his steps, Ier. 10, 23.

A. I am not sent but to the lost sheepe of the house of Israel: (Mat. 15, 24.) Therefore I am come to saue that which was lost (Mat. 18, 11.) and to bring againe that which was driven away, (Ezek. 34. 16.) For how thinke you? If a man haue an hundred sheepe, and one of them be gone astray, doth he not leaue the ninety, and nine, and goeth into the Mountaines, and seeke that which was gone astray &c. Even so it is not the will of the Father which is in Heaven, that

one of these little ones should perish: **Mat.**
18, 12, 10, 6. Luk. 15, 8, &c.

Ob. The worst as yet remaines; for
 though I see my way before me, yet can
 I not walke therein?

A. The Spirit indeed is willing, but
 the flesh is weak, (**Math. 26, 41.**) Yet a
 bruised reed will he not breake, and smoa-
 king flaxe shall he not quench, till hee send
 forth Iudgement vnto victory: (**Mat. 12,**
20.) And hee said vnto me, my grace is
 sufficient for thee; for my strength is
 made perfect in weaknesse: **2, Corinth,**
12, 9.

Ob. All this while my appetite after
 Grace is not alayed?

A. I will powre waters vpon him that is
 thirsty, and floods vpon the dry ground,
 (**Isa. 44, 3.**) For as the Scriptures haue
 said, out of his belly shall flow Rivers of li-
 uing water: which bee spake of the spirit,
 which they that beleue on him should re-
 ceive. (**Ioh. 7, 38, 39.**) I am also the bread of
 life he that cometh vnto me shall neuer hun-
 ger, and he that beleueth on me shall neuer
 thirst.

thirst : Iohn, 6, 35, 4, 13. Luke, 1, 53.

Ob. It is not meet to take the Childrens bread, and to cast it vnto Dogges : Mat. 15, 26.

A. True, yet the Dogs eat of the crums which fall from the Masters table : (Mat. 15, 27.) And therefore, if any man thirst let him come vnto CHRIST, and drinke : (Ioh. 7, 37.) And hee that hath no money come ; yea buy, and eat ; yea come buy wine, and milke without money, and without price. Wherefore doe you spend money on that which is not bread ? And your labour for that which satisfieth not ? Hearken diligently vnto me, and eat that which is good, and let your soule delight it selfe in fatnesse. Incline your eare, come vnto him ; heare, and your soule shall liue, (Isa. 55, 1.) And the spirit, and the bride say, come ; and let him that is a thirst come ; and whosoever will, let him take of the Waters of life freely : Revel. 22, 17. Ioh. 4, 10.

2. But

Q. But in coming shall I not be rejected?

A. *All that the Father giveth mee shall come to mee, and him that cometh to me, I will in no wise cast off.* Ioh. 6. 37.

Ob. Sir giue mee then this water that I thirst not: (Ioh. 4. 15.) For notwithstanding all you haue said; It is the very breaking of my heart, to thinke that I can serue G O D no better?

A. *The Sacrifices of G O D are a broken Spirit; a broken, and a contrite heart, God will not despise:* (Psal. 51 17.) For thus saith the high, and lofty One, that inhabiteth Eternitie, whose name is Hely. I dwell in the high, and holy place, with him also that is of a contrite, and humble spirit, to revieue the spirit of the humble, and to revieue the heart of the contrite ones: (Isa. 57. 15.) To open the blind eyes, to bring the Prisoners from the prison, and them that sit in darknesse, out of the prison house: (Isa. 42. 7.) That they might be called the trees of Righteousnesse, the planting of the L O R D, that hee might be
glo.

glorified. (Isa. 61. 2, 3.) Therefore turne yee to the strong holds ye prisoners of hope; for ever to day doe I declare, that I will render double vnto thee: Zach. 9, 12. Isa. 49. 8. 61. 1. Psal. 34. 18. 147, 3.

Ob. These are sweet promises I confesse; but yet I want comfort still.

A. The Lord God hath given CHRIST the tongue of the Learned, that hee should know how to speake a word in season to him that is wearie: (Isa. 50, 4) Blessed therefore are you that mourne, for you shall bee comforted. Math. 5. 4.

Ob. Yet for all this the distresses of my soule are such, as bee intollerable to beare, and how to bee deliuered I know not?

A. Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darknesse, and hath no light, let him trust in the Name of the Lord, and stay vpon his GOD: (Isa. 50. 10.) and seeke vnto him that maketh the seauen Starres, and Orion, and turneth the shadow of Death, into the morning, and maketh
the

the day darke with night; that calleth for the waters of the Sea, and powreth them out upon the face of the earth; the LORD is his name. Amos, 5, 8.

CHAP. XXVI.

Of the Temptations of the Devill.

Ob. **T**Hough I should preuaile against the motions of the Flesh this feare yet remaines, least by any meanes, as the Serpent beguiled EVE, through his subiltie, so my minde should be corrupted from the simplicitie that is in CHRIST. 2. COR. 11. 3. Iob, 1. 7.

A. Resist the Devill, and hee will flie from you: (Iam. 4. 7.) Now is the iudgement of this world, now shall the Prince of this world be cast out. Ioh. 12, 31.

Ob. What hope haue wee to preuaile against so potent an Enemy?

A. I haue written vnto you Young men, because

because yee haue overcome the wicked one (1. Iob. 2. 14.) For wee know that hee that is begotten of GOD keepeth himselfe, and that wicked one toucheth him not: (1. Iob. 5. 18.) For the Church of Pergamus dwelling even where Sathans throne was, yet held fast her profession. Revel. 2. 13. Iob, 2. 3.

Ob. It is not possible for mee in my owne strength to preuaile?

A. For this purpose appeared the Sonne of GOD, that he might destroy the workes of the Devill: (1. Ioh. 3. 8.) Who shall bruise Sathan vnder your feet shortly: (Rom. 16. 20.) And though the Prince of this world come, yet hath hee nought in him: (Ioh. 14. 30.) But in two combates was foyled, and in the third was put to flight by him: (Math. 4. 1.) So as the gates of Hell preuailed not against him: Math. 16. 18. Numb. 21. 9.

Q. Wherewith was CHRIST furnished against Sathan?

A. Forasmuch as the Children are partakers of flesh and blood, he also himselfe like-

likewise, tooke part of the same, that through Death, hee might destroy him that had the power of Death, that is the Deuill: (Heb. 2. 14.) And the Saints overcame him also, by the Blood of the Lambe. Rev. 12. 11.

Q. May not Sathan ouercome at the last?

A. No: for CHRIST hath spoyled Principalities, and Powers, and made a shew of them openly, triumphing over them in his Crosse: (Col. 2. 15.) And when hee ascended up on high, he led Captiuitie captiue: (Ephes. 4. 8.) Wherefore hee is able to saue them to the vtmost, that come vnto God by him, seeing he ever liveth, to make intercession for them: (Heb. 7. 25.) For hee giueth vnto them Eternall life, and they shall never perish, neither shall any plucke them out of his Fathers hands; because his Father which gaue them him, is greater than all. Ioh. 10. 28. Psal. 68, 18.

Ob. But the Dragon, and his Angels doe still continue their fight against vs?

A. 1

● *A. I haue put enmitie betwixt thee, and the Woman, and betweene thy seed, and her seed; it shall bruiſe thy head, and thou shalt bruiſe his heele: (Gen. 3. 15.) Therefore though they fight, yet they prevaile not, neither shall their place be found any more in Heaven. Revel. 12. 8. Luk. 10. 18. Prou. 29. 27.*

Q. What shall then become of them, when they are so cast out?

A. *The great Dragon was cast out, that old Serpent, called the Devill and Sathan, which deceiveth the whole world, hee was cast out into the earth, and his Angels were cast out with him. Rev. 12, 9.*

Ob. How is it then that when the ſonnes of God come to present themſelves before the Lord, Sathan is not ſhut out, (Job, 2, 1.) but is ready to ſtand at his right hand to reſiſt them? Zach. 3. 1.

A. *The Lord ſaid; Simon, Simon, behold Sathan hath deſired to haue you, that he may ſift you as Wheat; but I haue prayed for thee, that thy faith faile not; (Luk. 22. 31.) Saying, the Lord rebuke thee,*

O Sathan, even the Lord, that hath chosen Jerusalem, rebuke thee. Zach. 3. 2.

Q. Did the Lord I E S U S make good his promise?

A. Yea; for though he were once foyled, yet he againe recovered, for he went out, and wept bitterly. Luk. 22. 62.

Q. Was he not by this foile of his, made for euer after the more faint-hearted?

A. No: for with greater courage, and boldnes he both Preached, and professed the name of Christ. A&C. 2, 14, 3, 12, 4, 8, 4, 19.

Ob. Notwithstanding my feare is that at my appearing before Gods tribunall, Sathan will find some thing whereof to accuse me?

A. Why art thou so fearefull, O thou of little faith. (Math. 8. 26.) For I heard a loud voyce, saying in Heaven, now is come Salvation, and strength, and the Kingdome of our God, and the power of his Christ; for the accuser of the Brethren is cast downe, which accuseth them before our God, day and night. (Reu. 12. 10.) Moreouer when Christ commeth, he will convince the world of

of iudgement, because the Prince of this world is iudged: (Ioh. 16, 8, 11.) There is therefore, no feare in loue; but perfect loue casteth out feare: (1, Ioh. 4, 18) And herein is our loue made perfect, that wee may haue boldnesse in the day of Iudgment; because as he is, so are wee in the world: 1, Ioh. 4, 17.

2. What shall then become of the Diuill at the last?

A. The Diuill that deceiveth Men, shall be cast into the lake of fire and brimstone, where the Beast, and the false Prophet are, and shall be tormented, day, and night for ever, and ever: Revel. 20. 10.

2. What vse make you hereof?

A. Therefore reioyce yee Heavens, and yee that dwell in them: Revel. 12, 12.

2. Fight the good fight of Faith, (1, Tim. 6, 12.) And stand fast in the faith, quit you like men, and bee strong (1, Cor. 16, 13.) in the Lord, and in the power of his might: put on the whole armour of God,

GOD, that ye may be able to stand against the wiles of the Divell: Ephes. 6, 10.

3 Be sober, be vigilant, because your adversary the Divell, as a roaring Lion, walketh about, seeking whom hee may devoure: 1. Pet. 5. 8. 1, Cor. 16. 13.

4 Pray, with all prayer, and supplication in the spirit, and watching thereunto with all perseverance and supplication: Ephes. 6, 18.

Ob. If the Divell be cast out, and is gone; what need is there of any more watching against him?

A. When the unclean spirit is gone out of a man, hee walketh through dry places, seeking rest, and finding none; he saith I will returne unto my house, whence I came out. And when he commeth, he findeth it swept and garnished Then goeth he and taketh 7. other spirits more wicked than himselfe: and they enter in, and dwell there; and the last state of that man is worse than the first. Luk. 11. 24.

CHAP. XXVII.

*Of the temptations of the World, and
in particular of Afflictions.*

Ob. **N**OTwithstanding all my watching and praying, if the Divell should cast out of his mouth water as a flood, vsing the world, as an assistant, am I not in danger to be carryed away of the Floud?

A. No; for the earth shall helpe the Woman, and by opening of her mouth, shall swallow up the Floud, which the Dragon shall cast out of his mouth: (Revel. 12, 16) Thus Gallio helped PAVL against the Jewes: (Acts, 18. 14.) So did the towne-Clarke also against the vprore of the people, (Acts 19, 35.) And the Scribes on the Pharises part, helped him against the Sadduces: Acts, 23, 9, 23, 22, 21, 31, 32. 2, Cor. 11, 32. Exod. 2, 6. Est. 9, 3.

Ob. But doe wee not see many a man how they are vanquished by the world,
and

and brought into subiect: o of the same ?

A. *Whoſoever is borne of G O D overcome the world, and this is the victory that overcome the world, even your faith: 1, Ioh. 5. 4.*

Ob. *Wee for our part have no more power againſt the world, than wee have againſt Sathan ?*

A. *C H R I S T gaue himſelfe for our ſins, that he might redeeme vs from this preſent evill world, according to the will of G O D, and our father, (Gal. 1, 4) And prayed, not that he ſhould take vs out of the world; but that he ſhould keepe vs from evil. Ioh. 17, 15.*

Ob. *If the child of G O D have overcome the world, whence is this vanity which is done upon the earth: that there is iuſt men unto whom it happeneth according to the worke of the wicked; againe there be wicked men, to whom it hapneth according to the worke of the righteous? Ecc. 8, 14.*

A. *Can a bird fall in a ſnare where no fowler is? (Amos 3, 5) Affliction commeth not forth out of the Duſt, neyther doth*

trouble spring out of the Graue, (Iob. 5, 6.) Is there any euill in the Citty which the Lord hath not done? (Amos, 3, 6.) From the Lord of Hosts which dwelleth in Mount Zion: (Isa. 8, 18.) Who formeth the light, and creates darknesse, who maketh peace, and creates euill; he, even he doth all these things, Isa. 45, 7. Gen. 45, 8. Lam. 3, 38. Psal. 17, 12.

Q. What may hence be learned?

A. Therefore let no man be mooued by these afflictions; for you your selues know that we are appointed therevnto. For we told you before that we should suffer tribulation, even as it comes to passe, and you know it, (1. The 1. 3, 3.) For shall we receiue good at the hand of God, and shall wee not receiue euill? Iob, 2, 10, 4, 17. 1, Sam. 26, 9. Ioh, 18. 11.

Q. Why? what is the disposition of GOD towards his Children in their afflictions?

A. As a man chasteneth his Son, so doth the Lord chasten them: (Deut. 8 5.) For whom he loveth he chasteneth, and scourgeth

geth every Son whom he receiveth. If ye endure chastising, G O D dealeth with you as with Sonnes. For what Sonne is there that the Father chasteneth not? If ye be without chastening, whereof all are partakars, then are ye bastards and not Sonnes: Heb. 12, 6. Revel. 3, 9.

Q Show me wherein this fatherly disposition of his in afflicting his children is exercised, and expressed?

A. 1 He doth not afflict willingly, nor grieue the children of men: Lam. 3, 33.

2 In all their afflictions, he is afflicted. (Isa. 63, 9.) For when Israel put away the strange Gods from among them, and served the Lord his soule was grieved for the miseries of Israel: (Iudg. 10, 16.) And his bowels were troubled for them: (Ier, 31, 20.) Saying, Saul, Saul, why persecutest thou mee? (Acts, 9, 4.) For we haue not an high Priest, which cannot bee touched with a feeling of our infirmitie. (Hebr. 4, 15.) But hee that toucheth vs, toucheth the Apple of his owne eye: Zach. 2, 8.

Psal. 103, 13. 2, King. 13. 4. 13. 23, 2, 14. 26. Acts, 26, 14. 1. Pet. 5, 7. Mat. 6, 25, 34. 2. Chron. 36, 15.

Ob. In all my afflictions I have had an eye vnto GOD, but yet could never discern any such affection in GOD towards me?

A. Then say vnto GOD; O LORD, I haue waited for thee in the way of thy Iudgements; the desire of my Soule is to thy name, and to the remembrance of thee. With my Soule haue I desired thee in the night, and with my spirit within me will I seeke thee in the morning: (Isa. 26. 8.) Looke downe from Heauen, and behold from the habitation of thy holinesse, and of thy glory; where is thy zeale, and thy strength, the sounding of thy bowels, and of thy Mercies towards mee? Are they restrained? Doubtlesse thou art our Father, though ABRAHAM be ignorant of us, and Israel acknowledge us not: thou O LORD art our Father, ~~our~~ Redeemer, thy Name is from E-

verlasting : Isa. 63, 15. &c. Psalm. 77, 7.

Q. But why doth **GOD** lay Afflictions vpon vs, being his children?

A. *What hath the Lord, now done? Is there not cause?* (1, Sam. 17, 29.) namely.

1 To prevent sinne. For hee openeth the care of man, and sealethe their instruction, that he may withdraw man from his purpose, and hide pride from man, (Iob. 33, 16.) And lest he should be exalted aboue measure, there is given him a thorne in the flesh, the messenger of Sathan, to buffet him : (2, Cor. 12, 7.) His way also is hedged vp with thornes, and there is a wall made, that hee may not finde his pathes : (Hos. 2, 6.) Therefore feare not, because of affliction, for **GOD** is come to prooue you, that his feare might be before you, that you sinne not : Exod. 20, 20, 13, 17.

2 To remoue sinne. For if they be bound in fetters, and holden in the Cordes of Affliction, then hee sheweth them their workes, and their transgressions that

they haue exceeded. He openeth their eare also to discipline, and commandeth that they returne from iniquity: Iob. 36, 8.

By this therefore shall the iniquity of Iacob be purged, and this is all the fruit, to take away his sinne: (Ila. 27, 9.) and that he may be made partaker of his holinesse: (Heb. 12, 10.) For which cause we faint not for though our outward man perish, yet the inward man is renewed day by day: 2, Cor. 4, 16. Hof. 5, 15. Isa. 26, 9. 4. 4. 2, Cor. 7, 8. Zach. 13. 9. Ezek. 39. 22: Numb. 12. 11. Ezek. 20, 37. Mal. 3, 2.

Thus the Israelites in their trouble visited the Lord, and powred out a prayer when his chastisements was upon them, (Isa. 26. 16.) Manasseh after his affliction, knew that the Lord he was God: 2, Chro. 33, 13, 34, 27. Gen. 42. 21. Psal. 119, 67. Iob 40, 4. 23, 16. Iona. 3, 3. Luk. 15. 17.

But for the wicked, why should they be smitten any more? they fall away more, and more Ila. 1. 5. 22. 12. Hol. 7. 10. Amos, 4, 6.

3 To make vs trust in God. For wee had the sentence of Death in our selues, that wee should not trust in our selues, but in G O D which raised the Dead: (2. Cor. 1.9.) And G O D suffered Israell to hunger, that hee might make them know, that man doth not live by Bread onely, but by e-very Word, that proceedeth out of the mouth of the Lord, doth man live: (Deut. 8, 3.) The remnant also of Israell, and such as are escaped of the house of I A C O B, stay not upon him that smote them; but shall stay upon the Lord, the holy one of Israel in truth. Isa. 10. 20.

4 For our tryall. God left H E Z I K I A H to try him, that hee might know all that was in his heart: (2. Chron. 32, 31.) And hee left the Cananites to remaine, to proue Israel, whether they would keepe the wayes of the Lord, and to walke therein: (Iudg. 3.4.) I O S E P H also was sold for a Ser-uant, and his feet were hurt in the fetters, hee was layd in the Iron, untill the time that his word came; the Word of the Lord tryed him: (Psal. 105, 17.) And a sword shall

shall pierce through thine owne soule also, that the thoughts of many hearts may be revealed: (Luk. 2. 35.) And thou shalt remember all the way, which the Lord thy GOD led thee these 40. yeares in the Wildernesse, to proue thee, and to know what was in thine heart, whether thou wouldest keepe his Commandements, or no: Deut 8, 2. Gen. 22, 1. Gal. 6, 17. Rev. 2, 10. 1. Pet. 1, 7. Iob, 23, 10.

5 To make vs conformable vnto CHRIST. That wee may know him, and the fellowship of his sufferings, being made conformable to his Death: (Phil 3, 10.) For wee all are weake in him, (2. Cor. 13. 4.) Filling up that which is behind of the afflictions of CHRIST, in our flesh, for his bodies sake, which is the Church: (Col. 1. 24.) Knowing that the same afflictions are accomplished in your Brethren, that are in the World: 1. Pet. 5. 9.

6 That wee may escape the Iudgements of the wicked. When wee are iudged, wee are chastised of the Lord, that wee should not bee condemned with the World:

World: (1. Cor. 11, 32.) I O S E P H was sent before into Egypt, to preserve life: (Gen. 45, 5, 7.) I O S I A was gathered to his Fathers, and to his Graue in peace, that hee might not see all the evill that was to come: (2. Chro. 34. 28.) Blessed therefore is the Man whom G O D chasteneth, and teacheth him out of his Law, that he may giue him rest from the dayes of aduersitie, untill the pit bee digged for the Wicked: Psal. 94, 12. Exod. 23. 28, &c.

7 To further vs vnto Saluation. For ought not C H R I S T to suffer these things and to enter into his Glory? (Luk. 24. 26.) And if wee suffer, wee shall also raigne with him: (2. Tim. 2, 12.) For our light Affliction, which is but for a moment, worketh for vs, a farre more exceeding, and Eternall weight of Glorie: (2. Cor. 4, 17.) Though now for a season, if need bee, wee are in heavinesse, through manifold Temptations; that the tryall of our Faith, beeing much more precious then Gold that perisheth, though it bee tryed with fire,

might

might be found unto praise, and honour and glorie, at the appearing of IESVS CHRIST. 1. Pet. 1. 6.

Confirme therefore the soules of the Disciples, and exhort them to continue in the Faith, and that wee must through much tribulation enter into the Kingdome of GOD: Acts. 14. 22. Phil. 2. 8. Luk. 23. 40.

8 That we may the better esteeme of Prosperity. My wrath saith GOD, shall not bee powred out upon Ierusalem by the hand of SHISHAKE. Neverthelesse, they shall be his servants, that they may know my service, and the service of the Kingdomes of the Countries. 2. Chro. 12. 7, 8.

9 That wee may comfort others. For whether wee be afflicted, it is for your consolation which is effectuell in the induring of the same sufferings, which wee also suffer; or whether we bee comforted, it is for your consolation, and salvation: 2. Cor. 1. 6. Heb. 4. 15.

10 For examples sake to the wicked. Because (saith GOD) they haue prophaned my Name, among the Heathen, whether they

they went, I will sanctifie my great name, which was prophaned among the Heathen, which they haue prophaned in the midst of them; and the Heathen shall know that I am the LORD, (saith the Lord God) when I shall bee sanctified in them, before their eyes: (Ezek. 36. 22.) For I will set my Glory among the Heathen, and all the heathen shall see my Iudgement that I haue executed, and my hand that I haue layd upon them, &c. And the Heathen shall know that the house of Israel went into Captiuitie, for their Iniquitie, because they trespassed against me; and therefore, hid I my face from them, and gaue them into the hand of their Enemies. Ezek. 39. 21. 23.

Q. I know now that GODS Iudgements are right, and that hee in faithfulness doth afflict vs: (Psal. 119. 75) But what moderation doth hee obserue in the same?

A. Hee will not lay upon man more than is right, that hee should enter into iudgement with GOD: (Iob, 34. 23.) Neither hath hee dealt with vs after our sinnes,

sinnes, nor rewarded vs according to our Iniquities: (Psal. 103 10.) But exacteth of vs lesse than our iniquities deserue: Job, 11, 6.

Ob. Though our Afflictions bee not according to our Sinnes, yet may they presse vs beyond our strength. Job, 6. 12.

A. Through the Lords mercies wee shall not bee consumed, because his compassions faile not: (Lam. 3. 22.) Wee are troubled indeed on every side, but not in distresse; wee are perplexed, but not in dispaire; persecuted, but not forsaken; cast downe, but not destroyed: (2. Cor. 4, 8.) As unknowne, and yet well knowne; as dying, and behold wee liue; as chastened, but not killed; as sorrowing, and yet alwayes reioycing; as poore, and yet making many rich; as having nothing, and yet possessing all things: (2. Cor. 6. 9.) And though wee fall, wee shall not utterly bee cast downe; for the LORD upholdeth vs with his hand

hand: (Psal. 37, 24.) Neither will hee execute the fiercenesse of his anger; hee will not returne to destroy Ephraim; for hee is G O D, and not Man, the holy One of Israel in the midst of them: (Hos. 11, 9.) Whereby unto the upright there ariseth light in darknesse: (Psal. 112. 4.) And when I said, my foot slippeth, his Mercy held mee up. In the multitude of my thoughts within mee, his comforts delight my Soule: Psal. 94, 18.

No man putteth a peece of new cloath unto an old Garment; for that which is put in, to fill it up, taketh from the garment, and the rent is made worse; neither doe men put new Wine into old bottles; else the bottles breake, and the Wine runneth out, and the bottles perish; but they put new wine into new bottles, and so both are preserved: (Math. 9, 16.) And will G O D plead against thee, with his power? No, hee would put strength in thee: (Iob, 23, 6.) and strengthen thee, with strength in thy

thy soule: Psal. 138. 3, 55, 22, 34. 20.
 Isa. 27, 8, 28, 27, 28, 29, 43, 2, 3. Exod. 3,
 2. Numb. 11, 11. &c. Ionah, 1, 17. Amos,
 9, 8. Ier. 10, 24.

Ob. Notwithstanding this moderati-
 on, if God should bee *alwayes wroth the*
Spirit should faile before him, and the
soules which bee hath made. Isa. 57. 16.

A. The Lord will not cast off for ever;
 but though hee cause grieffe, yet will hee
 have compassion according to the multitude
 of his mercies: (Lam. 3. 31.) And though
 the Afflictions of the righteous bee many,
 yet the Lord will deliuer them out of them
 all. (Psal. 34. 19.) The Lord upholdeth all
 that fall, and raiseth vp all those that are
 bowed downe. (Psal. 145. 4.) Whereby they
 shal forget their misery, and remember it as
 waters that passe away. (Iob. 11. 16.) And
 it shall come to passe, that as he hath wat-
 ched over them, to plucke vp, and to breake
 downe, to destroy and to afflict; so will hee
 watch over them, to build, and to plant,
 saith the Lord. (Ier. 31. 28.) who deliue-
 reth vs from so great a death, and doth de-
 liuer

liuer vs. In whom we trust, that hee will yet deliver vs. 2, Cor. 1. 10. Psal. 41. 1. 34. 6. 1, Kings 11. 39. Isa. 28. 28. Nebe. 9 28.

Ob. If we in respect of affliction should obtaine but a bare, and naked deliverance, the comfort thereof would not be great?

A. They that sow in teares, shall reape in ioy. He that goeth forth and weepeth, bearing precious seed, shall doubtlesse come againe with reioycing, and bring his sheaves with him: (Psal. 126, 5.) For thus saith the Lord, like as I brought all this great evil upon this people, so will I bring upon them all the good I haue promised, (Ier. 32, 42.) A little one shall become a thousand, and a small one, a strong Nation, (Isa. 60, 22.) As one whom his Mother comforteth, so will I comfort you, and you shall be comforted in Ierusalem. And when you see this, your heart shall reioyce, and your bones shall flourish like an hearbe, and the hand of the LORD shall be knowne towards his Servants, (Isa. 66. 13.) For hee will

make her wildernesse like Eden, and her Desert like the Garden of the Lord. Joy and gladnesse shall be found therein, thanksgiving, and the voyce of melodie; (Isa. 51. 3.) The voyce of the bridegroom, and the voyce of the Bride, the voice of them that shall say; Praise the LORD of Hosts, for the LORD is good; for his mercy endureth for ever: Ier. 33, 11. Isa. 61, 11. 61, 7, 60, 15, 57, 17, 18, verses 58, 8 Zach. 9, 13. Micha. 7, 8, 4, 6, 7. Ier. 30, 19. Esth. 8, 16. 2, Cor. 7, 5, 6. Psal. 71, 19 21.

Ob. Our case seemes to be too desperate, thus: o be delivered?

A. O thou afflicted, and tossed with tempest, and not comforted; behold I will lay thy stones with faire colours; and lay thy foundations, with Saphires and I will make thy Windowes of Agates, and thy Gates of Carbuncles, and all thy borders of pleasant stones: (Isa. 54. 11.) And though you haue laine among pots, yet shall ye bee as the wings of a Dove, covered with silver, and her feathers with yellow Gold: (Psal. 68, 13.) For hee raiseth up
the

the poore out of the Dust, and lifteth up the begger from the Dunghill, to set them among Princes, and to make them inherit the throne of Glory; for the Pillars of the Earth are the Lords, and he hath set the world upon them: 1, Sam. 2. 8. Psal. 113. 7. 42. 7, 8. Ezek. 37. 12.

Q. Doth the Lord dispense this goodnesse of his, unto all men alike in their afflictions?

A. The iust man falleth seaven times a day and riseth againe; but the wicked shall fall into mischief, (Prou. 24. 16.) In the hand of the LORD there is a Cup, the Wine is red, it is full of mixture, and hee powreth out of the same, but the Dregges thereof all the wicked of the Earth shall wring out, and drinke them: (Psal, 75. 8.) Hath he smitten him, as he smote those that smote him? Or is hee slaine, according to the slaughter of them, that are slaine by him? In measure when it shooteth forth, he will debate with it, hee stayeth his rough wind, in the day of the East wind: (Isay, 27. 7.)

For how should I giue thee up Ephraim? How should I deliver thee Israel? How should I make thee as Admah? How should I set thee as Zeboim? My heart is turned within mee; my repentings are kindled together? Hoſ. 11, 8.

Therefore feare thou not O Iacob my Seruant, ſaith the LORD for I am with thee; for I will make a full end of all the Nations whether I haue driven thee: but I will not make a full end of thee, but correct thee in measure: Ier. 46. 28, 19, 10. Numb. 24, 20 Pſal. 18, 27. Prou. 11, 28.

Moreover thus ſaith the Lord God, behold my Seruants ſhall eat, but yee ſhall be hungry, behold my Seruants ſhall drink, but ye ſhall be thirſtie; behold my Seruants ſhall reioyce, but yee ſhall be aſhamed; behold my Seruants ſhall ſing for ioy of heart, but ye ſhall cry for ſorrow of heart, and ſhall howle for vexation of ſpirit. And you ſhall leaue your name for a curſe, vnto my choſen, for the LORD GOD ſhall ſlay thee, and call his Seruants by another

ther name : - Isa. 65, 13. Ier. 10, 24, 25.
Prou. 14. 10.

Q. But will it not be long ere this deliverance commeth ?

A. I will bring neere my righteousnes, it shall not be farre off, and my salvation shall not tarry : (Isa. 46, 13.) A little while, and ye shall not see me; and againe a little while and yee shall see me; because I goe to my Father : (Ioh. 16, 16.) GOD is a very present helpe in trouble : (Psal. 46, 1.) His anger endureth but a moment; in his favour is life; weeping may endure for a night, but ioy commeth in the morning : (Psa'm. 30, 5.) After two dayes will hee revieue us, in the third day he will raise us up, and wee shall liue in his sight : Hos. 6, 2.

Come therefore my people, enter thou into thy Chambers, and shut thy doores about thee, hidethy selfe, as it were, for a little moment, untill the indignation bee overpast : Isa. 26, 20. 65, 1, 17, 14. 2, Sam. 24, 12, 13, 25.

Ob. But Zion said, the Lord hath forsaken me, and my LORD hath forgotten me (Ira. 49. 14.) I am weary of my crying, my throat is dried; mine eyes faile while I waite for my GOD: (Psal. 69. 3.) Behold I goe forward, but hee is not there; and backward, but I cannot perceiue him; on the left hand where he doth worke, but I cannot behold him; hee hideth himselfe on the right hand, that I cannot see him: Iob. 23. 8. 9. 19. 13. 3. 3. 13. 26. 33. 19. 6. 4. 7. 20. 13. 24. 16. 12. 19. 6. Psal. 88. 3. 40. 12. 102. 3. 116. 3. Ruth 1, 20. Ira. 38. 10. Ier. 20. 15. 15. 10.

A. But hee knoweth the way that thou takest, when he hath tryed thee, thou shalt come forth as Gold. (Iob. 23. 10.) Although thou sayest thou shalt not see him, yet Iudgement is before him therefore trust thou in him (Iob. 35, 14.) For the needy shall not alwayes bee forgotten, the expectation of the poore shall not perish for ever: (Psal. 9. 18.) For can a woman forget her sucking Child; that she should
not

not haue compassion, on the Sonne of her wombe? Yea they may forget, yet will not. I forget thee, saith the LORD: (Isa. 49. 15.) The hope indeed deferred maketh the heart sicke; but when the desire is accomplished, it is a tree of Life: Prou. 13. 12.

Ye haue therefore need of patience, that after ye haue done the will of GOD, yee might inherit the Promise. For yet a little while, and hee that shall come, will come, and will not tarry: Heb. 10. 36. Psalm. 56. 8.

Q What man ever lived, that could be patient, in suffering such things; with so long waiting for deliverance as I haue done?

A. He that beleeueth shall not make hast, (Isa. 28. 16.) Therefore I wait for the Lord, my Soule doth wait, and in his word doe I hope; my Soule waiteth for the Lord more than they that watch for the morning, (Psal. 130. 5.) Notwithstanding my confusion is continually before me, & the shame of my face hath covered me. For the voyce of him that reproacheth,

and blasphemeth by reason of the enemy, and avenger. All this is come upon us, yet haue wee not forgotten GOD, neyther haue wee dealt falsely in his Covenant. Our heart is not turned backe, neyther haue our steps declined from his way. Though hee hath sorely broken us in the place of Dragons, and covered us with the shadow of Death: (Psal. 44. 15.) Woe is me, saith I E R E M I E, for my hurt; my wound is grievous. But I said, truly this is a griefe and I must beare it? (Ier. 10, 19.) I I O H N, am also your Brother, and Companion in tribulation, and in the Kingdome, and patience of I E S V S C H R I S T. Rev. 1, 9.

Take therefore my Brethren the Prophets, who haue spoken in the name of the L O R D, for an example of suffering Affliction, and of Patience: James, 5, 10. 2, Timoth. 2, 5. Psalm. 119. 83, 141, 143, 39, 9. 123, 2, 38, 12, 13. Isa. 26, 8, 39, 8. 1, Sam. 26, 19, 2, 15, 25, 2, 16, 11. Iob. 1, 21. 1, Corinth. 4, 12.

[Q. Why

Q. Why? what will a mans patience profit him?

A. Behold wee count them happy which indure. You haue heard of the patience of I O B and haue seene the end of the Lord, that the Lord is verie pittifull, and of tender mercy. (Iam 5.11.) And so A B R A H A M after hee had patiently endured hee obtayned the promise: (Heb. 6. 15.) Blessed therefore are all they that wayte for him. (Ila. 30. 18.) For the Lord is good vnto them that wait for him, to the soule that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord: Lam. 3. 25.

In your patience possesse yee your soules: (Luk. 21. 19.) And let Patience haue her perfect worke, that yee may bee perfect, and intire wanting nothing: (Iam. 1. 4.) And take my yoke vpon you, and learne of mee, for I am meeke, and lowly in heart, and you shall find rest vnto your Soules: (Math. 11. 29.) And it shall be said in that day, loe this is our G O D, wee haue waited for him, and hee will saue vs; this is the
Lord,

Lord wee haue waited for him, wee will be glad, and reioyce in his Salvation: Isa. 25. 9.

Therefore waite on the L O R D, bee of good cheere, and hee shall strengthen thine heart; waite I say on the Lord: (Psal. 27, 14.) Saying, why art thou cast downe O my Soule, and why art thou disquieted within mee? Hope in G O D, for I shall yet praise him, who is the health of my countenance, and my God: Psal. 43, 5. 42. 11. 62. 1. 2.

Q. By what meanes may this Grace of patience bee attained?

A. 1 If any of you lacke Wisedome, let him aske of G O D, that giveth to all men liberally, and upbraideth not, and it shall be given him: Iam. 1. 5.

2 This is my comfort in my Affliction, for his Word quickneth me: (Psal. 119. 50.) And if my delights had not beene in his Word I had perished in mine Affliction. Psal. 119, 92.

3 I remembered his Iudgements of old, & haue comforted my selfe. (Psal. 119, 52)

I have considered the dayes of old, and the yeares of ancient times. I call to remembrance my Song in the night: (Psal. 77. 5.) I remembered the yeares of the right hand of the most high, I remembered the workes of the LORD, surely I remembered his wonders of old: (Psal. 77, 10, 11.) And so strengthened my hand in GOD: 1. Sam. 23. 16. Psal. 119, 52, 143, 5. 2 Cor. 1. 10. 2 Tim. 4, 17, 18. 1 Sam. 17. 37.

Q. When comfort, and deliuerance comes, will it abide by vs ?

A. Whereas thou hast beene forsaken and hated, so that no man went through thee, I will make thee an everlasting excellency, a ioy of many Generations: (Isa. 60. 15.) For a small moment haue I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee, for a moment, but with everlasting kindnesse will I haue mercy on thee, saith the Lord, thy Redeemer: (Isa. 54. 7. Lift up your eyes to the Heavens, and looke upon the Earth beneath,
for

for the Heavens shall vanish away like smoake, and the Earth shall waxe old like a Garment, and they that dwell therein shall dye in like manner; but my Salvation shall bee for ever, and my Righteousnesse shall not be abolished: Isa. 51. 6.

A woman when shee is in travell hath sorrow, because her houre is come; but as soone as shee is delivered of the Child, shee remembreth no more the anguish, for ioy that a Man is borne into the world. And yee now also haue sorrow; but I will see you againe, and your heart shall reioyce, and your ioy shall no man take from you: (Ioh 16. 21.) For you shall bee saved in the Lord with an everlasting Salvation, yee shall not bee ashamed, nor confounded, world without end: Isa. 45, 17. Amos, 9. 15.

Ob. This your discourse imports much comfort, notwithstanding all which, I doe remaine but in the forlorne hope?

A. Are the Consolations of God small with thee? (Ioh, 15, 11.) Fooles because
of

of their transgression, and because of their iniquities are afflicted. Their soule abhorreth all manner of meate, and they draw neere vnto the gates of Death: (Psa. 107. 17, 18.) Wherefore then doth a living man complaine? A man for the punishment of his sinnes: (Lam. 3. 39.) And why cryest thou for thine affliction? Thy sorrow is incurable, for the multitude of thine Iniquities, and because thy sinnes are increased, I haue done these things vnto thee: (Ier. 30, 15.) Thine owne wickednesse correcteth thee, and thy backslidings shall reprove thee. Know therefore that it is an euill thing, and a bitter to haue forsaken the Lord thy G O D, and that his feare is not in thee, saith the Lord God of hosts: Ier. 2 19.

Ob. If our transgressions, and our sinnes be vpon vs, and wee pine away in them, how shall we then liue? Ezek. 33. 10.

A. O Israel, thou hast destroyed thy selfe, but in me is thy helpe: (Hol. 13. 9.) Therefore returne thou back-sliding Israel, saith the Lord, and I will not cause mine

mine anger to fall upon you; for I am mercifull, saith the Lord, and I will not keepe anger for ever. Onely acknowledge thine iniquities, that thou hast transgressed against the Lord thy G O D, and yee haue not obeyed my voyce, saith the Lord. (Ier. 3.12.) If thou wert pure, and upright, then surely hee would awake for thee, and make the habitation of thy righteousness prosperous. Though thy beginning was small, yet thy latter end should greatly increase: (Iob. 8.6.) It is meete therefore to say unto God, I haue borne chastisement, I will not offend any more: Iob. 34.31,32.

Wherefore if iniquity be in thy hands put it farre away; and let not wickednesse dwell in thy Tabernacles; for then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not feare, because thou shalt forget thy misery, and remember it as waters that passe away. And thine age shall be cleerer than the noone-day, thou shalt shine foorth, thou shalt be as the Morning: (Iob, 11.14.) Turne thou therefore unto thy G O D, keepe Mer-

cy, and iudgement, and waite on thy G O D continually: (Hos. 12, 6.) And acquaint thy selfe I pray thee with him, and be at peace; thereby good shall come vnto thee: Iob, 22, 21.

For did not H E Z I K I A H King of Iudah feare the Lord; and the Lord repented him of the euill he had purposed against him? (Ier. 26, 19. 12, 16. Hos. 10, 12. 6, 1. Ier. 26, 3, 12. 6, 18 8. Amos, 5, 4. Ezek. 18, 27. Iob, 33, 23.

Ob. I haue indeauoured my selfe in the worke of Repentance what I can, and yet my Affliction continueth pressing mee very sore?

A. Then cry vnto the Lord, and hee shall saue you, out of your distresses: (Psal. 107, 19.) Saying, Haue mercy vpon me, O Lord, for I am weake, O Lord heale me, for my bones are vexed: (Psal. 6, 2.) Take away thy rod from me, and let not thy feare terrifie me: (Iob, 9, 34.) Turne thou vnto me, and haue mercy vpon mee, for I am desolate and Afflicted. The troubles of my heart are enlarged, O bring thou
me

mee out of my distresse. Looke vpon my Affliction, and my paine, and forgie me all my sinnes : (Psal. 25, 17.) O remember not my former iniquities, let thy tender mercies speedily prevent mee. for I am brought very low. Helpe me O God, of my saluation, for the glorie of thy name deliuer me. (Psa. 79. 8.) I stretch forth my hand vnto thee, my soule thirsteth after thee, as a thirsty land. Heare me speedily O Lord, for my spirit faileth; hide not thy face from me, lest I be like vnto them that goe downe into the pit. (Psal. 143. 6.) O Lord correct me, but in iudgement, not in thine anger, lest thou bring me to nothing. (Ier. 10. 24.) I am like a flower that is cut downe, which flyeth also as a shadow, and continueth not; and doest thou open thine eyes vpon such a one? And bringest thou me to iudgement with thee? (Iob. 14. 2.) Thine hands haue made me, and fashioned me together, round about, yet thou dost destroy me. Remember I beseech thee, that thou hast made me as the clay, and wilt thou bring me into the dust againe? (Iob. 10. 8.) Are not my dayes few?

few? Cease thou, and let me alone, that I may take comfort a litle, before I go, whence I shall not returne: Iob. 10.20. Psal. 79.5. 77.7.85,4,25,6,7,39,12,13.88.1.88,14. 102.1,118,25. 119,77,143,8.11. Iob. 10,1. 13,24. 14,6. Ier. 17,14.17. Psalm. 42,6,119,107. Isa. 64.8.

Q. When by these meanes I haue found comfort and deliverance, what am I then to doe?

A. In that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me, thine anger is turned away, & thou comfortest me. Behold God is my Salvation; I will trust, and not be afraid: for the Lord IEHOVAH is my strength, and my song, he also is become my Salvation, (Isa. 12.1.) My soule wait thou ouely vpon God, for my expectation is from him. He only is my rocke and my salvation; he is my defence, therefore I shall not bee mooued. In God is my Salvation, and my glory, the rocke of my strength, and my refuge is in God, (Psal. 62,5.) For thou hast taken away all thy wrath, thou hast turned thy
R selfe

selfe from the fiercenesse of thine anger,
 (Psal. 78; 38.) *Thou hast delivered my*
soule from death, mine eyes from teares,
and my feet from falling: (Psal. 116. 8.)
My lips therefore shall greatly reioyce,
when I sing vnto thee, and my Soule which
thou hast redeemed, my tongue also, shall
talke of thy Righteousnesse, all the day long
 (Psal. 71, 23.) *I will say vnto thee, thy*
Righteousnesse O GOD is very high, who
hath done great things, O God who is like
vnto thee? Thou who hast shewed me great
and sore troubles, hast quickened me againe,
and hast brought me vp againe from the
depths of the earth: thou hast increased my
greatnesse, and comforted me on every side:
 (Psal. 71. 19.) *To the end that my glory may*
sing vnto him and not be silent. O Lord my
God, I will giue thee thanks for ever. Psal.
 30, 12, 49, 15. 22, 22, 63, 7. 66, 8. 30, 3, 103.
 1, 4. 85, 2, 3; 116, 7, 9. Isa. 61, 10, 49. 13. 38
 20. Exod. 4. 31. Luk. 17, 15. Psal. 35. 18,
 85. 9, 116. 5.

C H A P. XXVIII.

Of Persecution.

Ob. I Know now, that in the midst of Iudgement, the LORD will remember Mercie; notwithstanding the feare I haue of falling into the hands of men, is the very breaking of my heart.

A. I, *Even I am he that comforteth you; who art thou, that thou shouldest be afraid of a man that shall dye, and of a man, that shall be made as grasse? And forgettest the Lord thy maker, that spreadeth forth the Heavens, and layeth the foundations of the earth, & hast feared continually every day; because of the fury of the oppressor; as if hee were ready to destroy? And where is the fury of the oppressor? (Isa. 51, 12.) Behold I will make thy Face strong against their Faces, and thy Fore-head strong against their Fore-heads: as an Adamant, harder than flint haue I made thy Forehead:*

feare them not, neither be dismayed at their lookes, though they be a rebellious house: Ezek. 3. 8.

Are not two Sparrowes sold for a farthing, and one of them shall not fall to the ground without your Father; but the very haire of your head are numbred. Feare ye not therefore for you are of more value then many Sparrowes. (Matt. 10. 29.) So that we may boldly say, the Lord is my helper, I wil not feare what man can do vntome (Heb. 13, 6. For the Lord God will helpe me, therefore shall I not bee confounded; therefore haue I set my face like a flint, and I know I shall not be ashamed. He is neere that iustifieth me, who will contend with me? Let vs stand together, who is mine Adversary? Let him come neere to usee, Behold the LORD GOD will helpe me, who is hee that shall condemne me? Loe all they shall waxe old as a Garment; the Moth shall eate them vp. Isa. 50, 7. Numb. 22, 18. 38, verses, 24. 12, 13, 23; 8. Heb. 11, 27. Psalm. 140. 12.

Ob. But

Ob. But doe I not with these eyes see many of my Brethren, how cruelly they haue beene handled by them? *Psal.* 22, 12, 13, 14, 3, 4.

A. All that will live godly in CHRIST IESVS shall suffer persecution. (*2. Tim.* 3. 12.) As formerly he that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now, (*Gal.* 4. 29.) that the Brother shall betray the Brother to death, and the Father the Sonne, and the Children shall rise up against their Parents. and shall cause them to die. And you shall be hated of all men for my names sake: *Math.* 10. 21.

These things haue I spoken vnto you, that you should not be offended; they shall put you out of the Synagogue, yea the time commeth, that whosoever killeth you, will thinke that hee doth GOD Service. And these things will they doe vnto you, because they haue not knowne the Father, nor me. But these things haue I told you, that when the time shall come, ye may re-

remember that I haue told you them : Ioh. 16, 1.

Nowithstanding if the world hate you, you know it hated me, before it hated you. If yee were of the World, the World would loue his owne; but because you are not of the world; but I haue chosen you out of the world, therefore the world hateth you. Remember the words that I said vnto you, the Seruant is not greater then his Lord; if they haue persecuted mee, they will persecute you also : (Iohn, 15, 18.) For if they doe these things to a greene Tree, what shall bee done to the drye ? Luke, 23, 31. Math. 10. 16. 1, Coriath. 4, 9. 10. 13, 2. Cor. 6. 9. Psalm. 22. 12.

Notwithstanding they can haue no power at all against you, except it be giuen them from aboue : (Ioh. 19. 11. 8, 20.) For if Balaak would giue vnto Balaam his house full of Silver, and Gold; hee could not goe beyond the word of the LORD, to doe lesse, or more : (Numb. 22, 18, 38, 24. 12, 13, 23, 8.) But vnto

you it is given in the behalfe of CHRIST, not onely to beleue, but also to suffer for his sake: Phil. 1. 29.

Ob, The very tongues of these wicked men doe cut like a sharpe rasor: (Psal. 52, 2.) Adders poyson is vnder their lips, (Psalm. 140. 3.) Their teeth are as swords, and their iawes are knives to eat up the afflicted out of the earth, and the poore from among men, Prou. 30, 14. Iob. 17, 6. Lam. 1, 7. Isa. 8, 18. Psal, 120. 4, 22, 13. 69, 11, 31, 12, 13 verses, 22. 6. 7. 8. verses, 71. 10, 83. 3. Ier. 18. 18. Deut. 32. 33.

A. Beloved remember ye the words which were spoken, before of the Apostles of our LORD IESVS CHRIST, how that they told you there should be mockers in the last times, (Iud. 17. 18.) And call to remembrance the former dayes, in the which after ye were illuminated, yee endured a great fight in afflictions; partly while yee were made a gazing stock, both by reproches and afflictions, and partly while yee became Companions of them that were so used: (Heb, 10, 32.) But as

the LORD turned the Curse of Balaam into a Blessing: (Deut 23, 5.) So it may bee hee will looke on your Affliction also, and requite good for their cursing this day: (2. Sam. 16, 12.) And if yee bee reproached for the name of CHRIST, happie are ye; for the Spirit of Glory, and of GOD resteth upon you, which on their part he is evill spoken of, but on your part hee is glorified: 1. Pet. 4, 14.

Therefore hearken unto me, yee that know righteousnesse, the people in whose heart is my Law; feare yee not the reproaches of men, neyther be afraid of theyr revilings; for the Moth shall eat them like a Garment, and the Worme shall eat them like Wooll, but my Righteousnesse shall bee for ever, and my salvation shall be from Generation, to Generation. (Isa. 51. 7.) And consider him which indured such contradiction of sinners, least you be weary and faint in your minds, (Heb. 12. 3.) And goe forth unto him without the Camp, bearing his reproach, (Heb. 13. 13.)

And

And say you vnto such a one, why boastest thou in mischiefe, O mighty man? The goodnesse of God indureth continually. (Psa. 52. 1.) And therefore I will be more vile than thus, and will be base in my owne sight. 2. Sam. 6. 22. Math. 10. 24.

And turne vnto God and say; haue mercy vpon vs O Lord, haue mercy vpon vs; for we are exceedingly filled with contempt, our soule is exceedingly filled with the scornes of those that are at ease, and with the contempt of the proud. (Psal. 123. 3. 4.) Remoue farre from vs reproch, and contempt, for wee haue kept thy testimonies: Psal. 119. 22.

Ob. They do not only vse threatening and reuiling words, but they lay to my charge things I neuer did: (Psal. 35. 11.) They reioyce at me, as if I had beene found among theeues. Ier. 48. 27. Act. 6. 11. 13. 14. ver. 25. 7. 17. 6. Math. 11. 18. 26. 65. Ioh. 10. 20. 7. 12. Ier. 15. 10. Ilsa. 54. 17.

A. Also now thy witnessse is in heauen, and thy record on high. (Iob. 16. 19.) The Lord will not leaue thee in the hand of the wicked,

wicked nor condemne thee when thou art iudged: (Psal. 37, 32.) For he shall stand at thy right hand, to saue thee from those that condemne thee: (Psal. 109, 31.) And will put to silence those lying lippes, which speake grievous things, proudly, and contemptuously against the Righteous, (Psal. 31, 18.) wherein they thinke it strange that you runne not with them vnto the same excesse of ryot, speaking evill of you; who shall giue an account vnto him that is ready to iudge, the quicke, and the dead: 1. Pet. 4, 4. Isa. 66 5.

Blessed therefore are you when men shall reuile you, and Persecute you, and shall say all manner of evill against you, falsly, for my sake. Reioyce, and bee exceeding glad; for great is your reward in Heaven; for so persecuted they the Prophets which were before you: (Math. 5, 11. Luk. 6, 22.) But let none of you suffer as a Murderer, or as a Theefe, or as an evill doer, or as a busie body in other mens matters; yet if any man suffer as a Christian, let him

not bee ashamed, but let him glorifie
 G O D in this behalfe : (1. Pet. 4, 15.)
 And haue your conversation honest a-
 mong the Gentiles, that whereas they
 speake against you, as euill doers, they
 may by your good Workes, which they shall
 behold, glorifie G O D in the day of Visi-
 tation. For so is the will of God, that by
 well-doing, yee may put to silence the ig-
 norance of foolish men : (1. Pet. 2, 12, 15.)
 For being reviled, wee blesse; being per-
 secuted, wee suffer it; being defamed, wee
 intreat; wee are made as the filth of the
 world, and the of-scouring of all things
 vnto this day. 1. Cor. 4, 12.

Thus doing mayest thou pray; Deli-
 ver my soule, O Lord, from lying lips,
 and from a deceitfull tongue : (Psal. 120.
 2.) And who is hee then that will harme
 you, if you bee followers of that which is
 good? (1. Pet. 3, 13.) Or if any shall so
 doe, as the Sparrow by wandring, and the
 Swallow by flying escape, so the Curse cause-
 lesse, shall not come : Prou. 26, 2. Psalm.
 119, 161.

Ob. But I shall one day fall into their hands: (1. Sam. 27, 1.) And be brought before Governours, and Kings for the Name of CHRIST: (Math. 10, 18.) And what alas shall I then doe?

A. Doe as TIMOTHY did, who professed a good profession before many witnesses: (1. Tim. 6, 12.) And as the Church of Pergamus did, who held fast his name, and denied not his Faith, even in those dayes wherein ANTIPAS his faithfull Martyr, who was slaine where Sathan dwelt: (Reu. 2, 13.) And if they forbid you to speake any more in that Name, then say unto them, whether it be right in the sight of God, to hearken unto you, more than unto God, iudge yee. For wee cannot but speake the things which we haue seene and heard: Act. 4, 19, 20,

Ob. Ah Lord God; behold I can not speake, for I am a Child. Ier. 1, 6.

A. The hand of the Lord shall be upon thee, and shall open thy mouth, and thou shalt bee no more dumbe: (Ezek. 33, 22.) The tongue of the Stammerers shall be ready

dy to speake plainly : (Iſa. 32. 4.) For out of the mouthes of Babes, and ſucklings hath hee ordained ſtrength, becauſe of his Enemies, that hee might ſtill the enemy, and the avenger. Pſal. 8, 2.

Say not then I am a Child, for thou ſhalt goe to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeake. (Ierem. 1. 7.) For who hath made mans Mouth? Or who maketh the dumbe, and the deafe, haue not I the Lord? Now therefore I will be with thy mouth, and teach thee what thou ſhalt ſay. Exod. 4, 11.

When they therefore deliver you vp, take no thought, how, or what you ſhall ſpeake, for it ſhall be given you in that ſame houre, what you ſhall ſay : (Math. 10, 19. Luk. 21. 14.) And I will give you a mouth, and wiſedome, which all your aduerſaries ſhall not be able to gaine ſay, nor reſiſt : (Luk. 21. 15. Act. 6, 10.) For the Scripture ſaith, Whoſoever beleeveth on him ſhall not be aſhamed : (Rom. 10, 11.) For with the Heart man beleeveth vnto Righteouſneſſe, and with the Mouth confeſſion

profession is made unto salvation. Rom. 10, 10.

You having therefore the same spirit of Faith, according as it is written, I beleevd, and therefore have I spoken; you also beleevd, and therefore speake: (2. Cor. 4, 13.) And be not afraid, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee.: (A&ts, 18.9.) But sanctifie the Lord God in your heart, and be ready alway to giue an answer to every man that asketh you a reason of the hope that is in you, and that with meekenes, and feare, 1. Pet. 3, 15. Math. 10, 32. Prou. 16.1. A&ts, 4. 9. Luk. 12. 12.

Ob. If for the hope of Israel I should thus stand in defence of the truth, I shall for my labour be cast into some Dungeon: (Ier. 28.6.) be bound with a chaine, (A&ts 28.20.) And my feet hurt with fetters of Iron. Plal. 105. 18. Ezek. 19. 9. Iohn, 21, 18.

A, Though you suffer trouble as an evil doer, yet the word of God is not bound (2. Tim. 2. 9.) You may be a bondman in deed, yet the Lord God will not forsake you

in your bondage, (Ezra. 9, 9.) No more than he forsooke PAVL and SILAS; who sung psalmes in Prison, Acts, 16, 25.

For the Lord heareth the poore, and despiseth not his Prisoners, (Psal. 69, 33.) But hath broken the Gates of Brasse, and cut the Barres of iron in sunder: (Psal. 107, 16.) And bringeth out those that are bound with chaines, (Psal. 68, 6.) For the iron gate opened unto Peter of its owne accord, whereby hee escaped the hands of Herod, Acts, 12, 10. Ier. 38. 13. 52. 31. Psal. 102. 19. 116. 16.

Ob. It may be they will not alwayes detaine me a prisoner; but which is worse, I may be banished into the Land of Strangers abroad: Rev. 19. 10. Heb. 11. 38. Act. 8, 1.

A. Although they shall cast you a far off among the Heathen, and although they do scatter you among the Countries; yet will I be to you as a little Sanctuary in the Countries where you shall come: (Exek. 11. 16.) And when you are in the Land of your Enemies, I will not cast you away, neither

neither will I abhorre you to destroy you utterly, and to breake my Covenant with you; for I am the Lord your GOD: (Leuit. 26. 44.) But I will giue you a re-
 uiuing there: (Ezra, 9. 8.) And make you to be pittied of all those that shall carry you Captiue: (Psal. 106. 46) And make the Enemy to intreat you well: (Ier. 15. 11.) And I will be with you as with IOSEPH in Egypt, who was a prosperous man, (Gen. 39. 2.) forgat all his toyle, and all his Fathers house, and became fruitfull in the Land of his Affliction: Gen. 41 51, 52 46. 3, 47. 27, 23, 11. Ier. 49. 4, 37, 21. Deut. 4, 29. Reuel. 1. 9, 10. Psal. 105, 12. Ier. 31, 10.

2 Moreouer, heare the Word of the Lord, and declare it in the Isles a farre off, and say, hee that scattered Israel, will gather him: (Ier. 31. 10.) Feare not, for I am with them, I will bring their seed from the East, and gather them from the West. I will say to the North giue vp, and to the South keepe not backe. Bring my Sonnes from farre, and my Daughters from the

The ends of the earth, even every one that is called by my name, for I have created him for my glory: (Isa. 43, 5.) For as the Shepheard seeketh out his flocke, in the day that he is among his Sheepe, that are scattered; so will I seeke out my Sheepe, and will deliver them out of all places where they haue beene scattered in the cloudie, and darke day. And I will bring them out from the people, and gather them from the Countries, and I will bring them to their owne Land: (Ezek. 34, 12.) So that the redeemed of the Lord, shall returne and come with singing vnto Zion, and everlasting ioy shall bee upon their head, they shall obtaine gladnes, and ioy, and sorrow, and mourning shall flee away: Isa. 51, 11.

Say ye therefore, turne againe our captivity O Lord, as the streames in the South: (Psal. 126, 4.) O that Salvation were come out of Zion, when the Lord bringeth backe the captivity of his people, Iacob shall reioyce, and Israel shall be glad. Psalm. 14, 7, 53. 6, 81, 5, 68, 22.

Deut. 30, 1. Gen. 15. 15. 48, 21. Isa. 14, 12
26, 2, 29, 10. 30, 10, 27, 13, 49. 25, 60, 15.
Ier. 23, 3 24, 5. Ezek. 36, 24. Amos, 9, 14.
Zach. 10, 10. Exod. 12. 41.

Ob. But in the meane while would it
not greeue a man to part with his deare
friends, with what else he hath? Ier. 5, 2.
Lam. 3, 15, 3, 45, 46. Dan. 9, 15.

A. No more than it would haue grie-
ued Levi, who said vnto his Father, and
to his mother, I haue not seene him, neither
did he acknowledge his Brethren; nor knew
his owne Children, (Deut. 33. 9.) Or than
others, who tooke ioyfully the spoyling of
theyr goods, knowing in themselves, that
they haue in Heaven a better, and an in-
dying substance. (Hab. 10, 34.) For I say
vnto you, there is no man that hath left
house, or Brethren, or Sisters, or Father, or
Mother, or Wife, or Children, or Lands for
my sake, or the Gospell, but he shall receiue an
hundred fold; now in this world Houses,
and Brethren, and Sisters, and Mothers,
and Children, and lands with Persecutions,
and in the world to come, life everlasting.

Mark.

Maik. 10, 29, Luk. 14, 26, 14. 33. 17. 32.

Ob. But more grieuous things than these are imposed: for, for his sake are we killed all the day long, and are counted as sheepe for the slaughter: Psal. 44, 22, 74. 4. Lam. 3. 42.

A. Yet I will not leaue you comfortlesse, (Ioh. 14, 18.) But as my sufferings abound in you, so your consolation also aboundeth: (2, Cor. 1, 5.) For I will pray the Father, and hee shall giue you another comforter, that he may abide with you for ever; even the spirit of truth, whom the world cannot receiue; because it seeth him not, neither knoweth him. But ye know him, for hee dwelleth with you; and shall bee in you: (Ioh. 14. 16.) Whereby our hope of you is stedfast; knowing that as you are partakers of the sufferings, so shall you be also of the Consolation. 2, Cor. 1, 7.

And therefore thinke it not strange concerning the fierie tryall, which is to try you, as if some strange thing hapned vnto you: (1 Pet. 4. 12.) But rather glory in tribulation, (Rom. 5, 3.) As well as others, who were

stoned, who were sawne asunder, who were tempted, who were slaine with the Sword, and otherwise tortured, and yet not accepting deliverance, that they might obtaine a better resurrection: (Heb. 11. 35. 37.) So that we our selues gloried in the Churches of GOD, for the faith, and patience of such, in all their persecutions, and tribulations, which they endured: 2, Thes. 1, 4. Math. 10, 28. Luk. 17. 33. Dan. 3. 16.

Ob. If my torments should be as long, as violent, I shall shrink vnder them?

A. The rod of the wicked shall not rest vpon the lot of the Righteous, least the righteous put forth his hand vnto wickednesse, (Ps. 1, 125, 3.) For except those dayes should be shortned, there should no flesh be saved; but for the elects sake those dayes shall be shortned: (Math. 24. 22.) For yet a very little while, and the indignation shall cease, and mine anger in theyr destruction: Isa. 10, 25. 2, Tim. 3. 9, 2, 4. 17.

Q. When deliverance comes, shall the same last, and continue?

A. For

A. For the oppression of the poore, for the sighing of the needie, now will I arise saith the Lord, I will set him in safetie from him that puffeth at him: (Psal. 12. 5.) And then there shall bee no more a pricking briar vnto the house of Israel, nor any grieving thorne, of all that are round about them, that despised them; and they shall know that I am the Lord: Ezek. 28, 24.

Therefore heare now this thou afflicted, and drunken, but not with Wine, thus saith thy Lord, the LORD and thy GOD, that pleadeth the cause of his people; behold I will take out of thine hand the Cup of trembling; even the Cup of the Dregs of my fury, thou shalt no more drinke it againe; but I will put it into the hands of them that afflict thee, which haue said to thy soule, bow downe, that we may goe over, and thou hast layd thy body as the ground, and as the street to them that went over: Isa, 51, 21, &c.

Q. What may these comfortable promises, concerning the persecution of the Saints teach?

A. To indure hardnesse, as a good Sou-
 dier of IESVS CHRIST, (2 Tim. 2, 3.)
 And be not ashamed of the testimony of our
 Lord, but be thou partaker of the afflic-
 tions of the Gospell, according to the pow-
 er of GOD: (2. Tim. 1, 8.) And in no-
 thing be terrified by your Adversaries,
 which is to them an evident token of perdi-
 tion; but to you of Salvation, and that of
 GOD: (Phil. 1 28.) Seeing it is a righte-
 ous thing with God, to recompence Tribu-
 lation to them that trouble you, and to you
 who are troubled, rest with vs, when the
 Lord Iesus shall be revealed from Heaven,
 with his mighty Angels, 2: Thel. 1, 6.

Wherefore reioyce, in as much as you
 are made partakers of Christs sufferings;
 that when his glory shall be revealed you
 may be glad also, with exceeding ioy: (1.
 Pet. 4, 13.) For when you are tryed, you
 shall receiue the Crowne of life, which the
 Lord hath promised to them that loue him,
 (Iam. 1, 12.) For the which cause, I also
 suffer these things. Nevertthelesse I am not
 shamed, for I know whom I haue beleevd,
 and

and I am perswaded that he is able to keepe that which I haue committed vnto him, against that day. (2. Tim. 1. 12.) Wherefore let them also that suffer according to the will of G O D. commit the keeping of their soules to him in well doing, as vnto a faithfull creator. 1 Pet. 4. 19. Rev. 20. 6. 7. 13. Luk. 12. 6. 1 Sam. 23. 16. 130. 6. Act 14. 22.

2 Pray saying; O God, the proud are risen against vs, and the assembly of wicked men haue sought after our soule, and haue not set thee before them: (Psal, 86, 14) Haue a respect vnto the couenant; for the darke places of the earth are full of the habitation of cruelty: (Psal, 74, 20.) Heare vs, O Lord our G O D, lighten our eyes, least wee sleepe the sleepe of death: (Psal. 13, 3.) Arise O LORD lift up thy selfe, because of the rage of our Enemies, awake for vs to the iudgement thou hast commanded: Psal. 7. 6. Psal. 17, 7, 17, 12, 7. 1, 119, 122, 147, 4, 25, 19. Lam. 3, 47. &c.

Attend vnto our cry, for wee are brought

brought very low, deliver us from our persecutors, for they are stronger than wee : (Psal. 142. 6) Consider our enemies for they are many. (Psal. 25. 19.) Give us helpe in trouble, for vaine is the helpe of man. Psal. 108, 12, 83, 6, 56, 2. Psal 74. 20. 2, Chron. 20, 6. 12. Act. 4, 26.

Our enemies haue now compassed us in our steps : they haue set their eyes bowing downe to the earth, (Psal. 17, 11.) They haue hid a snare for us, and cords ; they haue spread a net by the way side ; they haue set grimes for us : (Psal. 140, 5.) Rid, and deliver us from the hands of strange children ; whose mouthes speake vanity ; and their right hand is a right hand of falshood : (Psal. 144, 11, 83, 5, 74, 20.) Wee haue done Iudgement and Justice, leaue us not to our oppressors : (Psal. 119. 121.) For they haue digged a Pit for us, which is not after thy Law : (Psalm. 119, 85.) Let integritie and vprightnesse preserue us, for wee waite on thee : (Psal. 25, 21.) O let the wickednesse of the wicked

ked come to an end, but establish the iust;
 for the righteous G O D, tryeth the heart,
 and the reynes: (Psal. 7. 9.) Shall the
 throne of iniquity haue fellowship with thee,
 which frameth mischief by a Law? (Psal.
 94. 20.) Let none that waite on thee
 bee ashamed, but let them bee ashamed
 which transgresse without cause: (Psal.
 25. 3. 119. 6. 35. 23. 43. 1. 7. 3. Lam.
 3. 59.)

Thy Citie, and thy people are called by
 thy name: (Dan 9, 19.) Wee are thine,
 thou never barest rule over them, they
 were not called by thy name: (Isa. 63, 19.)
 But now O Lord, thou art our Father, wee
 are the clay, and thou art our Potter, and we
 are all the worke of thine hand. Bee not
 wroth very sore O Lord, neither remem-
 ber iniquities for ever: Behold see wee
 beseech thee we are all thy people: (Isa.
 64, 8.) Why doth thine anger smoke a-
 gainst the Sheepe of thy pasture? Remem-
 ber thy Congregation which thou hast pur-
 chased of old, the rod of thine inheritance,
 which thou hast redeemed, this is mount

Zion wherein thou hast dwelt. (Psal. 74. 1.)
O deliuer not the soule of thy turtle dove
unto the multitude of the wicked, forget
not the congregation of the poore for ever.
Haue respect vnto the covenant (Psal. 74.
19.) Abba, father all things are possible to
to thee. Mark. 14. 36. 2. Thes. 3. 2. Ier. 14. 9.
21. Dan. 9. 17. Psal. 79. 10. 13. Deut. 9. 26.
Psal. 86. 16. Ioel 2. 17. Psal. 74. 20. Neh.
1. 10.

Thy holy Cities are a wildernesse ; Zion
is a wildernesse ; Ierusalem a desolation.
Our holy, and our beautifull house, where
our Fathers praised thee, is burned up with
fire, and all our pleasant things are laid
wast. Wilt thou refraine thy selfe for these
things O Lord? Wilt thou hold thy peace
and afflict vs very sore? (Isa. 64. 10.) know
that for thy sake wee haue suffered rebuke
(Ier. 15. 15.) Arise O God, pleade thine
owne cause, remember how the foolish men
reproach thee daily. Forget not the voyce
of thine Enemies ; the tumult of those that
rise up against thee increaseth continually.
Psal. 74. 22. 74. 7. 8. 83. 12. Ios. 7. 8.

O Lord

O Lord though our iniquities testify against us, doe thou it for thy names sake; for our backslidings are many, we haue sinned against thee. (Ier. 14. 7.) Yet doe not abhorre vs for thy names sake, doe not disgrace the throne of thy glory. (Ier. 14. 21.) Let thy worke appeare vnto thy seruants, and thy glory vnto their children. (Psal 90. 16.) Let our mouthes bee filled with thy praise, and with thy honour all the day. (Psal. 71 8.) That men may know that thou whose name alone is Iehovah, art the most high, over all the earth. Psal. 83. 18. 106. 47. 22. 25. 79. 13. 9. 13. 43. 4. 22. 22. 74. 21. Deut. 9. 26.

Bring our soules out of prison, that wee may praise thy name; the righteous shall compasse vs about, because thou hast dealt bountifully with vs. (Psal. 142. 7.) And all men shall feare, and declare the workes of God; for they shall wisely consider thy doings. The righteous shall bee glad in the LORD, and shall trust in thee; all the upright in heart shall glory. (Psal. 64. 9.) Let not them that waite on thee O Lord

Lord GOD of hosts be ashamed for our sakes; let not those that seeke thee be confounded, for our sakes O God of ISRAEL. Because for thy sake wee haue borne reproch; shame hath covered our faces. Psal. 69. 6.

Ah Lord God behold thou hast made the heauen & the earth by thy great power, and stretched out arme, and there is nothing to hard for thee. Thou shewest loving kindnesse vnto thousands &c. the great, the mightie God, the Lord of hosts is his name; great in counsell, and mighty in worke. (Ier. 32. 17.) And is thy hand shortned, that it cannot helpe? or is thy care heauy that thou canst not beare? (Isa. 59. 1.) Thou O Lord remainest for euer, thy throne is from generation to generation; Wherefore dost thou forget vs for euer, and forsakest vs so long time. (Lam. 5. 19.) why shouldest thou be as a man astonished? As a mighty man that cannot saue? (Ier. 14. 9.) For thou art the God of our strength, why dost thou cast vs off? Why goe wee mourning because of the oppressions of the Enemy? Psal. 43. 2.

Our Fathers trusted in thee; they trusted, and thou diddest deliuer them; they cryed vnto thee, and were deliuered; they trusted in thee, and were not confounded. But I am a worme, and no man, a reproach of men, and despised of the people, (Psal. 22. 4.) Thou hast also brought thy people out of the land of ÆGYPT, with a mighty hand, and hast gotten thee renowne, (Dan. 9. 15.) Lord where are thy former louing kindneses, which thou diddest sweare vnto DAVID in truth? (Psal. 89. 49.) Thou diddest make me hope when I was vpon my mothers breasts; I was cast vpon thee from the wombe, thou art my G O D from my Mothers belly: be not farre from vs, for trouble is neere, and there is none to helpe. (Pl. 22. 9. 71. 5.) Cast vs not off in the time of old age, forsake vs not when our strength faileth. Psal. 71. 9. 22. 20. Isa. 33, 2. Ier. 32, 21. 14, 8. Isa. 51, 9. 2 Chron. 20, 6, 12. Psalms. 22, 21. Exod. 32, 11.

Remember Lord the reproches of thy ser-
uants; how we doe beare in our bosome the

reproches of all the mighty people, wherewith thine Enemies haue reproached; O Lord, wherewith they haue reproached the footsteps of thine anoynted. (Psal. 89. 50.) Grant not O Lord, the desires of the wicked, further not their wicked deuices least they exalt themselves (Psal. 140. 8.) And let them not reioyce over vs. let them not say in their heart, ah, so would we haue it; let them not say wee haue swallowed them up. Psal. 35. 24. 35. 19. 25. 1. 2. 13. 4. 36. 11. 86. 17. Lam. 5. 1. Deut. 9. 26. Psal. 79. 10. Exo. 32. 12. Ioei 2. 17 Psal. 68. 3.

O satisfie vs early with thy mercy, that we may reioyce and bee glad, all our dayes. Make vs glad according to the dayes wherein thou hast afflicted vs, and the yeeres wherein we haue seene euill. (Psal. 90. 14. 15.) O that the saluation of ISRAEL were come out of Zion! When the Lord bringeth backe the captivity of his people, IACOB shall reioyce, and ISRAEL shall bee glad. Psal. 14. 7. 43. 3. 83. 3. 86. 17. 40. 10.

But thou hast conered thy selfe with a
cloud,

Cloud, that our Prayers shall not passe through: (Lam. 3. 44.) Thou hast utterly reiected us, thou art very wroth against us, (Lam. 5, 22.) Awake; why sleepest thou O LORD? Arise, cast us not off for ever: wherefore hidest thou thy face, and forgettest our affliction, and our oppression? (Psal. 44; 23,) Hast thou utterly reiected Iudah? Hath thy soule loathed Zion? Why hast thou smitten us, and there is no healing for us? We looke for peace, and there is no good; and for the time of healing, and behold trouble: (Ier. 14, 19.) O thou sword of the LORD, how long will it bee ere thou bee quiet? Put up thy selfe into the scabberd; rest, and be still. How can it bee quiet, seeing the Lord hath given it a charge against Zion? there hath bee appointed it. Ier. 47, 5.

Now therefore our GOD; the great, the mighty, and the terrible GOD, who keepest Covenant, and mercy; let not all the trouble seeme little before thee that hath come upon us. (Neh. 9. 32.) But
redeeme

redeeme Israel O God, out of all his troubles : Psal. 25, 22 40, 1, 40 17. Ier. 15, 18. Psal. 119, 84. 119, 123. 89 46. 13, 1. 80, 4 74, 9. 22, 1.

Q. When God giueth deliuerance vnto his Church, what shall become of their cruell persecutors ?

A. When the Lord hath performed his whole worke upon mount Zion, and on Ierusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high lockes : (Isa. 10, 12.) They that hate thee shall be cloathed with shame, and their dwelling places shall come to nought, (Iob, 8. 22.) and perish; the enemies of the Lord shall be as the fat of Lambes; they shall consume; into smoake shall they consume away : (Psal. 37, 20.) They that deuoure thee shall be deuoured; they that spoyle thee shall be spoiled; and they that pray upon thee, I will giue for a pray : (Ier. 20. 16.) As they haue shed the blood of Saints, and Prophets, so they shall haue blood to drinke : for they are worthy : (Reuel. 16, 6.) For the Lord will
plead

plead the cause of his Servants, and spoile the Soule of those that spoiled them: (Prou. 22, 23.) So that the wicked shall be a ran- some for the righteous, and the transgres- sors for the vpright: Prou. 21, 18. Ilsa. 33, 1. 49, 26. 51, 23. Numb. 24, 8. Psal. 53, 5, 7, 15. 37, 13. Ioel, 2, 20. 3. 1, 3. 19. Amos. 1, 2. Zach. 2, 8. Obad. 10. Mich. 7, 10. Zach. 12, 6, 14. 12, 10, 5. Reu. 18. 5, 12, 13. Deut. 32, 41. Mal. 4, 3. Ier. 20. 11, 49, 12, Psal. 57, 6.

Thus Absalon persecuting David, was himselfe slaine. (2, Sam. 18, 15.) And in the place where Dogs licked the bloud of Na- both, the Dogs licked the bloud of Ahab, & did eate Iezabel by the wall of Iezrael: 1, King. 21, 11, 23, 1, 22, 38, 1. 13, 4, 2, 2, 24, 2, 9, 35. Acts, 12, 23, Dan, 6. 24, 3, 22. Gen. 12, 17, 19, 11. Exod. 7, 20, 8, 6. 8, 17, 8, 24. 9, 6, 10, 9, 24, 25, 10. 13, 10. 22. 12. 29, 12. 33. Esth. 7. 10. 9. 10. 9. 25. Numb. 21. 3. Therefore fret not thy selfe because of evill doers, neyther bee thou envi- ous at the workers of iniquitie; for they shall soone bee cut downe

like the grasse, and wither as the greene
bearbe: Psal. 37. 1.

Ob. But doe you not see, how the
limbes of Antichrist doe still prevaile a-
gainst the Church?

A. The ten hornes upon the beast, which
are ten Kings, which haue received no king-
dome as yet, but receiue power as Kings one
houre with the beast. These haue one mind,
and shall giue their power, and strength un-
to the beast. These shall make war with the
lambe, and the lambe shall overcome them;
for he is the Lord of Lords, and King of
Kings, &c. And then these ten hornes shall
hate the whore, and shall make her desolate,
and naked, and shall eate her flesh, and
burne her with fire. For God shall put in
their hearts, to fulfill his will, and to a-
gree, and giue their Kingdome unto the
Beast, untill the words of God shall be ful-
filled: Reu. 17. 12. &c.

2 What vse is to be made of these
promises?

A. 1. Therefore O yee cruell persecu-
tors, What meane you that yee beate my
people

people to peeces. and grind the faces of the poore, saith the LORD GOD of Hosts? (Isa. 3, 35.) Touch not mine anointed, and doe my Prophets no harme (Psalm. 105, 15.) And refraine from these men, and let them alone; for your counsell, and your workes being of men, shall come to nought; but this being of God, you can not overcome it, least happily yee be found even to fight against God, (Acts, 5, 38.) And let my sonnes goe, that they may serue me; and if yee will refuse to let them goe; behold I will slay your Sonnes, even your first borne: Exod. 4, 23. Prou. 22, 22. 2, King. 19, 21. Psal. 2, 1.

2. Come out of Babylon my people, that yee be not partakers of her sinnes, and that yee receiue not of her plagues: Revel. 18, 4.

3 Pray, saying; Arise, O Lord, let not man preuaile, let our enemies be iudged in thy sight; put them in feare, O Lord, that they may know themselves to bee but men, (Psal. 9, 19.) Fill their faces with shame, that they may seeke thy name O Lord. Psal. 83, 16.

Otherwise, let them be turned backe,
 and brought to confusion, that devise our
 hurt. Let them be as Chaffe before the
 Wind and let the Angell of the Lord chase
 them. Let their way be darke and slipperij;
 and let the Angell of the Lord persecute
 them, (Psal. 35. 4.) As smoake is driven a-
 way so driue them away; as waxe melteth
 before the fire, so let the wicked perish at the
 presence of God: (Psal. 68, 2.) Bring vpon
 them the day of euill, and destroy them
 with a double destruction, (Ier. 17. 18.)
 For they haue eaten vp Iacob, and devow-
 red him and consumed him, and haue made
 his habitation desolate, (Ier. 10, 25.)
 Therefore render vnto them a recompense,
 O Lord, according to the worke of their
 hands. Give them sorrow of heart, thy
 curse vnto them. Persecute, and destroy
 them in anger, from vnder the Heavens of
 the Lord, (Lam. 3, 64.) Doe vnto them,
 as to the Midianites, as to Scisera, as to
 Iabin, at the Brooke of Kison; which pe-
 rished at Eador; they became as dung for
 the earth. Make their Nobles like O-
reb,

teb, and like Zeeb; yea all their Princes, as Zeba, and Zalmunna; who said, let vs take to our selues the houses of God in possession. O our God, make them like a wheele, as the stubble before the Wind. As the fire burneth Wood, and as the flames set the Mount aines on fire; so persecute them with thy tempest, and make them afraid with thy storme. Let them be confounded and troubled for ever; yea let them bee put to shame, and perish: Psalm. 83 9. Psal. 68, 1, 129, 5. 40, 14. Psal. 79, 10, 35, 1, 45, 3, 68, 1. Iudges, 5, 31.

Q. What are wee to doe, when our Persecutors are thus destroyed, and wee thereby delivered?

A. Breake forth into ioy, and sing together; because, the Lord hath comforted his people; because he hath redeemed Ierusalem, and made bare his holy arme, in the eyes of all the Nations: (Isa, 52, 9.) And sing yee the Song of Moses the Seruant of God, and the song of the Lambe, saying; great and maruailous are thy
T 3
workes,

works, Lord God Almighty; iust, and true are thy wayes, thou King of Saints. Who shall not feare thee O Lord, and glorifie thy Name? For thou onely art holy; for all Nations shall come and worship before thee, for thy Iudgements are made manifest. *Reu. 15, 3.*

And as the *Angels of the Waters*, say vnto God, thou art righteous, O Lord; which art, and wast, and shalt be; because thou hast iudged thus; even so, Lord God Almighty, true and righteous are thy iudgements, (*Reu. 16, 5,*) Wherefore we giue thee thanks O Lord God Almighty; because thou hast taken to thee thy great power, and hast reigned: (*Reu. 11. 17.*) And in the day that I called vpon thee, thou saidst, feare not. O Lord, thou hast pleaded the cause of my Soule, thou hast redeemed my life: (*Lam. 3, 57.*) Yea, many a time haue they afflicted me from my youth; yet they haue not prevailed against me. The Plowers plowed vpon my backe, and made long their furrowes. The Lord is righteous; he hath cut a sunder the Cords of the wicked.

Pfal. 129, 2. &c. 97, 10, 66, 13, 14. 2, Cor. 1. 3, 4. Psal. 31, 23. 18, 16, 9, 11. Isa. 26. 13. Reu. 19, 1, &c.

CHAP. XXIX.

Of Temptations by evil Examples.

Ob. **V**Well haue you satisfied me concerning temptations on the left hand; *but I find more bitter than death, the woman whose heart is snares, and nets, and her hands are bands.* Eccl. 7. 28. Prou. 23. 27.

A. Notwithstanding, *who so pleaseth God, shall escape from her:* (Eccles. 7, 26.) For Ioseph hearkened not to his lewd Mistresse. (Gen. 39, 10.) Noah also was a iust man, and perfect in his generation: (Gen. 6 9.) And Lot being righteous, and dwelling among the wicked, in seeing, and hearing: vexed his righteous soule from day, to day, with their vnlawfull deeds: (2, Pet. 2. 8,) *And we know that we are of God, when yet the whole World lyeth in wickednesse:* 1, Ioh. 5, 19. Dan. 11. 32.

On the contrary, *the mouth of the strange woman being a deepe Pit, he that is abhorred of the Lord, shall fall therein.* : (Prou. 22, 14) *And the sinner shall be taken by her* : (Eccl. 7, 26.) As was Herod, *by the dancing of Herodias* : Math, 14, 6. Numb. 31, 16. Dan. 11, 32.

Q. But what meanes must bee vsed, that so I be not overtaken by such inticements as these ?

A. 1. *Concerning the workes of men, by the words of his mouth, thou shalt be kept from the path of the Destroyer* : (Psal. 17. 4.) *For when wisdom entreteth into thine heart, and knowledge is pleasant unto thy Soule, discretion shall preserue thee, and understanding shall keepe thee; to deliver thee from the strange woman, even from the stranger that flattereth with her words,* Prou. 2, 10, 2, 16.

2. *Because, as he that walketh with a wise man, shall be wiser; so the Companion of fooles shall be destroyed* : (Prou. 13. 20.) *Therefore from such turne away* : (2, Tim. 3, 5.) *And say, O my Soule come not thou*

thou in to their secret; vnto their assembly mine honour bee not thou united: (Gen. 49. 6.) But depart from mee, O yee euill doers; for I will keepe the Commandement of my God: (Psal. 1. 9. 115.) I will not sit with vaine persons; neither will I goe in with dissemblers: Psal. 26. 4. Prou. 23, 20, 24, 1, 2, 22, 24, 25. 1 Cor. 5, 9. Psal. 120. 5, 6. 106. 35. 143, 10. Numb. 25, 1. Deut. 4, 28. Prou. 1, 10.

3 Because wee cannot altogether auoyd their company, but by going out of the world: (1. Cor. 5. 10.) See therefore that yee walke circumspectly; not as fooles, but as wise, (Ephel. 5. 15) working out your saluation with feare and trembling; &c. that yee may be blamelesse, and harmlesse, the sonnes of GOD without rebuke, in the middes of a crooked, and peruerse Nation; among whom you shine as lights in the world, holding foorth the word of Life. Phil. 2. 12. 15. 16. Leu. 18, 3, 4.

4 Pray, Incline not my heart vnto any euill thing; to practise wicked workes,

workes, with men that worke iniquitie, and let me not eate of their dainties. Let the Righteous smite me, it shall be a kinde-nesse, and let him reprove me, it shall bee an excellent oyle, which shall not breake my head: Psal. 141. 4, 5.

CHAP. XXX.

Of temptations by false Teachers.

Ob. **I**F neither the tyrannie of Persecutors, nor the practices of prophane ones, shall unsettle vs from our stedfastnesse, then are wee safe, and out of danger?

A. *But there were false Prophets also among the people, even as there shall bee false Teachers among you, who privily shall bring in damnable Heresies, even denying the Lord that bought them: (2 Pet. 2, 1.) And many of them shall come in my Name, saying; I am CHRIST, and shall deceiue many. Math. 24, 5. Act. 15. 1. 1. Ioh. 4, 1.*

Ob.

Ob. You teame such Seducers, who will not sticke to say the same of you?

A. This I confesse vnto thee, that after the way which they call Heresie, so worship I the G O D of my Fathers; beleeuing all things, which are written in the Law and the Prophets. Act. 24, 14.

Ob. Many of these being learned in the Scriptures, and as they say, grounding their opinions on the same, how should they swarue from it?

A. Some of these speake lyes in Hypocrisie, having their Consciencs seared, with a hote Iron: 1 Tim. 4, 2.

2 Others of them, God hath shut vp their eyes, that they cannot see, and their hearts that they cannot understand. Isa. 44. 18. 6. 10. 1. Cor. 1. 19. Rom. 11. 8.

3 The God of this world also hath blinded the mindes of some of them, which beleeue not, least the light of the glorious Gospell of CHRIST, who is the Image of God should shine vnto them. 2. Cor. 4. 3. 4. 2. Chro. 18. 21.

4 Some things in the Scriptures themselves

selues, are hard to be understood, which they that are vnlearned, and vnstable, wrest vnto their owne destruction: 2 Pet. 3, 16.

Q. How commeth it to passe that these broaching abroad Errour, instead of Truth, should be so readily receiued?

A. Such are deceitfull workers, transforming themselves into the Apostles of CHRIST, and as the Ministers of righteousness. (2 Cor. 11. 13. 15.) Who through Couetousnes, doe with fained words make merchandise of men: (2. Pet. 2. 3.) And come in sheepes cloathing; though inwardly they are ravening Wolues: Math. 7, 15. Iude, 12.

2 They speake of the World, and therefore the world heareth them. Ioh. 1. 4, 5.

3 Many are laden with sinnes, and led away with diuers lusts; and therefore are ever learning, and never able to come to the knowledge of the truth, and so are led captiue by such. 2 Tim. 3, 6.

Q. Why then doth God permit such dangerous Heretickes to remaine in the Church?

A. There

A. There must be heresies among you, that they which are approved may be made manifest among you. 1 Cor. II. 19.

Q. But are not wee also in danger to be seduced by them?

A. Wee are of G O D; he that is of God beateth vs, although he that is not of God heareth vs not. Hereby we know the Spirit of Truth, and the spirit of Error: (1 Ioh. 4, 6.) And you also little Children being of God, haue overcome them; because greater is he that is in you than he that is in the world: (1 Ioh. 4, 4.) Moreouer CHRIST calleth his owne sheepe by name, and leadeth them out. And when he putteth forth his owne sheepe, he goeth before them, and the sheepe follow him; for they know his voyce, and a stranger will they not follow, but will flee from him; for they know not the voyce of strangers. Ioh. 10 3.

And therefore such Heretickes shall proceed no further, for their folly shall be manifest unto all men. And you for your part, haue fully knowne my Doctrine, and manner of life, &c. Onely euill men,

men, and seducers shall waxe worse, and worse; deceiuing, and being deceiued. 2.

Tim. 3. 9. 13.

Ob. Notwithstanding it staggereth mee not a little, to see, and heare what miracles some such haue wrought.

A. I haue confidence in you through the Lord, that you will be none otherwise minded. (Gal. 5. 10.) For who should so bewitch you, that you should not obey the truth; before whose eyes I E S V S C H R I S T hath beene evidently set forth, and Crucified among you: (Gal. 3, 1.) Knowing this that Antichrist his comming is after the working of Sathan, with all power, and signes, and lying wonders, and with all deceiueablenesse, of vnrighteousnesse, in them that perish. 2. Thess. 2. 9.

Q. How may I bee preserued from these impostures?

A. Beleeue not every Spirit, but try the spirits whether they are of G O D, (1. Ioh. 4, 1.) prouing all things, and holding fast that which is good: (1 Thess. 5, 21.) As did the Church of Ephesus, who
tried

tryed them, which said they were Apostles and were not, and found them lyars: *Reu. 2, 2. I Cor. 14, 32. Prou. 14, 15. Isa. 8, 20. Acts, 17, 11.*

Q. Shew vs then the markes whereby they may be knowne?

A. You shall know them by their fruits: *Math. 7, 16.*

1 By their Entrance; For hee that entreth not in by the doore, into the sheepe-fold; but climbeth up some other way, the same is a Thiefe, and a Robber; but he that entreth in by the doore, is the Shepheard of the sheepe: *Ioh. 10, 1, 2.*

2 By their Doctrine; For heereby know yee the Spirit of GOD; every spirit that confesseth that IESVS CHRIST is come in the Flesh, is of God. And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God, and this is that Spirit of Antichrist, whereof you haue heard, that it should come, and euen now is already in the World: *I Ioh. 4, 2. 1, 2, 22, 23.*

3 By their opposing of faithfull Ministers;

nisters; For as IANNES, and IAMBRES withstood MOSES, so doe these also resist, the truth; men of corrupt minds, reprobate concerning the Faith. 2 Tim. 3. 8.

4 By their euill liues; ungodly men they are, turning the grace of God into wantennesse, and doe defile the flesh. Iude, 4. 8.

5 If thou say in thine heart, how shall wee know the Word which the LORD hath not spoken? When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to passe, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously. Deut. 18. 21.

Ob. Some of these men haue foretold vs of things, which haue come to passe?

A. If there arise among you a Prophet, or dreamer of dreames, and gineth thee a signe, or wonder; and the signe, or the wonder come to passe, wherof he spake vnto thee, saying, let vs goe after other Gods, which thou hast not knowne, and let vs serue them

thē, thou shalt not harken vnto the words of that Prophet, or that dreamer, of dreames: for the Lord your God prooveth you, to know whether you loue the Lord your God with all your heart, and with all your soule: Deut. 13.1.

Therefore to the Law, and to the testimonie, if they speake not according to this word, it is because there is no light in them: Isa. 8, 20.

Q. What is the danger that such Heretiques doe expose themseluce vnto?

A. As they haue sowne the wind, so they shall reape the whirlwind: (Hos. 8, 7) For they being before ordained to condemnation: (Iud. 4.) Their iudgement now a long time lingereth not, and their damnation slumbereth not, 2, Pet. 2, 3, Gal. 5, 10. Reuel. 22, 18, Mat. 23, 15. Ier. 28, 16. 17. ver. 29, 31, 32.

Q. These Heretiques being a people so dangerous, what may thence bee learned?

A. Ye therefore beloved, seeing ye know these

these things before, beware least you also; being led away with the errors of the wicked, fall from your owne stedfastnes (2, Pet. 3, 17.) And be taken in a snare after them: (Deut. 12, 30.) By being carried about with divers, and strange Doctrines; for it is a good thing, that the heart be established with grace; but not with meats, which haue not profited them that haue beene exercised in them: (Heb. 13, 9.) But hath occasioned them to erre concerning the faith: 1. Tim. 6, 20. 1, Cor. 3, 11. 1, Ioh. 5. 21. Prou. 19, 27, 30, 6. 2, Tim. 2, 1, 2, 2. 1, 13, 14. Col. 2, 6. Math. 24, 26.

Q What doe you account Heresie? Is every little swaruing from the truth damnable?

A. If any man buildeth upon (Christ) the foundation, gold, silver, precious stones, wood, hay, stubble; every mans worke shall be made manifest. For the day shall declare it; because it shall be revealed by fire, and the fire shall try every mans worke of what sort it is. If any mans worke abide, which he
bath

hath built thereupon, he shall receive a reward. If any mans worke shall be burnt, he shall suffer losse; but he himselfe shall be saved; yet so, as by fire: 1, Cor. 3. 12. Gal. 5. 9.

2 You haue then said enough for my setting; but because the time will come, when other men will not endure sound doctrine; but after their owne lusts shall heape to themselves Teachers, hauing itching eares, and shall turne away theyr eares from the truth, and shall be turned to Fables: When these things come to passe, what am I to doe? 2. Tim. 4. 3.

A. Say vnto such a one, I marvaile that you are so soone removed from him that called you into the grace of Christ, vnto another Gospell which is not another; but there be some that trouble you, and would pervert the Gospell of Christ. But though we, or an Angell from Heaven preach any other Gospell vnto you, than that which we haue preached, let him be accursed: Gal. 1, 6.

Q. What if such a one shall yet not onely persist in his errour himselfe, but shall seeke to pervert others also?

A. Then set thine eyes upon him, and say, O full of all subtilty, and all mischief, thou child of the Divell, thou enemy of all righteousness, wilt thou not cease to pervert the right wayes of the Lord? Now therefore the hand of the Lord shall be upon thee: Acts 13.9.

Q. What if hee shall yet continue to despise my admonitions, and these fearefull menaces of Iudgement?

A. A man that is an Heretike, after the first, & second admonition reiect; knowing that he that is such, is subverted, and sinneth being condemned of himselfe: (Tit. 3, 10.) And if such a one come vnto you, receiue him not to house, neither bid him God speed, (Ioh. 2. Epist, 10.) But he shall be slaine, because hee hath spoken, to turne you away from the Lord your GOD, to thrust thee out of the way, wherein the LORD thy GOD commanded thee to walke; so shalt thou take the euill away forth of the mid.

middest of thee : Deutrinom. 13, 5, 27, 18, 13, 14, 15, 18, 20. 7. 2. Hof. 8, 7. Iosh. 23, 12.

Ob. Though I haue not proceeded against such Heretiques., after this manner; yet haue I kept my selfe sound in the faith?

A. Notwithstanding I haue a few things against thee, because thou sufferest, that woman Iezabel, which calleth her selfe a Prophetesse, to teach, and to seduce my Seruants, to commit fornication, and to eat things sacrificed vnto Idols : Reu. 2, 20.

Ob. Shall I in this my neglect of dutie, bee as sorely punished, as they in these their damnable Heresies?

A. No, for behold I will cast her into a Bed, and them that commit Adultery with her, into great tribulation, except they repent of their deeds, &c. But vnto you I say, and vnto the rest of them of Thiatira; as many as haue not this doctrine, and which haue not knowne

the depths of Sathan; as they speake, I will put upon you none other burthen: Rev.

2, 25.

CHAP. XXXI.

Of Temptations by Prosperity.

Q. *Doe now see there is much danger to bee feared from earthly men, but is the like danger to be expected from earthly things?*

A. *Yea; for Vzziah, when he was strong, his heart was lifted up to his destruction: (2.Chron.26.16.) And the Israelites assembled themselves, for Corne, and Wine, and they rebelled against the Lord: (Hol.7,14.) For because they did ride on the high places of the earth; did eat the increase of the fields and did suck the hony out of the Rocke; & oyle out of the flinty Rocke. butter of Kine, and milke of Sheep, with fat of Lambs &c. Therefore Iesusum waxed fat, grew thick, was covered*

with fatnesse, &c. Then he forsooke God which made him, and lightly esteemed the rocke of his Salvation. Of the Rocke that begat them they were unmindfull, and did forget him that formed them: (Deut. 32, 13.) Wherby it appeares to be more easier for a Camell to goe through the eye of a needle, than for a rich man to enter into the Kingdome of Heaven: Math. 19, 24. Is. 26, 10. Holca, 4, 7, 4, 11, 10, 1. 13, 6. Daniel, 5, 4. Iob. 21, 14, 21, 7. Iam, 2, 6. Prou. 23, 29. Eccl. 3, 11.

Ob. Who then can bee saved? Math. 19, 25.

A. With men this is impossible, but with God all things are possible: (Math. 19, 26.) For by faith Moses when he was come to yeeres, refused to be called the Sonne of Pharaohs daughter; chusing rather to suffer affliction, with the people of God, than to enioy the pleasures of sinne for a season; esteeming the reproaches of Christ greater riches, than the treasures of Ægypt: Heb. 11, 24.

For the heart of the wise is in the house of mourning, though the heart of the foole is in the house of mirth: Eccl. 7, 4. Isa. 32, 5. Gen. 24. 35. 22, 12. Iob. 1, 1. Dan. 1. 12.

Q. Because of this, and such like examples, are we altogether to be without feare, in the inioyment of earthly things?

A. When thou hast eaten, and art full, beware that thou forget not the Lord thy God, in not keeping his Commandements, and his iudgements: (Deut. 8, 10.) For which end, remember Lots wife: Luk. 17, 32. Gen. 19. 26, Deut. 6, 10, 11.

Q. How may wee then bee preserved from the danger of earthly things?

A. 1. Loue not the world, neither the things that are in the world: (1, Ioh, 2, 15.) For wilt thou set thine eyes upon that which is not? Prou. 23, 5.

2. Vse this world as if you used it not, (1. Cor. 7, 31.) For no mā that warreth, intangleth himselfe with the affaires of this life, that hee may please him, who hath chosen him to bee a Souldier: &c.

2 Tim. 2, 4. Iam. 1. 10, 11. Cant. 2, 10.
Gal. 6, 14. Prou. 23, 1, 2, 3.

3 Pray, saying; Turne away mine eyes from beholding vanity, and quicken thou me in thy way: (Psal. 119, 37.) Two things haue I required of thee, deny me them not before I dye, remoue farre from me vanitie and lyes; giue mee neither Povertie nor Riches, feed me with food convenient for mee; least I be full and deny thee, and say, Who is the Lord? Or least I be poore and steale, and take the name of my God in vaine. Prou. 30, 7.

Q. What further incouragement can you giue me to stand out against these so many Temptations, of the Flesh, the Deuill, and the World?

A. He that indureth to the end shall be saved: (Math. 10 22.) And to him that overcommeth will I giue to eate of the tree of Life, which is in the middes of the Paradise of GOD: (Reuel. 2, 7.) And to eate of the hidden Manna, and I will giue him a white stone, and in the stone, a new name written, which no man knoweth saving

ving hee that receiueth it : (Reuel. 2, 17.) He shall (also) bee cloathed in white rayment, and I will not blot out his Name out of the booke of Life; but I will confesse his name before my Father, and before his Angels. (Reu. 3. 5.) And will grant him to sit with mee in my Throne, euen as I also overcame, and am set downe with my Father in his throne : Reuel. 3. 21, 3, 12. 21. 7. Luk. 22. 28. 29. 30. verses.

Q. What should this so rich and plentifull a reward mooue vs vnto ?

A. To walke circumspectly not as fooles, but as wise : (Ephes. 5. 15.) And to ponder the pathes of thy feete, that thy wayes may be established, and turne not to the right hand nor to the left, but remooue thy foot from euill : Prou. 4, 26, 27.

2. Pray that you fall not into temptation : (Math. 26, 41.) But that hee would grant vnto vs, that wee being deliuered out of the hands of our enemies, might serue him without feare, in holinesse, and
right.

righteousnesse, before him, all the dayes of our life. Luk. I. 74.

CHAP. XXXII.

Of the Word of GOD.

Q. IN the middes of so many Temptations on the right hand, and on the left, what one meanes of vpholding hath GOD left vnto his Church?

A. When all Israel is come to appeare before the Lord thy GOD, in the place where hee shall chuse, thou shalt reade this Law before all Israel, in their hearing. Both of Men, and Women, and Children, and thy Stranger that is within thy Gates; that they may heare, and that they may learne, and feare the Lord your GOD, and obserue to doe all the words of this Law; and that their Children which haue not knowne any thing, may heare, and learne to feare the LORD your GOD, as long as yee liue: (Deut. 31, 11. Exod. 24, 7. Ios. 8, 34, 35.

Q. Why?

2. Why? what excellencie is there in this law of G O D, more than in other writings of men, whereby to worke such a feare of God in our hearts?

A. *The law of the Lord is perfect, converting the Soule; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, reioycing the heart; the Commandement of the Lord is pure, inlightening the eyes: (Psal. 19, 7.) Not comming vnto you in Word only, but also in Power, and in the Holy Ghost, and in much assurance: (1 Thess. 1, 5.) Being able to make thee wise vnto Salvation, through Faith, which is in Christ Iesus; and is profitable for Doctrinc, for reproofe, for correction, for instruction in Righteousnes, that the Man of G O D may be perfect, throughly furnished vnto all good workes: (2 Tim. 3, 15.) For as the raine commeth downe, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it to bring foorth, and bud, that it may giue seed to the Sower, and Bread to the eater; so shall my*
Word

Word bee that goeth forth out of my mouth; it shall not returne to me voyd; but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it: Deut. 32, 2. Isa. 55, 10. 49, 2. Iob, 6, 25. Eccles. 12, 11. Act. 26, 18. Heb. 4, 12. Rom. 10, 17.

Thus the Churches were by the Word, established in the Faith: (Acts, 16, 5.) And I am sure also, that when I come unto you, I shall come in the fulnesse of the blessing of the Gospell of CHRIST: Rom. 15, 29. Col. 1, 6. Acts, 4, 4. 18, 8. 17, 11, 12, 34. verses, 12, 24, 17, 4, 15, 32, 8. 12, 24, 25. Ioh. 15, 3.

Q. Whence hath the Scripture this power, and efficacie?

A. Thus saith the Lord thy Redeemer, the holy One of Israel; I am the Lord thy GOD, which teach thee to profit, which leadeth thee by the way that thou shouldest goe: (Isa. 48, 17.) I create the fruit of the lips; peace, peace, to him that is farre off, and to him that is neere: (Isa. 57, 19.) It is written in the Prophets,
and

and they shall be all taught of God. Every man therefore that heard, and hath learned of the Father, commeth unto me. Ioh. 6, 45.

Who then is PAUL? And who is APOLLO? But the Ministers by whom yee beleevd; even as the Lord gaue to every man. I haue planted, APOLLO watered, but GOD gaue the increase. So then neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase: (I. Cor. 3, 5.) So that your Faith standeth not in the wisdom of men, but in the power of God. Howbeit wee speake wisdom, among them that are perfect; yet not the wisdom of this World, nor of the Princes of this world, that commeth to nought; but we speake the wisdom of God in a myste-rie; even the hidden wisdom, which God ordayned before the World, unto our glory. (I Cor. 2, 4.) Whereunto I also labour, striving according to his working, which worketh in me mightily: (Col. 1, 29.) For this cause also thanke wee God without ceasing, because when ye received the Word of
 God

God, which yee heard of us, yee received it, not as the word of men; but as it is in truth the word of God; which effectually also worketh in you that belecue: (1 Theff. 2, 13.) Blessed therefore art thou Simon Bar-Ionna, for flesh, and blood, hath not revealed it unto thee, but my Father which is in Heaven: Mat. 16, 17. Mark. 17, 20. 2. Tim. 3, 16. 1 Cor. 1, 18. Act. 15, 17. 10, 44. Gal. 2, 8, 1. 11, 12. Micha, 3, 8.

2. But is euery part of the Word, for the working of grace, of like efficacie?

A. This onely would I learne of you; received you the Spirit, by the workes of the Law, or by the hearing of Faith? (Gal. 3, 2.) For which cause I am not ashamed of the Gospell of CHRIST; for that is the power of God unto Salvation, to every one that beleueeth: (Rom. 1, 16.) For if the ministration of death; written and ingrauen in stones was glorious; so that the children of Israel could not stedfastly behold the face of MOSES, for the glory of his countenance; which glory was to bee done away: how shall not that ministration
of

of the Spirit, bee rather glorious? For if the ministration of condemnation bee glory, much more doth the ministration of Righteousnesse exceed in glory. For even that which was made glorious, had no glory, in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious: 2. Cor. 3. 7. 1. 1. 21.

Q. What in lieu of this Word doth God require of vs?

A. Because he hath shewed his word vnto Iacob, and his Statutes, and his iudgements vnto Israel; and hath not dealt so with every Nation; and for his iudgments they haue not knowne them, therefore praise ye the Lord: Psal. 147. 19.

Q. Why? doe all such as haue the Word, reape benefit thereby?

A. No; for GOD shall smite the Earth with the rod of his mouth, and with the breath of his lips hee shall slay the wicked: (Ila. 11. 4.) And we are vnto God a sweet savour of CHRIST; in them that
are

are saved, and in them that perish. To the one we are the savour of death vnto death, and to the other, the savour of life vnto life : 2, Cor. 2. 15.

2. Hath the word one and the same entertainment among all them that perish ?

A. No ; for when PAVL disputed of Righteousnesse, and Temperance, and of the Judgment to come, Fælix trembled : Acts, 24, 25.

2 Herod he heard Iohn gladly, and did many things : (Mark. 6. 20.) Vnto others the Word of the Lord is a reproach ; they haue no delight in it : Ier. 6. 10.

3 The Princes and people of Israel when they heard the Word of the Lord, let their Servants goe free, but afterwards repented : Ier. 34. 10, 11.

4 When IEREMIAH preached the Word of the Lord, to the Iewes that went downe into Ægypt, to sojourne there, they would not at all hearken to him : (Ier. 44, 16.) And from the preaching of Zachariah, they pulled away the

shoulder, and stopped their eares, that they should not heare; yea they made their harts as an Adamant stone, lest they should heare the Law, and the words which the Lord of Hosts hath sent in his spirit, by the ministry of the Prophets: Zach. 7, 11. Ier. 6, 16. 44, 3. 4. 32. 23. 2, Chron. 24, 19, 2. 33, 10. Hof. 7, 1. Ezek. 33, 30.

5 Others mocking said; these men are full of new wine: (Act. 2. 13.) And with their mouthes make Iests: Ezek. 33. 31. Ier. 20. 7, 8, 9. Act. 17, 32, 17, 18. 2, Chron. 36, 16.

6 And the multitude of the Iewes, when they heard PAVL, cryed, and said, Away with such a fellow from the earth; for it is not fit that he should live; and as they cryed out, they cast off their cloathes, and shrew dust in the Ayre. (Act. 22, 22.) And when PAVL sent into Macedonia, Timotheus and Erastus, there arose no small stir also about that way, (Act. 19, 22) And when the Iewes heard Steven they were cut to the heart, and they gnashed
on

on him with their teeth, Act, 7. 54.

7 Others make a man an offender for a word, and lay a snare for him that reproveth in the Gate, and turne aside the iust for a thing of nought: Isa. 29, 21. Mat. 10. 34.

2. What are the reasons of so much prophane, and vaprofitable hearing of the Word?

A. Some it profiteth not; because it is not mixed with faith, in them that heare it: Heb. 4, 2. Act. 28, 24, 19, 9.

2 Herod would not part with Herodias, and therefore I O H N touching him vpon that siene, he cast him into prison: (Mark. 6, 17) And so every man that evill doeth, hateth the light; neyther cometh to the light, least his deeds should bee reprovved: Ioh. 3, 20. Ezek. 33, 31.

3 They are but naturall, not having the spirit: (Iud. 19.) And the naturall man perceiveth not the things of the spirit of God, because they are spiritually discerned. I. Cor. 2, 14. I. Cor. 2. 11. 1, 2, 6, 7, 8. Hof. 8. 12. Ier. 6, 10. Act. 17, 27. Math. 11. 27. 13. 11, 11, 25, 26.

4 God hath given them the Spirit of slumber; eyes that they should not see, and eares that they should not heare unto this day: (Rom. 11. 8.) For it is written I will destroy the wisdom of the wise, and will cast away the understanding of the prudent, saith the LORD, 1, Cor. 1, 19. Isa. 6, 10 44. 18.

5 If our Gospell be hid, it is hid to them that are lost; whom the God of this world, hath blinded the minds of them that beleeue not; that the light of the glorious Gospell of Christ, which is the image of God, should not shine unto them: 2, Corinth. 4, 3.

6 Some are hindred by the pride of theyr outward greatnesse, and therefore not the rich, but the poore receiue the Gospell: (Mat. 11. 5.) For saith Amasia unto Amos, O thou Seer, goe flee thee away into the Land of Iudah, and there eate bread, and Prophesie there. But Prophesie not againe any more at Bethel: for it is the Kings Chappell, and it is the Kings Court: Amos, 7, 12.

7. Others

7 Others thinke they are rich, and increased with goods and haue need of nothing; not knowing how they are wretched, and miserable, and poore, and blind, and naked: (Reu. 3 17) And therefore being full, they despise the hony Combe; Whereas to the hungry Soule, every bitter thing is sweet: Prou. 27,7. Ioh. 9, 39. I, Cor. 1, 19.

Q. What are the dangers which doe attend the contempt, and abuse of the Word?

1. A Famine; not of Bread, but of hearing the Word of the Lord: (Amos, 8, 11, 12.) For which cause Paul, and Barnabas turned from the Iewes, unto the Gentiles: Acts, 13, 46. 18. 6, 16, 6. Ioh. 12, 35. 1, Sam. 28, 6. 2, Chron. 15, 3. Ezek. 7, 26. Amos, 8, 9.

2. Vnrecoverable destruction. Because saith God, I haue called and yee haue refused, I haue stretched out my hand, and no man regarded; but you haue set at naught all my Counsell, and would none of my reproofe; I also will laugh at your cala.

calamitie, and I will mocke when your feare commeth: (Prou. 1, 24.) And then as I cryed, and you would not heare; so you shall cry, and I will not heare: (Ier, 11, 11.) But I will doe unto you as I haue done to Shilon; and I will cast you out, as I haue cast out all your Brethren; even the whole seed of Ephraim: Ier. 7. 13. &c.

For the Earth which drinketh in the Raine, that commeth oft vpon it, and yet beareth thornes, and briars, is reiected and is nigh vnto cursing, whose end is to be burned: Heb. 6. 7, 10, 28. Hos. 6. 5. Deur. 17, 12. Revel. 2, 16. Math. 12, 41. 2, Chron. 36, 14, &c. Ierem. 11, 6. Nehem. 9, 29. Ezek. 34, 13, 33, 33. Prou. 13. 13

Q. What vse are wee to make of all this?

A. Therefore suffer the words of exhortation: (Heb. 13, 22.) And heare what the spirit saith to the Churches. (Reu. 3, 13) That so the word of God may dwell in you plenteously in all wisdome, (Col. 3, 16)

For

For why should there be a price put into the hand of a Foole to get wisdom, and he hath no heart? (Prou. 17, 16.) Receive my instruction, and not silver; and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired, are not to be compared to it: (Prou. 8, 10.) Therefore buy the truth, and sell it not; also wisdom, and instruction, and understanding: (Prou. 22, 23.) Incline your eare, and come unto me: heare and your soule shall live: Isa. 55, 3. 1, Thess. 5, 20. Heb. 12, 25. Prou. 8, 33, 16, 16. 1, 20, 22, 23, 8, 1 2, 9. 1, 1, Jam. 1, 21. Iob. 22, 22. 2, Cor. 6, 11. Luk. 10, 41. Deut. 11, 18 4, 9. Luk. 2, 18. Rev. 1, 3.

2 Take heed therefore, how you heare, for whosoever hath to him shall be given: and whosoever hath not, from him shall be taken, even that which he seemeth to have: (Luk. 8, 18.) And with what measure you mete, it shall be measured to you: Mark. 4, 24.

2. Tell vs therefore how wee may heare the Word with fruit?

A. 1. Heare it diligently. *my Sonne if thou wilt receiue my words and hide my Commandements with thee ; so that thou wilt incline thine eare vnto wisdom, and apply thine heart vnto understanding ; yea if thou cryest after knowledge & l. fliest vp thy voyce for understanding : If thou seekest her as silver, and searchest for her, as for hid treasures : then shalt thou understand the feare of the LORD, and find the knowledge of G O D : Prou. 2, 1 1, 5, 6.*

2 Lay aside all malice, and guile and Hypocrisies, and enuies & evil-speakings: (1. Pet. 2; 1.) And all filthines, and superfluitie of naughtines. (Iam. 1, 21.) And breake vp your fallow ground, and sow not among thornes. Circumcise your selues to the Lord, and take away the fore skins of your harts: Ier. 4. 3 4.

3 As new borne babes desire the sincere milke of the Word, that you may grow thereby: (1. Pet. 2. 2.) For wheresoever the Carcase is, thither will the Eagles resort: Matt. 24. 28.

4 Receiue with meeknesse the ingrafted Word, which is able to saue your Soules :

(1. IAN. 21.) And let no man deceiue himselfe; for if any man among you would be wise in this World, let him become a Foole that hee may be wise: (1. Cor. 3. 18.)

For IESVS said, For Iudgement I am come into this World, that they which see not, might see, and they which see might be made blind, Ioh. 9 39. MATTH. 11. 25 26.

5 Pray saying: 1. Open thou mine eyes, that I may behold the wondrous things of thy law. I am a stranger on earth; hide not thy commandements from me. (Psal. 119 18.)

I will praise thee with uprightnesse of heart when I shall haue learned thy righteous iudgements. Psal. 119. 7. 27 33, 34 73. 125. 169. 171. verses.

2 Pray, O that my wayes were directed to keepe thy statutes, then shall I not be ashamed, when I haue respect vnto all thy commandements; (Psal. 119. 5.) with my whole heart haue I sought thee, O let me not wander from thy commandements, (119. 10.)

Deale bountifully with thy seruant, that I
may

may liue, and keepe thy word, (119.17.)
 Let my heart be found in thy statutes, that
 I be not ashamed, (119,80.) Order my
 steps in thy word, and let not any iniquity
 haue dominion over me : 119.133.

6 Be yee doers of the word, and not hearers onely, deceiuing your owne soules. For if any be a hearer of the word, and not a doer ; he is like vnto a man, beholding his naturall face in a glasse ; for he beholdeth himselfe and goeth his way, and strait way forgetteth what manner of man hee was. But who so looketh into the perfect law of liberty, and continueth therein ; he not being a forgetfull hearer, but a doer of the worke, this man shall be blessed in his deed. Iam. 1.22. Deut. 4,5.5.1.30.11. Luk. 11.28. 1. Theff. 4. 1. Eph. 4.17. Phil. 4.8. Rom. 2,13. Reuel. 1.3. 1 Pet. 4.6. Math. 7.24.

Ob. I haue done my poore indeavour to obserue these rules, yet when I am present at the word, I cannot keepe my mind from wandring.

A. The eares of them that heare, shall hearken

hearken. (Isa. 32. 3.) And the eares of the deafe shall be opened, (Isa. 35. 5.) For hee wakeneth morning, by morning; he will waken thine eare, to heare, as the learned, (Isa. 50. 4.) Or as he opened the heart of LIDDEA, whereby she attended unto the things which were spoken by PAVL, (Act. 16. 14.) Whereby thou shalt bee able to say, speake LORD, for thy servant heareth. 1. Sam. 3. 9. Neh. 8. 3. Act. 8. 6. Luk. 19. 48.

Ob. The Scripture is a booke so fast sealed, and I my telfe, am a man so dull of conceit, that I cannot vnderstand the same. Isa. 28. 9 &c.

A. The entrance in to GODS word giueth light; it giueth vnderstanding to the simple. (Psal. 119, 130.) Whereby they that erre in spirit, shall come to vnderstanding, and they that murmur shall learne Doctrine. (Isa. 29. 24.) The people that walke in darkenesse, haue seene a great light, and they that dwell in the land of the shadow of death, vpon them hath the light shined, (Isa. 9. 2.)

For

For God who commanded the light to shine out of darknesse, hath shined in your hearts; to give the light of the knowledge of God, in the face of IESVS CHRIST.
2 Cor. 4 6.

I haue (indeed) spoken vnto you in Proverbes, but the time commeth, when I shall no more speake to you in proverbes, but I shall shew you plainly of the Father: (Ioh. 16, 25.) In that day, shall the deafe heare the words of this Booke, and the eyes of the blind shall see out of obscuritie, and out of darknesse: Isa. 29, 18, 35, 5, 32, 2 50 4 Prou. 1, 1 4, 8 9. 1 Cor. 2, 10, 12. Nehem. 8 8. Luk. 24 45. Tit. 1, 3. Mal. 2. 7. Deut. 17 8. 9. Reu. 5. 5. 8.

Now therefore thanks bee vnto God, which alwayes maketh manifest, the saour of his Knowledge by vs in every place: (2 Cor. 2. 14.) For there is Gold and a multitude of precious Stones; but the lips of Knowledge are a precious iewell: Prou. 20. 15. Neh. 8. 12. Math. 11. 25.

Ob. But I am so hard-hearted, that I can not be affected with the Word?

A. I

A. *I will put a new Spirit within you, and I will take the stony heart out of thy flesh, and I will give thee an heart of Flesh: (Ezek. 11. 19.) As well as to the Jews who wept when they heard the words of the Law: (Neh. 8. 9.) For is not my Word like a fire, saith the Lord, and like a hammer, that breaketh the Rockes in pieces? Ier. 23. 29. 26. 18. Ioh. 5. 25. Act. 2. 37. 16. 29.*

2 *His wordes were found; and I did eate them, and they were unto me, the ioy and reioycing of my heart: (Ier. 15, 16.) I will therefore delight my selfe in his Statutes: (Psal. 119. 16) How sweet is his Word unto my taste? Yea sweeter then honney to my mouth: (Psal. 119. 103.) Therefore my Sonne eate thou honney, because it is good, and the honney combe, which is sweet to thy tast. So shall the knowledge of wisdom be unto thy soule, when thou hast found it: Prou. 24. 13. Act. 15. 31. 13. 48. Iob. 23. 12. Act. 2. 41. Psal. 119. 16. 17. 111. 174. 162. verses. Luk. 24. 32.*

Ob. *I am no sooner gone from the Word, but all is forgotten?*

A. *The*

A. *The Comforter which is the holy Ghost, whom the Father will send, in my name; he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (Ioh. 14. 26.)* Wherby **MARY** kept all those things in her heart, which were told her by the Shepherds. (Luk. 2. 19.) Neither did I forget Gods word. Psal. 119. 16. 2. Pet. 1. 12. 13.

Ob. The hardest taske is yet behind, to wit; to put in practise what we heare?

A. *I will bring the blind by a way that they knew not; I will leade them in the pathes that they haue not knowne; I will make darknesse light before them, and crooked things straight, saith the LORD: (Isa. 42. 16.)* Who hath opened mine eares and I was not rebellious, neither turned away backward, (Isa. 50. 5.) Yea I haue refrained my feet from every euill way, that I might keepe his word, (Psalm. 119. 101.) So that when hee said seeke yee my face, my heart said unto him, thy face LORD will I seeke: (Psal 27. 8.)

For this is the love of GOD that we keepe his Commandements, and his commandements are not grievous: 1 Ioh. 5, 3. Hag. 1, 12. Psalms. 119, 15, 48, 57, 104, 168. Math. 13, 8. 23. Col. 1, 6. Luk. 1, 5, 6, 2. Chron. 17, 6.

CHAP. XXXIII.

Of Ministers.

Ob. **Y**ou tell me of the Word, and the great benefit thereof; but how should I either know, or doe what the Word teacheth, without a guide? Act. 8, 31.

A. When CHRIST ascended up on high he gave gifts unto men, &c. and he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers; for the perfecting of the Saints, for the worke of the Ministerie, for the edifying of the Body of CHRIST;
till

till we all come in the unity of faith, and of the knowledge of the Sonne of God, unto a perfect man, unto the measure of the stature, of the fulnesse of Christ: (Eph. 4. 8. 11.) And therefore though the LORD giue you the bread of Adversitie, and the water of Affliction, yet thy Teachers shall not be removed into a corner anymore; but thine eyes shall see thy Teachers: (Ma. 30. 20.) For the Lord giueth the Word, great is the company of Preachers: Psal. 68. 11. Ier. 33. 18. Leuit. 10, 11. Isa. 4. 27. Iia 62. 6.

Q. But shall wee haue such Pastors, as will deale faithfully with vs?

A. I will giue you Pastors according to mine owne heart; which shall feed you, with knowledge, and understanding: (Ier. 3, 15.) Who will very gladly spend, and be spent for you: (2. Cor. 12. 15.) As Moses who was faithfull in all his house: (Heb. 3. 5.) And as of Leui it was said, the Law of truth is in his mouth, and iniquity was not found in his lips; he walked with me in peace, and equitie: and did turne
away

away many from iniquitie : Mal. 2, 6.

Moreover yee know from the first day, that Paul came into Asia, after what manner he hath beene with you, at all seasons: serving the Lord with all humbleness of mind, and with many teares, and temptations: which befell him, by the lying in wait of the Iewes: and how he kept backe nothing, that was profitable vnto you: (Act, 20. 18.) And you know the prooffe of Timothie; that as a Sonne with the Father he hath served with Paul in the Gospel: (Phil. 2 22.) And for the worke of Christ, he was nigh vnto death; not regarding his life: (Phil. 2, 30.) And daily in the Temple, and in every house, the Disciples ceased not to teach, and to preach IESVS CHRIST: (Acts, 5, 42.) These are not as many, which corrupt the Word of God; but as of sincerity; but as of God, in the sight of God, speake they in Christ: 2, Cor. 2, 17, 11, 23; 1, 9, 27, 1, 9, 19. 2, Chron 17, 9, 18, 13. Col. 4, 7, 10, 11, 17. Act, 20, 23, 30, 31, 18, 24. Ezek. 34, 23. Hag. 1, 13. 1, Thes. 5, 6, 7. Ier. 23, 4, 4, 19.

8, 21, 9, 1, 3, 17. Ezra. 7, 6, 10. 1. Sam. 3, 21.

Q. Wherefore are these promises recorded in Gods word, concerning his Ministers?

A. 1. That they may be apt to teach: (1, Tim. 3. 2.) And therefore give attendance unto reading: (1. Tim. 4, 13) And study to shew the Iesus workmen that need not to be ashamed: dividing the Word of truth aright: (2, Tim. 2, 15.) For every Scribe taught unto the Kingdome of Heaven: is like unto a man, that is a housholder: which bringeth forth out of his treasure things both new, and old: Math. 13, 52.

2 That they be diligent, to know the state of their flockes, and to looke well to their heards: (Prou. 27, 23.) Taking the oversight thereof: (1, Pet. 5, 2.) For they are set for a defence, and fortresse among the people: that they may know, and try their wayes: Ier. 6, 27.

3 That they feed the flocke of GOD, which is among you: (1, Pet. 5, 2.) And preach the word, and be instant; in season, and

and out of season: to reprove, rebuke, exhort, with all long suffering, and doctrine:

(2, Tim. 4, 2.) Not shunning to declare the whole Councell of God: (Acts, 20. 27) But

to cry aloud; and lift up their voice like a Trumpet; to shew my people their transgression, and the house of Iacob their sinnes:

(Isa. 58, 1.) And in the Spirit, and power of Elias, to turne the hearts of the Fathers to the Children: and the disobedient, to the wisdom of the iust; to make ready a people prepared for the Lord: (Luk. 1, 17.)

Exhorting them that with full purpose of heart, they would cleave unto the Lord:

(Act, 11. 23.) Exhorting the elder women as mothers: the younger women, as sisters, with all purity: 1, Tim. 5, 2.

Wherein if any man speake, let him speake as the Oracles of GOD:

(1, Per. 4, 11,) The Prophet that hath a Dreame, let him tell a Dreame; and

hee that hath my Word, let him speake my Word faithfully; what is

the Chaffe to the Wheate, saith the L O R D? Jerem. 23, 28.

1, Cor. 9, 16. 1. Pet. 5, 4 Ioh, 21, 15. Math. 28, 19, 20. Isa. 62, 1, 2. 2, Timoth. 2, 24. Amos, 3, 7.

4 Not to bee as Lords over Gods heritage; but as ensamples to the flocke: (1, Pet. 5, 3.) Giving no offence in any thing, that their Ministrie be not blamed; but in all things approving themselves as the Ministers of God: (2, Cor. 6, 3.) Performing the same: not by constraint, but willingly; not for filthy lucre, but of a ready mind: 1, Pet. 5, 2. 1, Timoth. 3, 1. Math. 23, 8.

Q How doth GOD taxe the negligence of his Priests vnder the Law?

A: I haue seene (saith GOD) foolishnesse in the Prophets of Samaria; that prophesie in Baal; and caused my people Israel to erre. I haue seene also in the Prophets of Ierusalem, filthinesse; they commit adultery, and walke in lies; they strengthen also the hands of the wicked, that none can returne from his wickednes: (Ier. 23, 13.) They prophesie lyes in my name, saying; I haue dreamed, I haue
drea-

dreamed; yea they are Prophets of the deceit of their owne heart: (Ier. 23. 25.) They haue healed also, the hurt of the Daughter of my people slightly saying; Peace, peace: when there is no peace: (Ier. 6, 19.) Others they bite with the teeth, and he that putteth not into their mouthes, they even prepare warre against him: Mich. 3, 5, 11.

Some of them also are blind, they are ignorant, they are dumbe Dogs, they cannot barke; sleeping, lying downe, loving to slumber: yea they are greedy Dogs, which can never haue enough: and they are Shepherds, that cannot understand, they all looke to their owne way, every one for his gaine, from his quarter: (Isa. 56, 10.) All these shut up the Kingdome of Heauen against men: for they neither goe in themselues, neither suffer them that are entring in, to goe in: Math: 23, 13. Ierem. 10, 21, 8, 11. 23, 16, 17, 5, 30, 31. Ezek. 13, 6, 7. Zephan. 3, 4. Mal. 2, 9.

2. How doth GOD threaten such

such Priests vnder the Law ?

A. That *their way should bee vnto them as slippery wayes in the darknesse; and that they should bee driden on, and fall therein; for I will bring euill vpon them; even the yeare of their visitation, saith the Lord? (Ier. 23, 12.) And I will require my Flocke at their hands: (Ezek. 34, 10.) And mine hand shall be vpon the Prophets, that see vanity, and diuine eyes: they shall not be in the Assembly of my people, neyther shall they bee written in the writing of the House of Israel: (Ezek. 13, 9.) And they shall beare their punishment; the punishment of the Prophet shall be, even as the punishment of him that asketh: (Ezekiel, 14, 10.) And because they make many to stumble at the Law, and haue corrupted the Covenant of Leui; therefore will I make them contemptible, and base before all the people: (Mal. 2, 8.) Night shall bee vnto them, that they shall not haue a Vision; and it shall be darke vnto them; and they shall not diuine; and the Sunne shall*

shall goe downe over the Prophets, and the day shall bee darke over them. Then shall they bee ashamed, and confounded; yea they shall cover their lips; for there is no answer from GOD: Mich. 3,6.

Ob. But are not Gods Ministers, even now vnder the Gospell, discouraged by theyr people, and flocke, for theyr deadnesse, and dulnesse, in their workes of piety and devotion?

Sonne of man, I haue made them Watchmen to the house of Israel; therefore they should haue heard the Word at my mouth, and haue given them warning from mee. So that when I haue said vnto the wicked, thou shalt surely dye: and thou hast not given him warning, nor spakest to admonish the wicked from his wicked way, that hee might liue; the same wicked man shall dye in his iniquitie; but his bloud will I require at theyr hand. Yet if they had warned the wicked, and hee turne not from his wickednesse:

nor from his wicked way. he shall dye in his iniquitie; but such Ministers should haue delivered theyr owne soule: Ezek. 3, 17, 33, 2, 2, 8, 2, 4, 5. Isay, 49, 4. 5.

Ob. Some of these might haue bene more faithfull in their Ministry, if in the discharge thereof, they did with godly Zeale, and discreet courage expresse themselves, and theyr Consciences?

A. Therefore say vnto such a one, thus saith the Lord; If thou take away the precious from the vile, thou shalt be according to my word; let them returne vnto thee: but returne not thou vnto them. And I will make thee vnto this people a strong brasen Wall, and they shall fight against thee; but they shall not preuaile against thee: for I am with thee to saue thee. And I will deliver thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants: Ier. 15. 19.

Thou therefore trusse vp thy loynes,
and

and arise, and speake vnto them all that I command thee: be not afraid of their faces, least I destroy thee before them: Ier. 1. 17, 20. 11. 26, 24. Ezek. 2. 6, 3, 9, 2, 4, 5.

2. I now see the worke of a Minister to bee of importance: what therefore is the peoples dutie towards him?

A. Against an Elder receiue not an accusation, vnder two, or three witnesses: 1, Tim, 5, 19.

2 Say to Archippus looke well to thy Ministerie thou hast received in the LORD, that thou fulfill it: Colos. 4, 17.

3 Because the Harvest is great, and the labourers are few; therefore pray yee to the Lord of the Harvest, that he would send forth more Labourers into his Harvest: Math. 9, 37.

2 Say, let thy Priests bee clothed with righteousness, and let thy Saints showt for ioy: Psal. 132. 9.

3 As of LEVI it was said, Let thy Vrim, and thy Thummim, be with thy
holy

holy ones, (Deut. 33. 8.) That utterance also may be giuen thē, that they may open their mouthes boldly; to make knowne the mysteries of the Gospell: (Ephes. 6. 19. Col. 4. 3. 4.) That so, for the gift bestowed upon vs, by the meanes of many persons; thankes may bee giuen by many, on our behalfe.

2. Col. 1. 11.

4 That they may be deliuered from unreasonable, and wicked men; because all men haue not faith: 2. Thess. 3. 2.

Rom. 15. 30.

5 That their seruice may bee acceptable to the Saints. Rom. 15. 31.

6 Finally pray, that the word of the Lord may haue a free course, and bee glorified: 2. Thess. 3, 1.

4 Let him that is taught in the word, communicate vnto him that teacheth in all good things: (Gal. 6. 6.) For the scripture saith, thou shalt not mousle the mouth of the Oxe, that treadeth out the corne. And the laborer is worthy of his reward, (1. Tim 5. 18.) If ye be made partaker of their spiri-

tuall

tuall things, your duty is also to minister unto them in carnall things : (Rom. 15, 27.) For will a man robbe G O D ? (Mal. 3, 8.) Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reape. For he that soweth to his flesh, shall of the flesh reape corruption; but he that soweth to the Spirit, shall of the Spirit reape Life everlasting : Gal. 6, 7, 8. 1 Cor. 9. 7. Mal. 3, 9, 10. Gen. 47. 22. Deut. 12, 19. 2 Chron. 31, 4, 5.

5 Let the Elders which rule well be counted worthy of double honour; especially they, who labour in the Word, and Doctrine : (1 Tim. 5. 17.) And let no man despise such : (1 Cor. 16. 11.) but esteeme them very highly, in loue; for their workes sake : 1 Theff. 5, 12.

6 Obey them that haue the rule over you, and submit your selues; for they watch for your soules; as they that must giue an account, that they may doe it with ioy, and not with grieffe; for that is unprofitable for you : (Heb. 13, 7. 1 Cor. 16, 16.) Therefore doe according to that thing which

which they shew you; according to the Law which they shall teach you; and according to the iudgement, which they shall tell you, shall you doe: you shall not decline from the thing which they shall shew you; neither to the right hand, nor to the left: Deut. 17, 10. Heb. 13, 7.

Q. What is the danger of such as doe not honour, but doe offer wrong, and dishonour to their Minister?

A. If any man will hurt them, fire proceedeth out of their mouth, and devoureth their Enemies. And if any man will hurt them, hee must in this manner bee killed; For these haue power to shut Heaven, that it raine not in the dayes of their Prophecie; and haue power over Waters, to turne them to Blood, and to strike the Earth with all plagues, as often as they will: *Reu. 11, 5.*

Ob. I would bee loath to hurt our Minister; but yet what if his life be not answerable to his Doctrine?

A. Though hee be as wicked, as were the Scribes, and Pharises; yet hee fits

sits in Mōsēs seate; all therefore whatsoever hee bids you obserue, that obserue, and doe; but after his workes doe not; because hee saith, and doth not. Math. 23, 2.

Ob. But hee is also so vnlearned a man, that in one Sermon of many, you shall not heare one word of Latine, or Greeke, to come out of his mouth?

A. Brethren if your Minister come vnto you speaking with tongues, what shall he profit you; except hee shall speake to you, eyther by Revelation, or by Knowledge, or by Prophefying, or by Doctrine? And euen things without life, giving sound; whether Pipe, or Harpe; except they giue a distinction in the sounds; how shall it be knowne, what is piped, or harped? For if the Trumpet giue an vncertaine sound, who shall prepare himselfe to the battell? So likewise wee, except we utter by the tongue words easie to be understood; how shall it be knowne what is spoken? For we shall speake into the ayre. There are it may bee, so many kindes of voyces in the world,

world; and none of them are without signification. Therefore if I know not the meaning of the voyce, I shall bee to him that speaketh a Barbarian; and he that speaketh shall be a barbarian vnto me. 1. Cor. 14. 6.

1. 14. 2. 14. 21.

Ob. It seemes you are an English Preacher; you plead so much against tongues?

A. I thanke my GOD; I speake languages more then they all; yet in the Church I had rather speake five words, with my understanding, that by my voyce I might teach others also; then ten thousand words in a strange tongue. 1. Cor. 14. 18. 19.

Ob. Whatsoeuer you alledge against the vse of tongues, yet as I hope, you will not deny, vnto such Ministers, the greatest praise, as are most eloquent?

A. The things of GOD we speake; not in the words, which mans wisdom teacheth; but which the holy Ghost teacheth; comparing spirituall things, with spirituall, (1. Cor. 2. 13.) that your faith should not stand in the wisdom of men, but in the
power

power of God. (1. Cor. 2. 5.) For CHRIST sent mee to preach the Gospell; not with wisdome of words, least the crosse of CHRIST, should bee made of none effect. (1. Cor. 1. 17.) But seeing the world by wisdome knew not GOD; it pleased GOD, by the foolishnesse of Preaching, to save them that beleeve: (1. Cor. 1. 21.) Wee have therefore renounced, the hidden things of dishonestie; not walking in craftinesse, nor handling the Word of GOD deceitfully; but by the manifestation of the truth, commending our selves to every mans Conscience, in the sight of GOD. (2. Corinth. 4. 2.) Not Preaching our selves; but CHRIST IESVS the LORD, and our selves your servants for IESVS sake. 2. Cor. 4. 5.

I. 2. I.

Ob. Then as it seemes to you, euery Minister as well for matter as manner of teaching must suite himselfe to the capacity of his auditorie, &c.

A. True. For we haue many things to say,

say, and hard to bee uttered. Not because wee cannot speake them; but because you are dull of hearing. For when for the time you ought to be Teachers; you haue need that one teach you againe, which bee the first principles of the Oracles of God, and are become such as haue need of milke, and not of strong meate. For every one that useth milke, is unskilfull in the word of Righteousnesse; for he is a Babe: (Heb. 5. 11.) And I brethren could not speake vnto you, as vnto Spirituall men, but as vnto Carnall; even as vnto babes in CHRIST. I haue fed you with Milke, and not with Meate, for hitherto yee were not able, to beare it; neither yet now are yee able: 1. Cor. 3, 1, 2.

Q. Are wee therefore alwayes to be deate withall like Children, and to bee fed like Babes?

A. No longer than while yee become vnto full age, and are such as haue your senses exercised, to discern both good, and euill: (Heb. 5. 14.) Whereby it appearing that you are become strong men;

then leaving the principles of the doctrine of CHRIST, let vs goe on vnto perfection; not laying the foundation of Repentance, from dead workes, and of faith towards G. O. D; of the Doctrine of Baptismes, and of laying on of hands, and of the Resurrection from the dead, and of eternall iudgment: Heb. 6, 1.

Q If neyther the frequent vse of tongues: nor humane eloquence: nor deepe, and profound teaching, bee of esteeme with you: I pray tell me wherein you Ministers are in your teaching, most praise worthy?

A. Doe we begin againe to commend our selues; or need we as some others, Epistles of commendations to you; or letters of commendations from you? Ye are our Epistle, written in our hearts; knowne, and read of all men. For as much as ye are manifestly declared to be the Epistle of Christ, ministred by vs; written not with Inke, but with the spirit of the living God; not in tables of stone, but in the fleshy tables of the heart: And such trust haue wee through
 Z CHRIST

Christ to Godward, not that we are sufficient of our selves; but our sufficiencie is of God; who hath also made vs able Ministers, of the new Testament; not of the Letter, but of the Spirit: for the letter killeth, but the Spirit giveth life: (2, Cor. 3, 1.) And are not you my worke in the LORD? If I be not an Apostle vnto others, yet doubtlesse I am to you; for the Seale of my Apostleship, are yee in the LORD: 1, Corinth. 9, 1, 2.

Q But why should GOD vse the Ministrie of men, and not of Angels?

A. Wee haue this treasure in earthen vessels; that the excellency of the power, may be of GOD, and not of vs: 2, Cor. 4, 7.

2 Every high Priest, taken from among men, is ordained for men, in things pertaining to God; that he may offer both gifts, and sacrifices for sins, who can haue compassion on the ignorant; and of them, that are out of the way; for that hee him-
selfe

selfe also is compassed with infirmity:
 Heb. 5, 1, 2.

Ob. The case so being, Christ Iesus himselfe, being both God, and Man: had beene a Minister, without all exception?

A. I tell you the truth: it was expedient for you, that hee goe away; for if hee had not gone away, the Comforter would not come vnto you; but in that hee departed, he hath sent him vnto you; &c. Who being come, hee doth guide you into all truth: &c. (Ioh. 16, 7, 13.) Let men therefore teach, to obserue, all things whatsoever hee commandeth you; and loe hee is with you, even vnto the end of the World: Mathew, 28, 20.

CHAP. XXXIII.

Of the Sacraments.

Ob. IF the Ministrie of the Word be no lesse efficacious, then as
 Z 2 you

you haue said it is ; what further need is there of the Sacraments ?

A. *Circumcision verily profiteth*: (Rom. 2, 25.) For Abraham received the signe of Circumcision : a Seale of the righteousnesse of Faith : (Rom. 4 II. Acts, 7, 8.) In whom you also are circumcised, with the Circumcision made without hands : in putting off the body of the sins, of the flesh ; by the Circumcision of CHRIST : Col. 2, 11. Deut, 10, 16.

Q. What promise hath GOD made to Baptisme ?

A. That he will baptize thee with the Holy Ghost, and with fire. (Math. 3, 11.) For by one spirit we are all baptized into one body, whether wee be Iewes or Gentiles ; whether we be bond or free : (1, Cor. 12, 13.) Whereby Baptisme doth now saue vs : not the putting away of the filth of the flesh ; but the answer of a good conscience towards God, by the Resurrection of I E S U S CHRIST : 1, Pet. 3, 21. Acts, 16, 14. Luk. 7, 29, 30.

Q. Vnto whom doth this belong ?

A. I. To

A. 1, To the Ministers, that they teach all Nations, baptizing them in the name of the Father, of the Sonne, and of the Holy Ghost: *Matn. 28, 19.*

2 To the people, to doe as the publicans; who iustified GOD, being baptized with the baptisme of Iohn. And not to do as the Pharisies, and Lawyers, who reiected the counsell of God against themselves: being not baptized of him: *Luk, 7, 29. 30. Gen. 17, 14.*

Q. See then, here is water: what doth hinder me to be baptized? *Acts, 8, 36.*

A, 1 If thou beleevest with all thine heart thou mayest? (*Acts, 8, 27.*) For can any man forbid water, that these should not be baptized; who have received the Holy Ghost, as well as we? *Acts, 10, 47.*

2 You must amend your lines, (*Act. 2, 38.*) And circumcise the fore-skin of your heart: (*Deut. 10, 16.*) And then be baptized every one of you in the name of I E S U S C H R I S T: *Acts, 2, 38.*

Ob. If Faith, and Repentance bee necessary vnto Baptisme: seeing Infants

cannot actually belecue, nor repent; are they therefore to bee excluded from this Sacrament?

A. *Suffer little Children to come unto me, and forbid them not; for of such is the Kingdome of God: (Math. 19. 14.) And if the root be holy so are the branches: (Rom. 11. 16.) For the promise was made to Abraham, and his seed: Gal. 3. 6. Gen. 17. 2, 7, 17, 12, 21. 4. A. 8. 2, 35.*

Q. Doth the efficacy of Baptisme depend on the worthinesse of the Minister?

A. No: but on whom, thou shalt see the Spirit descend, and remaine on him; the same is he that doth Baptize, with the Holy Ghost: (Ioh. 1, 33) Iohn indeed baptized with Water: but yee shall bee baptized with the Holy Ghost: Math. 3, 11.

Q. What need then is there of the Supper of the Lord?

A. *The Cup of blessing which we blesse: is it not the Communion of the blood of Christ? The Bread which we breake, is it*

not the Communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread: (1, Cor. 10, 16.) Therefore saith Christ; take eate, this is my body: and of the Cup, drinke yee all of it: for this is my bloud of the new Testament, which is shed for many, for the Remission of sinnes: (Math. 26. 26.) This doe as often as yee doe it, in remembrance of me. For as often as yee eate of this bread, and drinke of this Cup, yee doe shew the Lords Death till hee come: 1, Corinth. 11, 25, 11, 23.

Q. May any prophane person bee admitted vnto the Supper of the Lord?

A. No: for if any shall eate of this bread, and drinke of this Cup of the Lord unworthily, he shall be guiltie of the body and Bloud of the LORD: and he eateth, and drinketh Iudgement to himselfe, not discerning the Lords body: 1, Cor. 11. 27, 29.

Moreover they cannot drinke the Cup

of the Lord and the Cup of Divels : they cannot be partakers of the Lords Table and the Table of Divels : (1, Cor. 10, 21.) For thus saith the LORD GOD : no stranger uncircumcised in heart ; nor uncircumcised in flesh ; shall enter into my Sanctuary , that is among the Children of Israel : Exek. 44, 9. Ezod. 12. 48. Leuit. 2, 13.

Q. What is then to bee done before our comming vnto this Sacrament ?

A. Let a man examine himselfe, and so let him eat of that bread, and drinke of that cup : (1, Cor. 11, 28.) Also if a stranger shall sojourn among you, and will keep this Supper vnto the Lord : according to the ordinance, and according, to the manner thereof ; so shall he doe : (Numb. 9, 14.) Who if he doe also iudge himselfe : he shall not be iudged. 1 Cor. 11, 31.

Ob. This search I haue made, and can find but one sin, which I desire to retaine ; now the good Lord bee mercifull vnto thy Seruant in this point : 2, King, 5, 18.

A. Know yee not that a little leaven, leave-

leaveneth the whole Lumps? Purge out therefore the old leaven, that yee may bee a new lumps as yee are now unleavened: for even CHRIST our Passeeover, is sacrificed for vs. Therefore let vs keepe the feast not with old leaven, neither with the leaven of malice, and wickednesse, but with the unleavened bread of sincerity, and truth; 1, Cor. 5, 6.

Therefore if thou bring thy gift to the Altar, and there remembrest that thy Brother, hath ought against thee: leave there thy gift before the Altar; and goe thy way: first be reconciled to thy Brother, and then come, and offer thy gift: Math. 5, 23. Psal. 26, 6.

Ob. When we haue done all we can in preparing our selues, yet shall we faile of that which is written.

A. Therefore with Hezekiah, pray, saying; The good Lord pardon every one, that prepareth his heart, to seeke God; the Lord of his Fathers; though he be not cleansed according to the purification of the Sanctuary. After which Prayer so made,
the

the LORD will hearken unto thee, and will heale thee: (2.Chro.30.18.) For when AARON was to minister; hee was to put upon his forehead a plate of pure gold; on which was ingrauen helinesse to the LORD; that AARON might beare the iniquitie of the holy things; which the children of ISRAEL should hallow, in all their holy gifts, which was alwayes to bee upon his forehead, that they might bee accepted before the LORD: (Ex3.28.26.)

So was there also ordained, a Goat for a sinne offering, which was for the people; the blood whereof was to be sprinkled upon the Mercy seate, and before the mercy seat; wherewith the Priest was to make an atonement, for the holy place; because of the uncleannesse of the children of ISRAEL; and because of their transgressions, in all their sinnes, and make an atonement for the Priests, and for all the people of the Congregation: Leu.16.15.16.33. verks.

Q. What if any man, that is apt for the Sacrament; shall wilfully neglect the same?

A. The

A. *The man that is cleane and is not in a Iourney; and forbeareth to keepe the Passeover; even the same Soule, shall bee cut off from his people; because he brought not the offering of the Lord, in his appointed season: that man shall beare his sinne.* Numb. 9, 13. Exod. 4. 24.

CHAP. XXXV.

Of Discipline.

Ob, **I** Know some, who notwithstanding the frequent vse of all these meanes of Grace: haue falne very fearefully.

A. Therefore **G O D** hath to the former meanes added Discipline: saying; *Thou shalt not hate thy Brother in thine heart: but thou shalt in any wise rebuke thy Neighbour, and not suffer sinne upon him: (Leuit. 19, 17.)* For as Iron sharpeneth Iron: so a man sharpeneth the countenance of his friend: **Prou. 27, 17.**

2. How

Q. How am I to deale with such a one, that he may be reclaimed?

A. If thy brother shal trespasse against thee; goe, and tell him his fault, betweene thee and him alone: if he shall heare thee; thou hast gained thy brother. But if hee will not heare thee; then take with thee, one, or two more; that in the mouth of two or threc witnesses, euery word may bee established. And if hee shall neglect to heare them, tell it vnto the Church: Math. 18.15.16.

Q. What if hee shall neglect to heare the Church?

A. I verily as absent in body, but present in spirit, haue iudged already, as though I were present concerning such a one, in the name of our Lord IESVS CHRIST, when yee are gathered together, &c. to deliuer such a one vnto Sathan; for the destruction of the flesh; that the spirit may be saued, in the day of our Lord IESVS: (1 COI. 5. 3. 5.) Verily I say vnto you; That as whatsoeuer yee shall loose on Earth, shall bee loosed in Heauen;

so whatsoever yee shall bind on earth, shall be bound in Heaven. (Math. 18. 18.) And as they whose sinnes yee remit, they are remitted vnto them: so whose sinnes so ever yee retaine, they are retained: Ioh. 20, 23. Prou. 15. 10.

Q. What if notwithstanding this Churches censure, hee shall remaine obstinate in sinning; as was *Himineus*, and *Alexander*? 1 Tim. 1, 20.

A. Let him bee vnto thee, as an Hea-then man, and a Publicane: (Math. 18. 17.) And call him reprobate silver; because the Lord hath reiected him: (Ier. 6, 30.) And withdraw your selfe from him, (2. Theff. 3. 6.) and note him; and haue no company with him; that hee may be ashamed: 2 Theff. 3, 14. Hof. 4, 17.

Q. But may I not still seeke to re-claime him?

A. Giue not that which is holy vnto Dogs; neither cast your pearles before Swine; least they trample them vnder their feet, and turne againe, and rent you: (Mat. 7, 6.) For hee that reproveth a scorner, getteth

getteth to himselfe shame ; and hee that rebuketh a wicked man , getteth himselfe a blot. Reprooue not a scorner , least hee hate thee : (Prou. 9 7.) For correction is grievous , to him that forsaketh the way ; neither will hee goe vnto the wise : Prou. 15. 10, 12.

Q. What if such a one, in the sence of this Curse, shall come to bee truly humbled for his sinne ?

A. Sufficient, vnto such a man , is this punishment ; so that contrariwise , yee ought rather to forgiue him , and comfort him ; least perhaps , such a one , should bee swallowed vp with overmuch sorrow. Wherefore I beseech you , that you would confirme your loue towards him ; least Satan should get an advantage over him : for wee are not ignorant of his devices : 2. Corinth. 2, 6, 7. 11, 2, 2, 1, 2. Prou. 27 9.

CHAP. XXXVI.

*Of the Continuance, with GODS
blessing on the meanes of
Grace.*

Q. **Y**OU haue in some measure satisfi-
ed mee, concerning the meanes
of perseuerance in Grace; but haue wee
any assurance that all these meanes of
Grace, shall bee continued?

A. *I will dwell among you: (Exod. 29,
45.) And set my Sanctuarie in the midst
of you, for evermore. My Tabernacle
also shall bee with you; yea, I will be your
GOD, and you shall bee my people. And
the Heathen shall know, that I the LORD
doe sanctifie Israel; when my Sanctuarie
shall be in the midst of you, for ever-
more: Ezek. 37, 26. Leuit. 26. 11, 12.
Exod. 29, 42.*

Ob. Though these meanes of Grace
should bee continued; yet may I grow
wearie, in the vse of them?

A. *One*

A. One thing haue I desired of the Lord, which I will seeke after; that I may dwell in the house of the Lord, all the dayes of my life; to behold the beauty of the Lord, and to inquire in his Temple: (Psal. 27. 4.) For I haue loved the habitation of his house, and the place where his honour dwelleth: (Pl. 26 8.) Likewile it shall come to passe; that from one new Moone, vnto another; and from one Sabbath to another; shall all Flesh come to worship before mee, saith the LORD: Isa. 66, 23.

Ob. Notwithstanding the continued vse of these meanes; Grace it selfe may decay?

A. In all places where GOD doth reuerend his Name, hee will blesse thee: (Exod. 20, 24.) The Lord shall blesse thee out of Zion: (Psal. 128. 5.) So that thou shalt flourish like a Palme tree, and like a Cedar in Libanon. Those that be planted in the house of the LORD, shall flourish in the Courts of our GOD: they shall bring forth fruit in old age; they shall be fat, and flourishing: to shew that the
 Lord

Lord is upright, he is my rocke, and that there is no unrighteousnesse in him: Psal. 92, 12, 84, 7, 65, 4, 1, Cor. 15, 10. Math. 13, 31, 32. Isa. 61, 11.

Q. What is required of vs, to the end, that these meanes of Grace, may be thus continued with successe?

A. 1. Get Davids appetite after them, saying; As the heart panteth after the water brookes; so doth my heart pant, after thee, O GOD. My Soule thirsteth for God, for the living God; when shall I come, and appeare before God? (Psal. 42, 1.) My Soule longeth; yea even fainteth for the Courts of the Lord: my heart, and my flesh crieth out for the living God, &c. For a day in his Courts is better than a thousand; I had rather be a doore keeper in the house of my God: than to dwell in the tents of wickednesse: Psal. 84, 1, 10. verses, 63, 1, 2, 137, 5, 6.

2. A delight in them. Reioyce with Ierusalem, and bee glad with her: all you that loue her; reioyce, for ioy with her, all you that mourne for her: that you

may sucke, and bee satisfied, with the breasts of her consolation: that you may milke out, and be delighted, with the aboundance of her glory: *Isay, 66, 10.*

3 Pray saying: O send out thy light, and thy truth; let them leade mee: let them bring mee, vnto thy holy Hill, and to thy Tabernacles: (*Psalm. 43, 3.*) Send mee helpe from thy Sanctuary: and strengthen mee out of Zion. Remember all my offerings; and accept my burnt Sacrifice: *Psalm. 20, 2, 3, 134, 3.*

4 Keepe thy foot, when thou enterest into the house of God, and be more nere to heare, than to giue the Sacrifice of fooles: (*Eccle. 5, 1.*) For which end, wash thy hands in innocencie, and so compassse the Altars of God: *Plal. 26, 6.*

5 When you come to worship the LORD, in the beautie of holinesse: (*Psal. 96, 9.*) Worship the Father in spirit, and in truth, for the Father seeketh such, to worship him. **GOD** is a spirit, and they that
wor-

worship him; must worship him in spirit, and truth, Ioh. 4. 23,

6 Remember the Sabbath day to keepe it holy; for the LORD blessed the Sabbath day, and hallowed it: (Exod. 20. 8, 11.) Wherefore if thou turne away thy foot from the Sabbath from doing thy will, on my holy day: and call the Sabbath a delight: and consecrate it, as glorious to the LORD; and shalt honour him: not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word, then shalt thou delight in the LORD, and I will feed thee with the breitage of IACOB thy Father: For the mouth of the LORD hath spoken it: (Isa. 58, 13.) Blessed is the man that doth this, and the Sonne of man which layeth hold on it. (Isa. 56, 2.) And embraceth my Covenant: him will I bring unto my Holy Mountaine, and make him ioyfull in mine house of Prayer: Isa. 56, 6. 7. Reu.

10.

Q. If I should forbear my wor

the Sabbath day, I should come to beggery, at the last?

A. See; for that the LORD, hath given you the Sabbath: therefore hee giveth you on the sixth day, the bread of two dayes: therefore abide you every man in his place: let no man goe out of his place on the seaventh day: *Exod. 16, 29, 16, 5.*

CHAP XXXVII

Of Temporall Blessings, and in particular of long life.

Q. **A**Ll these promises, you have mentioned: are of singular vse vnto the Soule: but what provision shall we haue for the body?

A. You shall inherit the earth: (*Math. 5, 5.*) For as CHRIST, so the world is yours: *1, Cor. 3, 22.*

Ob. What will the world profit vs, if wee be taken away by Death: and be
 account,

accounted among them that goe downe into the pit? Shall Gods loving kindnesse bee declared in the Graue? Or his faithfulnessse in destruction? Psalm. 88, 4, 11.

A. If thou forget not my Law, and thy heart keepe my Commandements; length of dayes, and long life shall they adde unto thee: (Prou. 3, 1.) And the yeares of thy life shall be many: (Prou. 4, 10.) And there shall old men, and old women dwell in the streets of Ierusalem, & every man, with his staffe in his hand for very age: (Zach. 8, 4.) There shall bee there no more an Infant of dayes: nor an old man, that hath not filled his dayes: for the Child shall dye an hundred yeares old. For as the dayes of a Tree, are the dayes of my people: (Isa. 65, 20, 22.) And with long life will I satisfie them: (Psalm. 91, 16.) For they shall see their Childrens Children: (Psal. 128, 6.) And come vnto their Graue in a full age, like as a shocke of Corne commeth; in due season, into the Barne: (Iob. 5, 26.)

26.) As well as ABRAHAM: who dyed in a good old age, an old man, and full of yeares: Gen. 25, 8. Psal. 33, 18, 19. Ier. 45, 5, 39, 17. Gen. 15, 15, 35, 29. 47, 28, 50. 23. Iudg. 8, 32. 1, Chron. 29, 28, 2, 24, 15. 1, Sam. 25, 29.

Q. Is long Life a blessing of any worth?

A. The hoarie head is a Crowne of Glory, if it be found in the way of Righteousnesse: (Prou. 16, 31.) For as the beauty of young men is their strength: so the glory of the aged, is their gray head: Prou. 20, 29.

Q. Is this promise, of long life, a blessing, common vnto all?

A. No: for GOD shall bring the wicked downe, into the pit of destruction: the bloody, and deceitfull man, shall not liue out halfe his dayes: (Psal. 55. 23.) His confidence shall he rooted out, of his Tabernacle; and it shall bring him to the King of terrors: (Iob. 18, 14.) As the whirlwind passeth; so is the wicked no more: only the righteous is an everlasting foundation:

dation : (Prou. 10, 25.) For as righteousnesse, tendeth vnto life : so he that pursueth euill: pursueth it, to his owne death: Prou. 11, 19, 10, 27. Psal. 145, 20.

Ob. But doe you not see many of the wicked; how theyr dayes are prolonged?

A. The woman that liueth in pleasure, is dead while she liueth : (1, Tim. 5, 6) And men living fruitlessly, are, as trees, twice dead, and plucked vp by the rootes : (Iud. 12) And therefore, though a sinner, doe euill an hundred times, and his dayes be prolonged, yet surely I know that it shall bee well with them that feare G O D; which feare before him : Eccl. 8, 12.

Q. What would you herce inferre ?

A. Therefore bee thou not overmuch wicked; neither bee thou foolish: for why shouldest thou dye, before thy time? (Eccl. 7, 17.) But set your hearts vnto all the words which I testifie among you this day: that yee may command them vnto your Children; that they may obserue and doe

all the words of this Law. For it is no vaine word, concerning you; but it is your life, & by this word yee shall prolong your dayes, Deut. 32, 46, 47, 48, 40. 6, 1, 2, 16. 20.

Q. Why? doth God for the finnes of his owne Children, shorten theyr dayes, also?

A. Yea: for Moses; because hee trespassed against the LORD, died in the Mount Nebo, (Deut, 32, 50) For this cause also, many of the Corinthyans were weake, and sicke, and falne asleepe: 1, Cor. 11, 30. 1, Sam. 2, 30, 31.

But yet when they are thus iudged; they are chastened of the Lord: that they should not be condemned with the world: (1, Cor. 11, 32.) And be taken away from the evill to come: (Isa. 57, 1.) For Iosia was gathered to his Fathers in peace; that his eyes might not see all the evill that was to come upon the Nation of the Iewes: 2, Chron. 34, 27.

CHAP. XXXVIII.

Of preservation from Dangers.

Ob. **T**Hough my dayes vpon earth should bee many; yet the many dangers attending them, will make my life without comfort?

A. *Who so hearkeneth vnto me, shall dwell safely; and shall bee quiet, from the feare of euill: (Pro. 1. 33.) Remember I pray thee; who euer perished, being innocent? or where were the righteous cut off? (Iob. 4. 7.) The humble person shall deliuer the Iland of the innocents; and it is deliuered, by the purenesse of thine hands. (Iob. 22. 30.) Whereby thou shalt walke in thy way safely; and thy foote shall not stumble: when thou lyeest downe, thou shalt not be afraid; yea thou shalt lye downe and thy sleepe shall bee sweet: (Prou. 3. 23.) Surely thou shalt not be moued, for euer. Thou shalt not be afraid of euill tidings; thy heart is fixed, trusting in the Lord.*

Thy

Thy heart is established; thou shalt not be afraid: (Psal. 112, 6.) But shalt bee as Mount Zion, which cannot bee removed, but abideth for ever. As the Mountaines, are round about Ierusalem: so the Lord is round about his people; from henceforth, even for ever: Psal. 125, 1.

Therefore hearken unto me, O house of Iacob; and all the remnants, of the house of Israel, which are borne by me from the belly; which are carryed from the wombe; and even to your old age I am hee, and even to your hoarie haire I will carry you, and so will deliver you: Isa. 46, 3. Psal. 34, 4, 4, 8, 27, 5. 121, 3, 4, 8, 16, 8, 63, 8, 7, 10, 11. 3, 4. Zach. 10, 12. Acts, 2, 25. Prou. 18, 10. Deut. 33, 12. Isa. 4, 5.

Ob. I know the rage of our enemies to bee such; as they will leaue, no meanes vnattempted, for our hurt.

A. The wicked watcheth the righteous, and seeketh to slay him; but the Lord will not leaue him in his hands, nor condemne him, when hee is iudged: (Psal. 37, 32.) Hee shall hide him in the secret of his presence,

sence, from the pride of men; he shall keepe them secretly in a pavilion, from the strife of tongues: (Psal. 31, 20.) As Birds by flying, so will the Lord of Hosts defend Ierusalem, defending also he will deliver it; and passing over, hee will preserve it: (Isa. 31. 5.) Whereby no man shall set on thee to hurt thee: (Acts, 18. 10.) Neither shall one haire of your head perish: (Luk. 21, 18.) For the Lord will deliver you from every evill worke; and will preserve you, to his heavenly Kingdome: 2, Tim. 4, 18.

Therefore feare you not; stand still, and see the Salvation, which the Lord will shew you: (Exod. 14, 13.) And be not afraid of their faces; for I am with thee: to deliver thee, saith the Lord: (Ier. 1, 8.) Behold I have grauen thee upon the palmes of my hands; thy walles are continually before me: Isa. 49, 16, 54, 17, 27, 2, 3. Exod. 14, 20, 23, 22. Ier. 1, 18, 15, 20. Psal. 12, 8, 108. 13. Acts. 9, 24, 25. 9, 29, 30, 31. Numb. 22 12, 18, 24, 1. 2, King. 6, 10. Neh. 4, 15. Deut. 20, 3. Isa. 31, 4

Ob. My enemies doe so much overmatch mee, as that before the combate, they doe promise vnto themselues the conquest, saying; *Let her be defiled; let our eye looke vpon Zion: Micha, 4, 11. Exod. 15 9.*

A. Who hath despised the day of the small things? (*Zach. 4, 10.*) Let not him, that girdeth on his harnessse, boast himselfe; as hee that putteth it off: *1 King. 20, 11.*

Wee haue heard of the pride of Moab; he is exceeding proud; his loftinesse and his arrogancie, and his pride, and the haughtinesse of his heart, I know his wrath, saith the LORD: but it shall not be so: (*Jerem. 48, 29.*) But because they rage against mee; and their tumult, is come up into mine eares: therefore will I put my booke into their nose, and my bridle into their lippes; and I will turne them backe by the way, by which they come: *Isa. 37, 29. 29, 8.*

For hee powreth contempt vpon Princes; and causeth them to wander in the
Wilder-

Wildernesse, where there is no way; yet setteth hēe the poore on high from affliction, and maketh him families, like a flocke: (Psal. 107, 40.) Hee frustrateth the tokens of lyers, and maketh Diviners mad; and turneth wise men backward, and maketh their Knowledge foolishnesse: Isa. 44, 25.

Therefore bee strong, and of good courage; feare not, nor be afraid of them: for the Lord thy G O D, he it is that doth goe with thee: he will not faile thee, nor forsake thee: (Deut. 31, 6.) With them is an arme of flesh; but with you is the Lord your G O D, to helpe, and to fight your battels: 2 Chron. 32, 8. 20, 15. Ios. 1, 5. Isa. 50, 1. 44, 25. 18, 7. 9, 15, 16. 2 Sam. 16, 23. 17, 14. Ierem. 1, 18. 15, 26. Iob, 41, 34. 2 King. 19, 32. Zach. 12, 7.

Examples. 1 Sam. 18, 11. 1. 21, 1. 1. 25, 10. 1. 23, 14. 1. 23, 25. 14, 44. 2 Sam. 21, 16. 2. 20, 22. Acts, 14, 5. 14, 19, 20. 26, 21. Psal. 105, 12.

Ob. Though G O D should preserue vs once, and againe, from our Enemies; yet

yet if they bee suffered to stand in their strength; ours is the feare, and theirs is the hope, of their preuailing at the last.

A. *But they know not the thoughts of the L O R D; neither understand they his counsell; for hee shall gather them as the sheaues into his floore. (Micha. 4. 12.) Behold they shall gather together; but not by me, whosoener shall gather together against thee, shall fall for thy sake. (Isa. 54. 15.) Now will I arise, saith the L O R D; now will I be exalted; Now will I lift up my selfe; they shall conceine chaffe, they shall bring forth stubble; their breath as fire shall deuoure them, And the people shall be as the burning of lime; as thornes cut up shall they bee burnt in the fire: (Isa. 33. 10.) And as ashes under the soles of your feete in the day that I shall doe this, saith the Lord of hosts: Mal. 4. 3.*

Thus when S I M O N gathered all his people together, to fight against Israel; Israel smote him, with the edge of the sword:

sword: (Num. 21. 23.) Also *O G* the King of Bashan, with his sonnes, and all his people; untill none was left alive: (Numb. 21. 35.) So shall yee also know, that I am the *L O R D* your *G O D*, dwelling in Zion, my holy Mountaine; then shall Ierusalem bee holy, and there shall no Stranger passe through her any more: Ios. 3, 17. Isa. 41. 10. 41. 15. 16. Deut. 9, 3, 7. 22, 3. 21. 22, 33, 17. Ios. 21, 44. Plal. 89, 23. Isa. 63, 3. 26, 1.

Examples: Numb. 31, 7, 8. 1 Sam. 19, 8, 1, 27, 8, 1, 30, 16. 2 Sam. 3, 1, 2, 5, 25. 8, 1, 2, 6, 13, 14. 2, 12, 26. Exod. 17, 13. 14, 30. 2 Chron. 32, 21. 2 King. 19, 35. Ios. 10, 40. 12, 20.

Ob. But our Enemies are many, and mighty; and therefore not to bee subdued?

A. *G O D* shall breake in pieces mightie men, without number, & set others in their stead: (Iob, 34. 24.) Hee is wise in heart, and mighty in strength; who hath hardned him selfe against him, and prospered? Which removeth the Mountaines, and they know

know not : which overturneth them in his anger ; which shaketh the Earth out of her place , and the pillars thereof tremble , &c. Behold hee taketh away : who can hinder him ? Who will say unto him , what doest thou ? If G O D will not withdraw his anger , the proud helpers doe stoope under him : (Job . 9 . 4 . 12 .) But your Enemies are men , and not G O D : their Horses flesh , and not spirit : when the Lord shall stretch out his hand , both hee that helpeth shall fall , and hee that is holpen shall fall downe : and they shall all faile together : (Isa . 31 . 3 .) For there is none like unto the G O D of Ierusalem : Who rideth upon the Heavens , in thy helpe , and in his Excellencie on the skie . The Eternall G O D is thy refuge : and underneath are the everlasting armes ; and hee shall thrust out the Enemy from before thee , and shall say , Destroy them : (Deut . 23 . 26 .) Whereby thou shalt know , that the Lord is greater than all Gods : for in the thing , wherein they deale proudly , hee is above them : (Exod . 18 , 11 .) For the Chariots of the
 Lord,

Lord are twenty thousand; even thousands of Angels: the Lord is among you, as in Sinai; in the holy place: (Psal. 68, 17) And hee shall bring them downe that dwell on high: the loftie Citie, he layeth it low, hee layeth it low even to the ground; he bringeth it even to the dust. The foote shall tread it downe; even the feet of the poore, and the steps of the needie: Isa. 26. 5.

For a people great, and many, and tall, as the Anakims: the LORD destroyed before Israel: (Deut. 2, 21.) Of whom it was said; who can stand before the Children of ANAK? (Deut. 9, 2.) Were not the Æthiopians also, and the Lubims an huge Host; with very many Chariots, and Horse-men? yet because ASA did rely on the Lord, hee delivered them into his hand: 2 Chron. 16 8.

If therefore thou shalt say, in thine heart; These Nations are moe then I: how can I dispossesse them? Thou shalt not bee afraid of them; but shalt well remember what the Lord thy GOD did

unto PHARAOH, and unto all Ægypt; the great temptations, which thine eyes saw, and the signes; and the wonders, and the mighty hand, and the stretched out arme, whereby the LORD brought thee out. So shall the Lord thy God doe unto all the people, of whom thou art afraid, &c. Deut. 7, 17. Numb. 23, 23. Psal. 91, 13. 1, Sam. 2, 9. Deut. 20. 1. 33, 29. 11. 22. 23. 2, Sam. 5, 20. Isa. 40. 12. 40, 22. 40. 28. 63. 3. Psal. 108. 10. 60, 12. Examples, Deut. 4, 37. 3. 8. 10. 23. 9. 11, 4. Iudg. 7, 12. 1, Sam. 13. 5.

Ob. You tell me of great things, the Lord will doe for his people; but I see no meanes to effect the same?

A. He will haue Mercy upon the house of Iudah; and will saue them by the LORD their GOD: and will not saue them by Bow, nor by Sword, nor by Battaile, by Horses, nor by Horsemen: (Hos. 1, 7.) But by a sling, and a stone, (1, Sam, 17. 49) With trumpets of Rams hornes, (10. 6, 20) With an Oxe goade, (Iudg. 3, 31.) By Iael Hebeus wife: (Iudg. 5. 27.) By Ehud, a

man lame on his right hand: (Judg. 3. 15.) By Gedeon, whose family was leas'd in his Fathers House: (6, 15.) And thae when there was no Smith in Israel: 1, Sam. 13. 19.

One man shall chase a thousand, and two put tennethousand to flight: (Deut. 32. 30. Ios. 23. 10.) As with Jonathan, and his armour bearer, (1, Sam. 14. 13.) And in the want of other meanes; oneemie, shall helpe to destroy another: 3, Chron, 20. 22. Iudg. 7. 22. 2, Chron. 20. 17. 2, King. 19. 6.

For hee will send his feare before thee: (Exod. 23, 27.) And he will put the dread of thee, and the feare of thee upon the Nations, that are under the whole Heaven: who shall heare report of thee, and shall tremble and bee in anguish, because of thee: (Deutrinom. 2, 25.) They shall licke the dust like a Serpent; they shall mooue out of their holes like Wormes of the Earth; they shall bee afraid of the LORD our GOD; and shall feare because of thee: Micha, 7, 17.

As well as SAUL, who was afraid of DAVID; because the Lord was with him: (1 Sam. 18, 12.) So the hearts of all the Kings of the Amorites, fainted: (Ios. 5. 1.) And were in great feare; for GOD is in the generation of the Righteous: Psal. 14. 5. Isa. 19, 17. 33. 14. Zach. 12. 1. Deut. 11. 25. 28. 10. Ios. 2. 9. Num. 22, 3. Psal. 53, 5. Gen. 35. 5.

Q. Seeing the promises, of Preservation from Enemies are such, and so many; what may this teach us?

A. Therefore say yee not a Confederacie, to all them, to whom all these people shall say a confederacie; neither feare you their feare; nor be afraid. Sanctifie the LORD of Hosts himselfe: and let him bee your feare, and let him be your dread: (Isa. 8. 12.) And strengthen yee the weake hands; and confirme the feeble knees. Say to them that are of fearefull heart: Be strong feare not: Isa. 35, 3. 41. 13. Deut. 20, 3. Num. 14. 9. 2 King. 19, 6. Ioh. 14. 1.

2 Trust yee in the LORD for ever; because

because in the Lord I E H O V A H is everlasting strength: (Isa. 26. 4.) It is better to trust in the Lord, than to put confidence in Man; it is better to trust in the L O R D, than to put confidence in Princes: (Psal. 118, 8.) O Israel trust thou in the L O R D: hee is their helpe, and their shield. O house of A R O N, trust in the Lord; hee is their helpe, and their shield: yee that feare the Lord trust in the Lord; hee is their helpe and their shield: Psal. 115 9.

3 Arise, and thresh O Daughter of Zion; for I will make thine horne Iron, and I will make thy hooves Brasse: and thou shalt beate in pieces many people, saith the L O R D: (Micha, 4, 13.) Bee of good courage, and let vs play the Men; for our people, and for the Cities of our G O D; and let the Lord doe that which seemeth him good: 2 Sam. 10, 12.

CHAP. XXXIX.

*Of Deliverance, out of the fore-
said evils.*

Ob. **A**H, my LORD; if the Lord bee thus, with us: Why then is all this come upon us? And where bee all his Myracles, which our Fathers told us of, and said; Did not the LORD deliver us from the Spanish Inuasion, in the yeare, LXXXVIII? But now the LORD hath forsaken the Palatinate, and delivered it into the hand of the SPANIARD? Iudg. 6, 13. 1, Sam. 4, 13. Deuteronomie, 28, 25. Nahum, 3, 11.

A. ISRAEL hath sinned, and they haue also transgressed my Covenant, which I commanded them; for they haue taken euen of the accursed thing, &c. Therefore they could not stand before their enemies: (Ios. 7, 11.) And because they serued not the LORD their GOD, with ioy-
ful.

fulnesse, and with gladnesse of hearts, for the aboundance of all things; therefore doe they serue their enemies, which the Lord hath sent against them, in hunger, and in thirst, and in nakednesse, and in the want of all things: Deut. 28. 47.

Who then gaue IACOB for a spoyle, and Israel to the Robbers? Did not the Lord; hee, against whom they haue sinned? For they would not walke in his wayes, neyther were they obedient vnto his law. Therefore he hath powred vpon them the fury of his anger, and the strength of Battaille, and it hath set them on fire, round about; yet they know not, and it burdeneth them, and they lay it not to heart: (Isa. 42, 24.) Therefore the Emperour before, and the Spaniard behind, haue deuoured ISRAEL with open mouth; and yet for all this, his anger, is not turned away: but his hand is stretched out still. For the people turneth not to him that smiteth them: Neyther doe they seeke the LORD of Hosts: Isa. 9, 12, 65. 12.

10, 2, 4. 66, 24. Leuit. 26, 17, 25, 26,
32. 32, 26. 36. Ier. 7, 30. 19. 9. 2, King.
21, 12. Amos, 6, 8. 1, Sam. 28, 19. Lam.
4, 11.

Thus when Israel did that which was
euill in the sight of the Lord, &c. The an-
ger of the Lord was hote against Israel;
and hee deliuered them vp into the hands
of the spoylers, that spoyled them, &c.
so that they could not any longer stand be-
fore their Enemies: (Iudg. 2, 11.) Like-
wise the armie of the Syrians came with
a small company of men, and the LORD
deliuered a very great Host into their
hand, Because they had forsaken the Lord
GOD of their Fathers: 2 Chron. 24, 23.
Iudg. 3, 7. 8. 3. 12. 4. 1. 2. 6. 1. 13. 1. 16.
20. 1 Chron. 10. 13. 2. 16. 7. 1 Sam. 4.
2. 10. 1 King. 14. 25. 2. 13. 1. Exod.
32. 25.

Q. But haue the sinnes of the Palati-
nate beene so great, as that there is no way
left, whereby they may escape the Enemies
hands?

A. If yet they shall confesse their iniquity,
the

the iniquities of their Fathers; with their trespasse, which they trespassed against me; and that also they haue walked contrary vnto me, and that I also haue walked contrary vnto them, &c. If now their vncircumcised hearts be humbled, and they doe accept of the punishment of their iniquity; then will I remember my Covenant with them: and also my Covenant with Abraham, will I remember; and I will remember the Land: (Leuit. 26. 47.) And when they shall walke after me, I will roare like a Lion: when I shall roare; then the Spaniard and Empe-
 reur shall tremble. They shall tremble, as a Bird out of Ægypt, and as a Doue out of the Land of Assyria, and I will place them in their Houses, saith the LORD: (Hos. 11, 10.) Vp therefore, and let them sanctifie themselves against the morrow: Ios. 7, 13. Psal. 81, 13.

Which that you may doe, remember when the King of Ægypt came vp against Ierusalem; because they had transgressed against the LORD, &c. Therefore hee left them

them in the hand of Sishak. Whereupon, the Princes of Israel, and the Kings humbling themselves, saying the LORD is righteous. And when the LORD saw, that they humbled themselves: the Word of the Lord came to Shemaiah, saying; they have humbled themselves; therefore will I not destroy them, but I will grant them some deliverance, and my wrath shall not be poured out upon IERUSALEM; by the hand of SISHAK: (2 Chron. 12, 2.) Yea many times did hee deliver them, but they provoked him by their Councell and were brought low for their iniquities; neverthelesse hee regarded theyr affliction when hee heard theyr crie. And he remembered for them his Covenant, and repented according to the multitude of his Mercies: Psal. 106.

43,

Thus also will the LORD waite, that he may be gracious unto you: and therefore will he be exalted, that hee may haue mercy upon you; for the LORD

is a GOD of iudgement : (Isa. 30. 18.)
For he will iudge his people, and he will re-
pent himselfe, concerning his Seruants :
Psal, 135. 14. 2, Chron. 15. 3, 33, 9 & 32,
25. 1, King. 21, 27. Iona. 3, 10. 4. 2. Hof.
10, 12. Deut. 4, 29. Iudg. 6, 11, 33. 1, Sam.
12. 7.

Q. What vse are we, and they of the
Palatinate to make hereof ?

A. Therefore feare not : for though
yee haue done all this wickednes : yet depart
not from following the Lord ; but serue the
Lord with all your heart, neither turne yee
backe ; for that should be after vaine things,
which cannot profit you, nor deliver you ;
for they are but vanity : (1, Sam. 12, 20.)
And if ye doe turne vnto the Lord, with all
your hearts ; then put away the strange
Gods : and Ashtaroth from among you,
and prepare your heart vnto the Lord, and
serue him onely, and he will deliver you out
of the hand of your Encmies : 1, Sam. 7,
3. Hosea, 13, 1. Lament. 3, 40 41. Deut.
13, 17. Ieremiah, 3, 12. 2, Chronicles,
30, 8.

2 Sanctifie you a fast, call yee a solemne assembly, gather together the Elders, and all the Inhabitants of the Land into the house of the Lord your GOD, and cry vnto the Lord: (Ioel. 1, 14.) And say; take away all iniquitie, and receiue vs graciously: so will we render the Calues of our lips. Altmr shall not saue vs, we will not ride vpon Horses: Neither will we say any more to the worke of our hands; yee are our GODS: For in thee, the Fatherlesse find mercy. Hos. 13, 1.

O Lord our God other Lords, besides thee haue ruled ouer vs: but we will remember thee onely, and thy Name: Isay, 26, 13.

Rise vp Lord, and let thine enemies bee scattered, and let them that hate thee flee before thee, and returne O Lord vnto the many thousands of Israel. (Numb. 10, 35.) Or if thou wilt needs afflict vs: let vs now fall into the hand of the Lord; for his Mercies are great, and let vs not fall into the hands of men: (2 Sam. 24, 14.) Whose tender mercies are cruell:

Prou.

PROV. 12, 10. NEH. 1, 5 9. 32. 2 KING. 19, 15. PSAL. 10, 35, 8, 1, 2. 1, KING, 8, 33.

2 When GOD hath delivered vs from our enemies, what are we then to doe?

A. *Awake, awake Deborah: awake, awake; utter a song: arise Barak thou Son of Abinoam, (Iudg. 5, 12.) Come and behold, the workes of the LORD, what desolations, he hath made in the earth? Hee maketh the Warres to cease vnto the ends of the earth: he breaketh the bow, and cutteth the speare in sunder: he burneth the Chariots in the fire, (Psal. 46, 8.) Sing vnto the LORD, for hee hath triumphed gloriously: the Horse and the rider, hath he throwne into the Sea. The LORD is my strength, and my Song, and he is become my Salvation: hee is my GOD; and I will prepare him an habitation: my Fathers GOD, and I will exalt him. The LORD is a man of Warre; the LORD of Hosts is his name: (Exod. 15. 1.) Who is like vnto thee O LORD, amongst the Gods? Who*

who is like thee; glorious in holinesse, fearefull in praises, doing wonders: (Exod. 15, 11.) Who would not feare thee, O King of Nations? For to thee doth it appertaine: for as much as among all the wise men of the Nations, and in all their Kingdomes, there is none like unto thee: (Ier. 10, 7. Psal. 35, 9.) Thou bringest the Councils of the Heathen to nought, thou makest the devises of the people of none effect: Psal. 33, 10. 9, 6. Gen. 14, 20. Psal. 64, 6. 66. 1, 9. 5, 2, 13. 5. 18, 35, 30, 1, 31, 7, 76. 1, 98. 1, 124, 1, 18, 36, 18. 46, 28. 7, 9, 1. 144, 1. 140, 7. Ilsa. 25, 1, 2. 52, 9. Psal, 74, 12, 47. 1. 1, Sam. 2, 1. Psal. 31, 21. 44, 8, 48, 1, 3, 31, 7, 92, 9.

Ob. Were it to bee granted, that the hand of man, may bee eyther too short to reach vs: or too weake to hold vs vnder: yet who can stand when God himselfe, as with an overflowing flood, shall come to iudge terribly the earth? Numb. 24, 23. Isay. 64. 3, 2, 19. Ierem. 47, 2.

A. *The Lord knoweth how to deliver the*

the godly, out of temptations; and to re-
 serue the vniust, vnto the day of Iudgement,
 to be punished: (2. Pet. 2, 9) For bebold
 the name of the Lord commeth from farre;
 his face is burning, and the burthen thereof
 is heavy; his lips are full of indignation,
 and his tongue is a devouring fire. And his
 spirit is a river, that overfloweth up to the
 necke: it diuideth a sunder to fanne the
 Nations, with the fanne, of vanity. But
 there shall be a song vnto you: as in the
 night; when a solemne feast is kept; and
 gladnesse of heart, as hee that com-
 meth with a pipe, to goe vnto the Mount of
 the LORD, to the mighty one of
 ISRAEL, (Iia. 30. 27.) The LORD
 shall roare out of ZION, and utter his
 voice from IERUSALEM; and the Hea-
 uens and the Earth shall shake, but the
 LORD will bee the hope of his peo-
 ple, and the strength of the children of Is-
 rael: (Ioel. 3, 16.) When men are cast
 downe; then they shall say there is a lifting
 vp; and he shall saue the humble person:
 Iob. 22. 29. Ezek. 9. 4, 6. Reuel. 9, 4, 7,
 2,

2,3. Ezck. 14. 14. Mal. 4. 1. Psal. 91, 3. Is. 6, 12, 13, 65, 8. 1. 9, 17, 5. Ioc. 2. 32. Amos, 3, 12, 9, 8, 4. 11.

For your eyes haue scene, what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you: but yee that did cleaue vnto the Lord your GOD; are all aline: every one of you, untill this day: Deut. 4, 3. Exod. 8, 22, 9. 6. 9. 5. 10. 23. 11. 7. 12. 23. 14. 27. Heb. 11. 31. Is. 6, 17, 6. 24. Numb. 14, 12. 2, King. 22. 15. Ier. 40. 4. Gen. 19. 16.

Q. What may this teach vs?

A. 1. Seeke yee the LORD, all yee meeke of the Earth, which haue wrought his Iudgements; seeke Righteousnesse, seeke meekenesse: it may bee, yee shall bee hid in the day of the Lords anger: (Zeph. 2, 3.) For the eyes of the Lord run too, and fro, throughout the whole earth: to shew himselfe strong, in the behalfe of them whose heart is perfect towards him: 2, Chron. 16, 9.

2 Be not afraid of suddaine feare; nor of the dissolution, of the wicked when it commeth, for the LORD shall be thy confidence, and keepe thy feete from being taken: (Prou. 3. 25.) GOD is our refuge, and strength; a very present helpe in trouble. Therefore doe not feare, though the Earth be removed, and though the Mountaines bee carried, into the midst of the Sea. Though the waters thereof roare, and be troubled; though the Mountaines shake, with the swellings thereof. There is a riuer; the streames whereof, shall make glad, the Citie of GOD: the holy place, of the Tabernacle, of the most high. GOD is in the midst of her; shee shall not be moved: God shall helpe her; and that right earely. The Heathen raged: the Kingdomes were moved: he vtterd his voyce: the Earth melted. The LORD of Hosts is with vs; the GOD of IACOB, is our refuge: Psal. 46, 1.

3 Come my people, enter thou into thy chambers, and shut thy doores about thee; hide thy selfe, as it were, for a little mo-

moment, untill the indignation be over-
 past. For behold the Lord commeth out of
 his place, to punish the Inhabitants of
 the Earth, for their iniquitie; the Earth
 also shall disclose her blood, and shall no
 more cover her slaine: (Isa. 26, 20.)
 So that except, the LORD of hostes,
 had left us, a very small remnant; wee
 should haue beene, as SODOME; and wee
 should haue been, like vnto GOMORRAH:
 Isa. 1, 9.

 CHAP XL

Of outward Prosperitie.

Ob. **N**OW am I well apayed in regard
 of euils feared; but if a man
 liue many yeares; and the dayes of his
 yeares, be multiplied: and yet his Soule
 bee not satisfied, with good things; I say
 vnto you, That an untimely fruit, is bet-
 ter than hee: Eccles. 6. 3.

A. If you serue, and obey him; you
 shall

shall spend your dayes in prosperitie, and your yeares in pleasures : (Iob, 36, 11.) Thou shalt decree a thing, and it shall be established vnto thee; and the light shall shine vpon thy way : (Iob. 22, 28.) And you shall reioyce in all that you put your hand vnto and your households : wherein the Lord your G O D. hath blessed you : (Deut. 12, 7.) You shall be to me a name of Ioy; a praise, and an honour, before all the Nations of the earth; which shall heare of all the good that I doe vnto you; and they shall feare, and tremble, for all the goodnesse, and for all the prosperitie, that I procure vnto you : (Ier. 33, 9.) And they shall call you Blessed; for you shall be a delightful Land : saith the Lord of hostes : (Mal. 3, 12.) Who shall greatly blesse thee in the Land, which hee giveth thee, for an Inheritance, to possesse it. Onely if thou carefully bearken vnto the voyce, of the L O R D thy G O D; to observe; to doe all these Commandements, which I command thee this day : Deut. 15. 4. 28. 2. 8. Psal. 128. 2. 1. 1. 2 Chron.

31, 21. Job, 11, 17. Hosea, 14, 5.

For HEZEKIAH cleaving unto the Lord, and departing not from following him; but keeping his Commandements, which the Lord commanded M O S E S; the Lord was with him, and he prospered, whether soever he went forth: (2. King. 18, 6.) The Lord was also with Iehosaphat; because he walked in the first wayes of his Father David, and sought not unto Baalim, but sought the Lord GOD of his Fathers; and walked in his Commandements, and not after the doings of Israel. Therefore the Lord stablished the Kingdome in his hands. And all Iudah brought to Iehosaphat presents; and hee had riches, and honour in abundance: 2, Chron. 17, 3. Numb. 24, 3. Deut. 2, 7, 40. Psal. 23, 5. 6. 1 King. 8 66. Gen. 39, 23.

Q. What vse are wee to make of this?

A. Pray, saying; *Save now, I beseech thee O Lord; O Lord, I beseech thee, send now prosperitie:* (Psal. 118, 25.) *Let the beauty of the Lord our GOD be upon us:*

and

and establish thou the worke of our hands upon vs; yea the worke of our hands, establish thou it: Psal. 90. 17.

2 Bee thou strong, and very courageous; that thou mayest obserue, to doe, according to all the Law, which Moses my servant commanded thee: turne not from it, to the right hand, or to the left; that thou mayst prosper, whether soever thou goest. This booke of the Law, shall not depart out of thy mouth; but thou shalt meditate therein, day and night; that thou mayest obserue to doe, according to all that is written therein; for then shalt thou make thy wayes prosperous, and then thou shalt haue good successe: Ios. 1, 7.

Ob. Righteous art thou, O LORD, when I plead with thee; yet let mee talke with thee of thy Iudgements? Wherefore doth the way of the Wicked, prosper? Wherefore are all they happie, that deale very treacherously? Thou hast planted them; yea, they haue taken roote: they grow: yea, they bring forth fruit: (Ier. 12, 1.) Behold these are the vngedly;

who prosper in the World ; they increase in riches : Psal. 73. 12, &c. Ierem. 5, 27. Iob, 12, 6.

1. My righteousnesse is like the great Mountaines, and my Indgements are as a great deepe : (Psal. 36. 6.) Yet enter thou into the Sanctuarie of G O D ; for then shalt thou understand : Psal. 73, 16.

1 That the wicked doe reioyce, in deed : but not from the heart : (2. Cor. 5. 12.) For in their laughter their heart is sorrowfull : (Pro. 14. 13.) Of such laughter I said, thou art mad ; and of such wirth, what doth it ? Eccles, 2. 2.

2. They haue their portion in this life : (Psal. 17, 14.) As Esau the fatnesse of the Earth : (Gen. 27. 39,) And doe prosper, till the indignation accomplished. Dan. 11: 36.

3 Better is the end of a thing, than the beginning : (Eccl. 7. 8.) For doth not their exesellencie, which is in them goe away ? (Iob. 4. 21.) How oft is the candle of the wicked put out ? And how oft commeth

commeth their destruction upon them :
 (Iob, 21. 17.) Yea the light of the wicked
 shall be put out ; and the sparke of his fire,
 shall not shine. The light, shall be darke in
 his Tabernacle, and his candle shall be put
 out with him. The steps of his strength shall
 be straitned, and his owne counsell shall cast
 him downe. (Iob. 18. 5.) Yea all the hornes
 of the wicked shall be broken. Psal. 75. 10.
 Eccl. 5, 15. Pro. 24, 19. 27,

4 Knowest thou not this of old : since
 Man was placed upon earth ; that the tri-
 umphing of the wicked is short ; and the ioy
 of the hypocrite but for a moment ? (Iob.
 20. 4.) I haue seene the foolish taking roote ;
 but suddenly I cursed his habitation. (Iob.
 5, 3.) How are they brought into desolation
 as in a moment ? As a dreame, when one a-
 waketh ; so shall GOD despise their image :
 Psal. 73. 19. 20.

5 There is hope of a tree if it be cut down,
 that it will sprout againe, &c. but the wic-
 ked man dyeth and where is he : (Iob. 14.
 7.) He shall retorne no more to his house ; nei-
 ther shall his place know him any more :

(Iob, 7, 10.) His confidence shall bee rooted out of his Tabernacle, and it shall bring him, to the King of terrours: (Iob 18, 14.) And therefore what pleasure hath hee in his house after him; when the number of his Moneths be cut off, in the midst? (Iob, 21. 21.) This also is a sore evill; that in all points as he came, so shall hee goe; and what profit hath hee, that hath laboured for the wind? (Eccl. 5, 16.) For AMALEK was the first of the Nations; but his later end was, that they shall bee destroyed for ever: Numb. 24, 20.

6. The very Prosperitie of Fooles doth destroy them: (Prou. 1, 32.) Their table doth become a snare before them: and that which should haue become for their welfare, is become a trap: (Psal. 69, 22.) So as when the wicked spring as the grasse; and when all the workers of Iniquitie doe flourish: it is that they should bee destroyed, for ever: Psalm. 92, 7. Eccles. 5, 13. lam. 5, 3.

7 I haue found by experience; that the
LORD

LORD hath blessed the wicked; for the godlies sake: (Gen. 30, 27.) For the Ægyptians house, was blessed for **I**OSEPHS sake: (Gen. 39. 5.) Those in the Ship were saved from drowning for **P**AVLS sake: (Acts, 27, 24.) Aaron also stood betweene the dead, and the living; and the plague was stayed: (Numb. 16. 48.) And if in Sodom there had beene found, but fiftie righteous; yea if but forty and five; yea if but fortie; yea if but thirtie; yea if but twenty, yea if but tenne; they should haue beene spared for tennes sake. Gen. 18, 26. Jer. 5, 1. 2, King, 3, 14: 2. 2, 12. Numb. 25. 11. 2, Sam. 6, 11.

CHAP. XLI.

The Land for possession, and very populous.

Q. Shew me then the particular outward blessings which **G**OD hath promised to bestow vpon his Children?

A.

A. A faithfull man aboundeth with blessings: (Prou. 28, 20.) Even all these blessings, shall come upon him, and overtake him: Deut. 28, 2.

1. He shall inherit the Land, & dwell therein, for ever: (Psal. 37, 29.) And shall possess his possessions: (Obad. 17.) Hee shall be no more plucked out of his Land, which I haue given him, saith the LORD: Amos 9, 15. Leuit. 20, 24, 25, 18. Deut. 11, 24, 2, Sam. 7, 10. Ioel 3, 20. Ier. 12, 16. Numb. 14, 8, 24. Iosh. 24, 13, 14, 9, 14, 14.

But the sinners, shall bee destroyed, out of the Land: (Isa. 13, 9.) And be brought vnto a Nation; which neyther they, nor theyr Fathers haue knowne: (Deut. 28, 36.) And the LORD shall scatter them, among all people, from the one end of the Earth, even vnto the other: (Deut. 28, 64.) For hee will send vnto them wanderers, that shall cause them to wander; and shall empty their vessels, and breake their bottels: (Ier. 48, 12.) And they shall bee among the
Gentiles,

Gentiles as a vessell, wherein there is no pleasure: (Hos. 8, 8.) Then shall the Land enjoy her Sabbaths, as long as it lyeth desolate, and they be in their Enemies Land; even then shall all the land rest, and enjoy her Sabbaths. As long as it lyeth desolate, it shall rest; because it did not rest in theyr Sabbaths; when they dwelt upon it: (Leuit. 26, 34.) And it shall come to passe; when yee shall say; wherefore doth the LORD, our GOD, all these things unto us? Then shalt thou answer them: like as yee haue forsaken me, and served strange GODS, in your Land, so shall yee serue strangers, in a Land that is not yours: Ier. 5, 19. 24. 8. 23. 7. 2, King. 24 9. 2, 17. 6. 7. 2. 18 9, 10. 12. verses 1 14. 15. 2, Chron. 6, 20, Numb. 14, 22. 30, 35. 37, 20. 24. Ezek. 26, 13, 28, 25, 39, 25. Mal. 1 4, 5. Leuit. 26, 39, 20, 22. 18. 24. Ier. 6, 8. Ier. 9, 16.

2. Which is the second outward blessing?

A: Multitude of people: for who could count the dust of IACOB; and the

number, of the fourth part of ISRAEL? (Numb. 23, 10.) With whom the Land of Ægypt was filled: (Exod. 1, 7.) For they became, as the Starres in Heaven, for multitude: (Deutr. 10, 22.) And were more and mightyer than their Enemies: Exod. 1, 9. 12, 13. 2, Sam. 24, 9. Iſay. 48, 18.

But if thou wilt not obserue, to doe all the words of this Law, &c. Yee shall be left few in number: (Deuteron. 28. 58. 62.) And your high wayes shall bee desolate: Leuit. 26. 22. Iſa, 13. 20.

Hear therefore O ISRAEL; and obserue to doe it; that it might bee well with thee, and that yee may increase mightily; as the LORD GOD of your Fathers hath promised thee: Deut. 6, 3.

CHAP. XLII.

Of good Government.

2. **H**ow shall so much people be governed?

A. It shall come to passe if yee diligently hearken vnto mee, (saith the LORD, &c.) Then shall there enter, into the gates of this City, Kings and Princes; sitting upon the Throne of DAVID; riding in Charets, and Horses; they, and theyr Princes: (Ier. 17, 24.) And your eyes shall see the King in his beauty: (Isay, 33, 17.) And your Nobles shall bee of your selues; and your Governours shall proceed from the midst of you: Ier. 30, 21, 22, 4. 1, Kings, 2. 45.

But if you will not hearken vnto the LORD your GOD; yee shall haue cause to say; wee haue no King: because wee feare not the LORD; And what shall a King doe to vs? (Hos.

(Hos. 10. 3.) For from vs, GOD taketh away a King, in his wrath: Hos. 13, 11. Isa. 3, 2.

Q. What is the hurt, which commeth to a people, by hauing no King, or Ruler, to governe them?

A. As when there was no King in ISRAEL: every one, did that which seemed good, in his owne eyes: (Iudg. 17. 6.) So there shall bee, as with the people, so with the Priest; as with the Servant, so with the Master: as with the Maid, so with the Mistresse; as with the buyer, so with the seller: as with the Lender: so with the Borrower: as with the taker of vsurie, so with the giuer of vsurie: Isa. 24, 2. Iudg. 18, 18. 19. 22.

Q. What benefit, doth the Church receiue, by the government of Kings?

A. When the Earth, and all the Inhabitants thereof are dissolved; he will beare vp the Pillars of it: (Psal. 75.

3.) He is the light of ISRAEL: (2, Sam. 21, 17.) And the beautie thereof: (2, Sam. 1, 19, 23, 4.) The very breath of your nostrils, and under his shadow, you shall be preserved: (Lam. 4, 20.) And a man shall bee, as a hiding place from the Wind, and a covert from the Tempest: as Rivers of water in a dry place: and the shadow of a great Rocke, in a weary land: (Ila. 32, 2.) Kings shall bee your nursing Fathers, and Queenes your nursing Mothers: Ila. 49. 23.

For the Iewes, and all ISRAEL, dwelt safely: every Man, under his Vine, and under his Figge-tree; from DAN, even to BEER-SHEBA; all the dayes of SOLOMON: (1, King. 4, 25.) And GOD saved ISRAEL, by the hand of IEROBOAM: 2, King. 14, 27. 2, Sam. 8, 3.

2. By what meanes, doth a King become, so blessed an instrument, of our good?

A. Because by **G O D** it is that *Kings* Reigne; (Prou. 8, 15.) He shall giue him another heart: (1, Sam. 10, 9.) And hee shall be turned into another man: (1, Sam. 10, 6.) And the wisdom of God, shall be in him, to do Iudgement: 1, King. 3, 28.

For it shall be when he sitteth upon the Throne of his Kingdome that he shall write him a Copie of the Law in a booke. And it shall be with him, and he shall reade therein all the dayes of his life; that hee may learne, to feare the Lord his God, to keepe all the words of this Law, and the Statutes to doe them: (Deut. 17, 18.) Whereby a diuine sentence shall be in the lips of the King, and his mouth transgresseth not in Iudgment: (Prou. 16, 10.) But hee shall raigne in Iustice; and your Princes shall rule in Iudgement: Isa. 32, 1.

For David raigned over all Israel, and executed Iudgment, and Iustice among all his people: (1, Chron. 18, 14. And iudged uprightly: (Psal. 75, 2.) And that was because the Lord loved Israel: 1, King. 10, 9. 2, Chron. 2, 11. For

For as when the Righteous are in authority the people reioyce, so when the wicked beare rule, the people mourne: Prou. 29, 2. 4. Prou. 28, 15, 16, 29, 12. Eccl. 10, 17. 1, Sam. 28, 3, 2, 5. 12. 1, Kings, 15. 12, 2, 10, 28, 2, 14, 5, 6, 2, 23, 3. 2, Chron. 14, 3, 29, 3, 34, 3, 2, 36. 22.

2 Because the worke will bee too heauie for one man; neyther is he able to performe it alone: (Exod. 18, 18.) He, after the wisdom of his GOD, that is in his heart, shall set vp Magistrates, and Iudges; which may iudge all the people: (Ezra, 7, 25.) And place such over them, as are able men; such as feare GOD; men of truth, hating covetousnesse; to bee rulers of thousands, and Rulers of hundreds, and rulers of fifties, and rulers of tennes; to iudge the people at all seasons: Exod. 18, 21.

And the King shall charge them, saying; Thus shall yee doe, in the feare of the LORD faithfully, and with a perfect heart. So that whatsoever cause shall

come to you of your Brethren, that dwell in their Cities, &c. You shall warne them, that they trespasse not against the LORD: (2, Chron. 19. 9.) Yee shall not wrest the Iudgement of the poore in his cause: (Exod. 23, 6.) But yee shall iustifie the Righteous, and condemne the wicked: (Deut. 25. 1.) Which that yee may the better doe, yee shall take no gift; for the guift blindeth the wise, and perverteth the words of the Righteous: (Exod. 23. 8.) Neither shall you respect the person of the poore, nor honour the person of the mighty: (Leuit. 19. 15.) You shall take heed what yee doe, for yee iudge not for men, but for the LORD; who is with you in the Iudgement. Wherefore now let the feare of the Lord bee upon you. Take heed and doe it, for there is no iniquitie with the Lord our God, nor respect of persons, nor taking of guifts: (2, Chron. 19. 6.) Thus shall you iudge the people at all seasons: and it shall be, that every great matter you shall bring unto me; but every small matter, you shall iudge:

so shall it be easier for me, when you shall beare the burthen with mee : Exod. 18. 22. 1, Sam. 7, 15, 16. Deut. 16, 19, 1, 17. Ier. 22 3. 21, 12. Amos 5, 5, 15. Micha, 3. 1. Psal. 82, 2. Prou. 18. 5. 2, Sam. 23, 3.

Q. What good shall come to vs by these substitutes in Government ?

A. As the Mountaines shall bring peace to the people ; so the little Hills by righteousness : (Psal. 72. 3.) For God led his people like a flocke, by the hand of Moses, and Aaron : (Psal. 77. 20.) And Mordecai sought the wealth of his people and spake peace vnto all his seed : Esth. 10. 3. Psal. 72. 4. Iob. 29. 12. 2, King. 8, 6.

Q. What may the promise of good Rulers teach vs ?

A. To pray, saying ; Let the Lord, the GOD of the spirits of all flesh set a man over the Congregation, which may goe out before them, and which may goe in before them, and which may lead them out, and which may bring them in ; that the Congregation of the LORD bee not as Sheepe, which have no shep-

heard : (Numb. 27.16.) But that wee may lead a quiet, and peaceable life, in all Godlinesse, and Honestie ; 1, TIM. 2, 2.

Q. When wee haue a King, and others sent of him to gouerne vs, what is required of vs ?

A. 1 Feare the LORD in truth and with all your hearts ; because if you shall doe wickedly, you shall bee consumed, both you and your King : 1, Sam. 12.24. 25.

2 I exhort that supplications and prayers, with giving of thankes, bee made for Kings, and for all that are in authority : (1, Tim. 2, 1.) Wherein because the Kings heart is in the hand of the Lord ; as the Rivers of water, he turneth it whither-soever he will : (Prou. 21, 1.) Pray, giue the King thy Iudgments O Lord, and thy Righteousnes vnto the Kings Sonne : that so he may iudge the people with righteousnes, and the poore with Iudgment : (Psal. 72, 1.) And as thou hast set thy Seruants over thy people, giue him an understanding.

ding heart, to iudge thy people, that hee may discerne betweene good, and bad; for who is able to iudge this so great a people? (1, Kin. 3. 9) And take away the wicked from the King, that his Throne may be established in righteousness: Prou. 25. 4.

Blesse Lord his substance, and accept the worke of his hands; smite thorough the loynes of them that rise against him, and of them that hate him, that they rise not againe: (Deut. 33, 11.) Let him abide for ever before thee. O prepare mercie, and truth which may preserue him; so will I sing praises unto thy name for ever: (Psal, 61, 7.) And the King also shall ioy in thy strength, O LORD, and in thy salvation, how greatly shall he reioyce? Psal. 21. 1, 80, 17. 1, King. 8, 25.

3 Honour the King: (1, Pet. 2, 17.) As did ARAVNAH who when hee saw the King comming towards him; he went out, and bowed himselfe before the King, on his face, on the ground: (2, Sam. 24. 20) And be not hasty to goe out of his sight: Eccl. 8, 3.

4 Let them be had in double honour :
 (1, Tim. 5 17.) For, for this cause pay you
 tribute also; for they are GODS Mi-
 nisters; attending continually upon
 this very thing. Render therefore to all
 their dues; tribute, to whom tribute
 is due, custome to whom Custome :
 (Rom. 13. 6.) Even unto CÆSAR,
 the things that are CÆSARS : Math.
 22. 21.

5 Submit your selues unto every ordi-
 nance of man for the Lords sake : (1, Pet-
 2, 13.) And let every Soule bee Subiect
 unto the higher powers; for there is
 no power, but of GOD, the powers that be
 are ordained of God. Whosoever therefore
 resisteth the power, resisteth the ordinance
 of GOD; and they that resist shall re-
 ceive to themselves damnation. For Ru-
 lers are not a terrour to good workes, but
 to the evill Wilt thou then not be afraid of
 the power? Doe that which is good, and
 thou shalt haue praise of the same; for
 hee is the Minister of GOD, to thee
 for good: (Rom. 13. 1.) For in the light of
 the

the Kings Countenance is life, and his favour is as a Cloud of the latter raine : (Prou. 16, 15.) And as the dew upon the grasse; but his wrath is as the roaring of the Lyon : (Prou. 19, 12.) And as the Messenger of death: hee that is wise will pacifie it : Prou. 16, 14, 20, 2 Math. 22. 21.

I counsell thee therefore to keepe the Kings commandement, but yet according to the oath of GOD. And stand not in an euill thing, for he doth whatsoeuer pleaseth him. Where the word of a King is, there is power, and who may say vnto him, what dost thou : Eccl. 8, 2. Numb. 27, 20.

Ob. How comes it to passe, that so many thousands in a Kingdome, should subiect themselues vnto the government of one man?

A. As in Iudah, the hand of GOD was to giue them one heart to doe the commandement of the King, and of the Princes : (2, Chron. 30. 12.) So doth hee still bow the hearts of all Men; Even as the heart of one man vnto him :

(2, Sam. 19. 14.) Whereby *all that hee commandeth, they will doe; whether soever he sendeth them, they wil goe; according as they hearkened vnto MOSES, so will they bearken vnto him: Iosh. 1, 16. 4, 14.*

Q But is this the case of every King, to haue all his people in subiection?

A. No: for the Children of Belial say of theyr King, *how shall this man saue vs? And doe despise him, and will bring him no presents: (1, Sam. 10. 27.) And doe despise dominion, and speake euill of dignities: (Iud. 8.) Saying, Wee will not haue this man rule ouer vs: (Luk. 19, 14.) As Sheba the Sonne of Bichri, who blew a trumpet, and said, we haue no part in Dauid, neither haue wee inheritance in the Sonne of Iesse: 2, Sam. 20. 1. Num. 12. 1.*

Q. What is the danger, of such Rebels, against their Soueraigne?

A. Whosoever will not doe the Law of the King, let iudgment bee executed speedily

dily upon him; whether it be unto death, or to banishment, or to confiscation of goods, or to Imprisonment: (Ezra, 7.26) And if the sonnes of ZERVIAH bee too hard for him, the Lord shall reward the doer of evill, according to his wickednesse: 2.Sam. 3.29.

Thus MIRIAM, for speaking against MOSES, became leprous, as white as snow. (Numb 12.10.) And the Earth swallowed up DATHAN and ABIRAM, with all that they had: (Numb.16.32.) For they doe not reiect man, but GOD, that he should not raigne over them; 1.Sam. 8.7. 2.Sam. 16.5. Numb.16.49. Iudg. 9.53.9.16.9.10.11.

Q. What may this teach vs ?

A. To pray, saying; The LORD forbid, that I should stretch forth my hand, against the LORDS anointed: 1.Sam.26.11.

2 Curse not the King; no not in thy thoughts; and curse not the rich in thy bed chamber: for a bird of the ayre, shall carry thy voyce, and that which hath wings, shall tell the matter: Eccles.10.20.

Ob. But

Ob. But shall even he, that hateth right, governe? (Iob, 34. 17.) For I saw under the Sunne; the place of Iudgement, that wickednesse was there; and the place of righteousnesse, that iniquitie was there: (Eccles. 3. 16.) Her Rulers doe love with shame, give yee: (Hosea, 4. 18.) Shall the throne of iniquitie, haue fellowship with thee, which frameth mischief, by a Law? Psalm. 94. 20. 82. 5. Eccles. 10. 5. Zephan. 3. 3. Micha. 3. 9. 1. Sam. 8. 11. Isa. 3. 12. 10. 1. Habac. 1. 2. 1. 13. Nehem. 5. 15. 2. Kings, 24. 4. Amos. 6. 12. 5. 7. Isa. 29. 21. Micha. 3. 2.

A. **EPHRAIM** is oppressed, and broken in iudgement; because hee willingly walked after the commandement: (Hos. 5. 11.) They make the King glad with their wickednesse, and the Princes with their lyes: (Hos. 7. 3.) Notwithstanding, to subuert a man in his cause, the **LORD** approveth not: Lam. 3. 36.

Wherefore

Wherefore if thou seest, the oppression of the poore, and violent perverting of Iudgement, and Iustice in a Province; marvell not at the matter: for hee that is higher, than the highest, regardeth; and there be higher than they: (Eccles. 5.8.) For GOD standeth in the congregation of the mighty; hee iudgeth among the Gods: (Psalm. 82. 1.) Hee doth execute the iudgement, of the Fatherlesse, and Widow: (Deut. 10, 18.) And shall iudge the Righteous, and the Wicked: for there is a time there, for every purpose, and for every worke: (Ecciel. 3, 17.) when the LORD will enter into Iudgement, with the ancients of his people, and the Princes thereof: (Isa. 3, 14.) And will powre out his wrath, upon them like Water: (Hosea, 5, 10.) And breake them with a rodde of Iron, and dash them in peeces like a Potters vessell: Psalm. 2, 9. Deuteron. 27, 19. Ecclesiast. 4, 13. Hosea, 5, 5. 1. Sam. 28, 17. 2, Chron. 25, 27. Micha,

Micha, 3, 12. Amos, 5, 12. Dan. 4, 25, 33.
1, King. 20, 42. Psal. 83, 6. Isa. 3, 15.

Q. If this bee the condition of Rulers, and of men in Authoritie, in the commission of Iniustice; what vse are they to make of it?

A. 1 *Bee wise now therefore, O yee Kings: be instructed yee Iudges of the earth: Serue the LORD with feare, and reioyce with trembling. Kisse the Sonne, least hee be angry, and yee perish from the way; when his wrath is kindled, but a little; blessed are all they that put their trust in him: Psalm. 2, 10. 29, 1. Amos, 5, 24. Prou. 20, 28. 1, Kings, 2, 46.*

2 *Rob not the Poore, because hee is poore; neither oppresse the Afflicted in the gate: for the LORD will pleade their cause; and spoyle the soule of them that spoyled them: (Prou. 22, 22.) Deliver them that are drawne vnto death, and those that are ready to bee slaine: Prou. 24, 11, 12.*

Ob. If notwithstanding, what is said,
such

such should continue, to oppress; I much feare, what the end thereof may bee?

A. If you bee willing, and obedient, (Isa. 1, 19.) violence shall no more bee heard in thy Land; wasting, nor destruction within thy borders: (Isa. 60, 18.) For I will turne my hand upon thee; and purely purge away thy drosse, and take away all thy tinne. And I will restore thy Iudges as at first, and thy Councillers as at the beginning: afterwards thou shalt be called the Citie of Righteousnesse, the faithfull Citie: Isa. 1, 25.

Ob. I now see cause enough; and I could bee contented, to submit my selfe vnto my Soueraigne, and his substitutes in the Common-weale; this onely troubleth mee, that I doe yet remaine in the condition of a Seruant?

A. Let every man abide in the same Vocation, wherein hee was called. Art thou called being a Seruant? Care not for it; but yet if thou mayest bee made free, use it rather: for hee that is called in
the

the LORD, being a Servant, is the Lords free-man; likewise also, he that is called being free, is CHRIST'S servant. 1, Cor. 7, 20.

2. What then ought to bee our carriage towards our Masters?

A. Let as many servants as are under the yoke, count their owne Masters, worthy of all honour; that the Name of GOD, and his Doctrine, bee not blasphemed: 1, Tim. 6. 1.

2 Servants bee obedient unto them that are your Masters, according to the flesh, with feare, and trembling; in singleness of your heart, as unto CHRIST: Not with eye-service, as men pleasers; but as the servants of Christ, doing the will of GOD from the heart; with good-will, doing service, as to the LORD, and not to Men: Eph. 6, 5. Math. 8, 9.

Ob. I, and my Master, are both of one brotherhood in CHRIST; why then should I be subiect unto him?

A. They that have beleeving Masters, let them not despise them, because they
are

are Brethren; but rather doe them service; because they are faithfull, and beloved, partakers of the benefit: 1, Tim. 6. 2.

Q. How farre forth are we to be subiect vnto them?

A. Let servants be subiect to their own Masters, and please them in all things; not answering againe: not purloynning, but shewing all good fidelity, that they may adorne the doctrine of GOD, our Saviour in all things: Tit. 2. 9.

2 Be subiect not onely to thee good, and gentle, but also to the froward. For this is thanke-worthy, if a man for conscience toward GOD endure grieffe, suffering wrongfully. For what glory is it, if when a man bee buffeted for his faults hee shall take it patiently? But if when yee doe well, and suffer for it, yee take it patiently, this is acceptable with GOD. For euen herevnto were yee called; because CHRIST also suffered for vs, leaving vs an example, that yee should follow his steps: 1. Pet. 2. 18.

Q. This

Q. This is a very hard taske imposed: but what good shall I reape thereby?

A. As hee that keepeth the Fig-tree shall eat the fruit thereof; so he that waiteth on his Master shall bee honoured: (Prou. 27, 18.) A wise Servant, shall haue rule over a Sonne, that causeth shame, and shall haue part of the inheritance, among the Brethren: (Prou. 17, 2.) Knowing that whatsoever good thing any man doeth, the same shall hee receive of the Lord, whether hee be bond or free: Ephes. 6 8.

Ob. But shall my Master alwayes be let alone in his rigour?

A. No: for GOD who seeth thine affliction, and the labour of thy hands will rebuke thy Master, as hee did LABAN: (Gen. 31, 42.) Saying vnto him, and such as hee is, yee Masters doe the same things vnto them, forbearing threatenings; knowing that your Master also is in Heaven: neither is there respect of persons with him. Ephes. 6, 9. Gen. 31, 24. Eccles. 7, 21. Iob, 31, 13. Deut. 15, 13, 14, 18.

C H A P. XLIII.

Of Peace, Food, and Health.

2. **W**Hich are the fourth, fifth, and sixth particular outward blessings?

A. The fourth is peace. *The meeke shall delight themselves with the abundance of Peace: (Psal. 37, 11.) For GOD maketh Peace in their borders: (Psal. 147, 14.) And they shall lye downe, and none shall make them afraid: (Leuit. 26. 6.) And they shall know that their Tabernacle is Peace: (Iob. 5. 24.) For when he giveth Peace, who can make Trouble? Iob. 34, 29. Psal. 48, 8. 9. Isay. 33, 20. 48, 18. Iam. 3, 18.*

Thus the LORD gave DAVID rest, round about, from all his enemies: (2, Sam. 7, 1.) And Iudah and Israel dwelt safely; every man under his Vine, and under his Figge tree. from Dan, even to Beer-sheba, all the dayes of SOLOMON:

(1, King. 4, 25.) So that there was neither Adversary, nor evill occurrent: 1, King. 5, 4. 2, Chron. 20, 30, 2, 15. 15. Iosh. 23, 1. A&S. 9, 31.

But there is no peace, saith my GOD, to the wicked: (Isay, 57, 21.) To him that went out, nor to him that commeth in; but great vexations were upon all the Inhabitants of their Countries.: 2, Chron. 15. 5. Zach. 8, 10. Icr. 19. 9. Isay, 48. 22, 9, 21.

The fifth outward blessing is Food. Hee giveth meate unto them that feare him: (Psal. 111. 5.) Hee will abundantly blesse their provision, and satisfie their poore with bread: (Psal. 132, 15.) Corne shall make the young men cheerefull, and new Wine the Maides: (Zachariah, 9, 17.) Your threshing shall reach unto the Vintage, and the Vintage shall reach unto the seeds time, and you shall eat your bread to the full: (Leuit. 26, 5.) And you shall eat of the old store, and bring forth the old store, because of the new: Leuit. 26, 5, 10.

For of IOSEPH it was said; Bles-
sed of the LORD is his Land, for the
sweetnesse of Heaven, for the dew, and
for the depth lying beneath, and for the
sweet increase of the Sunne, and for
the sweet increase of the Moone, and
for the sweetnesse of the ancient Moun-
taines, and for the sweetnesse of the old
Hilles, and for the sweetnesse of the
Earth, and the abundance thereof, and
the good will of him that dwelt in the
Bush: Deutr. 33, 13, 11. 14. 28. 4, 7, 13.
Isa. 32, 20. 30, 23. Psa. 144, 13. 104. 13.
Ier. 31, 12. Gen. 9. 3. 27. 28. Zach. 8, 11.
12. 10. 1. Ezek. 34, 26. Prou. 27, 18. 1,
King. 8, 35. Ioel. 3, 18.

Ob. I am notwithstanding much pin-
ched with hunger, and thirst, and know
not where to be satisfied?

A. When the poore, and needie seeke
water, and there is none, and their tongue
faileth for thirst, I the Lord will heare the,
I the God of Israel will not forsake them. I
will open Riuers in high places, and Foun-
taines in the midst of the vallies, I wil make

Wildernesse a Poole of water, and the dry
Land springs of water: (Isa. 41, 17.) The
The Righteous shall not be ashamed in evill
times, and in the dayes of Famine they
shall be satisfied: Psal. 37, 19. Prou. 10.
3. Psal. 65, 9. 107, 35. Hof. 2, 21. Mal.
3. 11. Deut. 10, 18. Isa. 62 8, 9 58, 11. 65.
21, 22. Ioel. 2, 21.

GOD was the GOD, that fed Ia-
cob all his life-time: (Gen. 48, 16.)
And rained bread also from Heaven:
(Exod. 16, 4, 18.) Wherewith the Isra-
elites were fed forty yeares, untill they came
unto a Land inhabited: (Exod. 15,
35.) Water also was given unto Samp-
son out of the iaw bone of an Ass: (Iudg.
15. 19.) And to the Israelites out of a
Rocke in abundance: Numbers, 20, 11.
Ruth, 1, 6. 1, King. 17, 16. 2, 7, 18,
3, 17, Deut. 32, 13. Gen. 21, 19. 26, 12.
Exod. 23, 25.

Q. What may this teach vs?

A. Therefore take no thought for
your life, what yee shall eat, or what
yee shall drinke. Is not the life more
than

than meate? Behold the fowles of the Ayre, for they sow not, neyther doe they reape, nor gather into Barnes, yet your heavenly Father feedeth them. Are yee not much better than they? &c. Therefore take no thought, saying; what shall wee eat? Or what shall wee drinke? For after all these things doe the Gentiles seeke. For your Heavenly Father knoweth that ye haue need of all these things. But seeke yee first the Kingdome of GOD, and his Righteousnesse, and all these things shall bee added vnto you: Math. 6. 25. Ioel, 2, 21. Numbers, 11, 22.

2 Bee glad then, yee Children of ZION, and reioyce in the LORD, your GOD; because hee hath given you, the former Raine, moderately: (Ioel, 2 23.) For are there any among the varieties of the Gentiles, that can cause raine? Or can the Heavens giue showers? Art not thou he, O LORD our GOD? therefore wee will waite vpon thee; for

thou hast made all these things : Ier. 14, 22.

Blesse the LORD, O my Soule; who satisfieth thy mouth with good things : (Psal. 103. 5.) And let the people praise thee, O GOD, let the people praise thee; then shall the earth yeeld her increase, and GOD even our owne God shall blesse vs? Psal. 67, 5. Deut. 8, 10.

3. Because when goods increase, they are increased that eat them : (Eccl. 5. 11.) And because it is good, and comely to eat, and to drinke : (Eccles. 5, 18, 3. 12. 3. 13. 22.) Therefore goe your wayes, eat the fat, and drinke the sweet, and send portions to them, for whom nothing is prepared : Neh. 8, 10.

4. Trust in the Lord, and doe good; for verily thou shalt be fed : (Psal, 37, 3.) O feare the LORD, yee his Saints, for there is no want to them that feare him. The young Lyons doe lacke, and suffer hunger; but they that seeke the LORD shall not want any good thing : Psalme, 34, 9. Ieremiah, 11, 4.

Deuteronomie, 6. 10. 8, 11. 12.

For the LORD will not suffer the Soule of the Righteous to famish, though he cast away the substance of the wicked: (Prou. 10. 3.) The Righteous eateth to the satisfying of his Soule; but the belly of the wicked shall want: (Prou. 13, 25. Isa. 65, 13.) And they shall wander abroad for bread, saying where is it? (Iob. 15. 23.) And when I have broken the staffe of bread, tenne women shall bake their bread in one oven, and they shall deliver their bread by weight; and they shall eat, and not be satisfied, &c. Yea they shall eat the flesh of their Sonnes, and the flesh of their Daughters shall they eat: Leuit. 26 26, &c. Prou. 13, 2. 10, 5, 28, 19. Amos, 5, 16. Deuteron. 11, 16, 28, 24. 28. 17. 18, 28, 38. Isa. 1, 19, 20. Iael. 1, 4. Lepit. 26, 16. 19, 20. verses. Ier. 7, 19. 20. Hos. 4, 1. Psal. 106, 14, 15. Numb. 11. 33. Luk. 6, 25. Iob, 20. 23. Exodus, 7. 20. 9, 25. 8, 3, 10. 15. Hosea, 8, 7.

Ob. You seeme to restraine this hunger-bitten Iudgement to the wicked

Whereas the contrary hath prooued true; As of the rich man, and Lazarus : Luk. 16, 19. &c.

A. There is a vanitie, which is done upon the Earth; that there bee iust men, unto whom it happeneth according to the worke of the wicked: againe there bee wicked men, to whom it happeneth according to the worke of the Righteous: Eccl. 8, 14. 7. 15.

But as for mee, I haue beene young, and now am old, yet haue I not seene the Righteous forsaken, nor his seed begging bread: (Psal. 37, 25.)

And although the Figge-tree shall not blossom, neither shall fruit bee in the Vines: the labour of the Oliue shall faile, and the Fields shall yeeld no meate, the flocke shall bee cut off from the Fold, and there shall bee no heard in the Stalles; yet I will reioyce in the LORD; I will soy in the GOD of my Salvation: (Habakuc, 3, 17, 18.) As it is writen: (Deuteron. 8, 3.) Man shall not
live

line by Bread onely, but by every word, that proceedeth out of the mouth of G O D :

Math. 4. 4.

Q Which is the sixt outward blessing G O D will bestow vpon vs ?

A. I will (saith G O D,) put none of the diseases vpon thee, which I haue brought vpon the Egyptians; for I am the L O R D, that healeth thee: (Exod. 15, 26.) Thou shalt not bee afraid, for the terrour by night; nor for the arrow that flieth by day; nor for the Pestilence that walketh in darknesse; nor for the destruction that wasteth at noone day. A thousand shall fall at thy side, and tenne thousand at thy right hand; but it shall not come nigh thee: Psal. 91, 5.

Ob. Notwithstanding the Lord doth follow me with grieuous sicknesse.

A. The L O R D will strengthen thee, vpon thy bed of languishing; he will make all thy bed in thy Sicknesse: (Psal. 41, 3.) Thy flesh shall bee fresher than a Childes; thou shalt returne to the dayes of youth: (Iob, 33, 25.) For hee maketh sore, and
bin.

bindeth vp; hee woundeth, and his hand makes whole: Iob, 5, 18. Dent. 7, 15. 2, King. 20, 4, 5, 5, 10. Isa. 38, 21. Iob, 42, 10. Math. 8, 7. Luk. 17, 19, 18. 42.

Q. Vpon what condition shall this Promise be made good?

A. That thou feare the LORD, and depart from euill; for this shall be Health to thy navell, and marrow to thy bones: (Prou. 3, 7, 8.) Incline thine care vnto his sayings, &c. For they are life vnto those that finde them, and health to all theyr flesh: Prou. 4, 20. Exod. 15, 26.

Q. What then is the danger of liuing in Sinne?

A. It shall come to passe, if thou wilt not hearken vnto the voyce of the LORD thy GOD, to obserue, and doe all his Commandements, and his statutes, which I command thee this day, &c. The LORD shall make the Pestilence cleaue vnto thee, vntill hee haue consumed thee from off the Land. The LORD shall smite thee with a Consumption, and with a feaver,

feaver, and with an inflammation: Deut. 28, 15, 21.

Moreover, hee will bring upon thee all the diseases of Ægypt, and which thou wast afraid of; and they shall cleave unto thee. Also every Sicknesse, and every Plague, which is not written in the booke of the Law; them will the LORD bring upon thee, untill thou bee destroyed: Deut. 28, 60. 27, 35. verses. Leuit. 26, 16, 25. Exod. 9, 9. 2 Chron. 21, 15.

Examples: 2, Chron. 21, 18. 26, 19. 2, King. 5, 26. 2, I. 3. 4, 17. Psal. 78, 50. Ierem. 46, 11.

CHAP. XLIII.

Of Strength, Beauty, and
Wisdome.

2. **W**Hat other Temporall blessing will GOD bestow upon his Children?

A. He

A. Hee giveth power to the faint, and to them that have no might hee increaseth Strength. Even the youths shall faint, and the young men shall utterly fall; but they that wait upon the LORD, shall renew their strength. They shall mount up with wings as Eagles, and they shall runne, and not bee wearie; and they shall walke, and not faint: Isa. 40, 29.

This MOSES being one hundred and twenty yeares old, his eyes were not dimme, nor his naturall force abated: (Deut. 34, 7.) IOSHUA also, at Eightie and five yeares, was as strong for Warre, both to goe out, and to come in, as when MOSES sent him to search the Land: (Ios. 14, 11.) It is GOD also that girdeth mee with strength, &c. Hee teacheth my hands to warre, so that a Bow of steele is broken by mine arme: Psalm. 18, 32, 34. Iudg. 14, 6. 15, 14. 16, 3. 16, 12, 16, 14. 16, 30. Num. 23, 22.

Q. What may this teach vs?

A. Therefore ascribe yee strength unto GOD; his Excellencie is over Israel, and
his

his strength is in the Clouds. The God of Israel is hee also that giveth strength, and power to his people: blessed be G O D: Psal. 68, 34.

Q. What is the case of such as doe abuse their strength?

A. Those that imagine mischief against G O D, who had bound, and strengthened their armes: (Hos. 7, 15.) Their strength shall be hunger bitten, and destruction shall bee ready at their side. It shall devoure the strength of their skinne, even the first borne of Death shall devoure their strength: Iob, 18, 12, 13.

2. Which are the eighth and ninth earthly Blessings?

A. The eighth is Beautie. For the L O R D of hostes shall bee for a crowne of Glory, and for a Diadem of beauty unto his people: (Isa. 28, 5.) And will give unto them beauty for ashes: (Isa. 61, 3.) And bee as the dew unto Israel; they shall grow as the Lillie, and fasten their rootes as the trees of Libanon: Hos. 14, 6. Psal. 68, 13.

Thus

Thus JOSEPH was a goodly person, and well favoured: (Gen. 39, 6) So was also MOSES: (Exod. 2, 2.) And DAVID was ruddie, and withall of Beautifull countenance, and goodly to looke to: (1, Sam. 16, 12.) SARA also was very faire: Genes. 12, 14 24, 16. 29, 17. Esther, 2, 7.

Notwithstanding the LORD seeth not as man seeth: (1, Sam. 16, 7.) For fauour is deceitfull, and beauty is vaine; but a Woman that feareth the Lord shee shall be praised: Prou. 31, 30.

The ninth is Wisdome. For DAVID went out whither SAUL sent him, and behaved himselfe wisely: (1, Sam. 18, 5.) And that in all his wayes: (1, Sam. 18, 14.) Yea, with more Wisdome, than all the servants of SAUL: 1, Sam. 18, 30. Deut. 34, 9. Psalm. 105, 22. Eccles. 1, 16.

And vnto SALOMON was given a wise, and vnderstanding heart; so as eyther before, or after him, there was none like him: (1, King. 3, 12.) For there was the

Wisdome of G O D in him, to doe Iudgement : 1, King. 3, 28. 1. 10, 1, 24. 2, Sam. 14, 20. 2, 20. 16, 22.

Moreouer, see faith G O D, I haue called by name Bezaleel, and I haue filled him with the spirit of G O D in Wisdome, and Vnderstanding, and in Knowledge, and in all manner of workmanship, to devise cunning workes : (Exod. 31, 2.) And haue put in his heart that hee may teach Aholiab : Exod. 35, 34. 30, 30.

And in all matters of Wisdome, and vnderstanding, that the King inquired of DANIEL, HANANIAH, MASHAEL, and AZARIAH, he foundt them tenne times better, than all the Magicians, and Astrologers that were in all his Realme : Dan. 1, 20. 2, 14, 5, 12.

And doth the Plow-man, plow all the day to sow ? Doth he open, and breake the clods of his ground ? When hee hath made plaine the face thereof, doth hee not cast abroad the Fitches, and scatter the Cummin, and cast in the principall Wheat, and the appointed Barley, and the Rye

Rye in their place? For his God doth instruct him to discretion, and doth teach him: Isa. 28, 24.

Q. Is humane Wisdome of any great worth?

A. Wisdome maketh a mans face to shine: (Eccles. 8, 1.) And is good with an inheritance; and by it there is profit to them, that see the Sunne: (Eccles. 7, 11.) For it strengtheneth the wise, more than tenne mightie men, which are in the Citie: (Eccles. 7, 19.) For there was a little Citie, and few men within it, and there came a great King against it and besiedged it, and built great bulwarkes against it; now there was found in it a poore wise man; and hee by his wisdome delivered the Citie. Then said I, Wisdome is better then Strength: Eccles. 9, 14, 9, 16, 18. verses.

Q. What then is the worth of Wisdome, more than of Folly?

A. As the light is more excellent than darknesse: (Eccles. 2, 13.) For the Wisdome of the prudent is to understand his way;

way; but the folly of Fooles is deceit :
 (Prou. 14. 8. 13, 16.) A wise mans heart
 is at his right hand; but a fooles heart is at
 his left : (Eccles. 10, 2.) The words of a
 wise mans mouth are gracious; but the
 lips of a foole will swallow up himselfe.
 The beginning of the words, of his mouth,
 is foolishnesse, and the end of his talke,
 is mischievous madnesse : (Eccles. 10, 12.
 Prou. 15, 2.) Every wise woman also buildeth
 her house; but the foolish placketh it
 downe with her hands : Prou. 14, 1.

Q. What may this concerne the
 children of Wisdome?

A. That they blesse the G O D of hea-
 ven, saying; Blessed bee the name of God
 for ever, and ever; for Wisdome; are his.
 Hee giveth wisdome unto the wise, and
 knowledge to them, that know understand-
 ing. He revealeth the deepe, and secretes
 things, hee knoweth what is in the dark-
 nesse, and the light dwelleth with him :
 Dan. 2, 19.

Q. What is the contrary judgement
 denounced against the wicked?

Ff

A. The

A. The LORD shall smite them with madnesse, and blindnesse; whereby they shall grope at noone dayes, as the blind gropeth in darknesse, and they shall bee mad, for the sight of their eyes, which they shall see: (Deut. 28. 28. Iob, 5. 14.) And they shall haue no delight in vnderstanding; but that their heart may bee discovered: Prou. 18. 2. Isa. 29. 14.

Ob. The counsell of AHITOPHEL, though wicked, was as if a man had inquired at the oracle of GOD: (2. Sam. 16. 23.) And the men of this world are in their generation, wiser than the children of light: Luk. 16. 8.

A. I Therefore behold the LORD will doe a marueilous worke in this people; euen a marueilous worke, and a wonder, for the wisdom of their wise men shall perish, and the vnderstanding of their prudent men, shall bee hid: (Isa. 29, 14.) For the Lord turned the counsell of AHITOPHEL into foolishnesse: (2, Sam. 15, 31, 17, 14.) And so bee taketh all such
wise

wise men in their owne craftinesse and the counsell of the froward is carried headlong : Iob, 5, 13.

2 As dead flies cause the oyntment of the Apostholicarie to send foorth a stinking savour ; so doth a little follie him that is in reputation for Wisdome : Eccles. 10, 1.

3 Such are foolish, they have not knowne mee (saith the LORD,) they are sottish children, they have none understanding ; they are wise to doe evill ; but to doe good, they have no knowledge : (Ierem. 4, 22.) For they want the feare of GOD, which is the beginning of true Wisdome : (Psalm. 111, 10.) And they have reiected the Word of the LORD, and what Wisdome is in them ? Ierem. 8, 9.

C H A P. XLV.

Of Wealth.

Q. **W**hat is the tenth Temporall blessing?

A. *Wealth, and riches also, shall bee in the house of the man that feareth the LORD: (Psal. 112, 3.) Hee shall lay up gold as dust, and the gold of Ophir, as the stones of the brookes. Yea, the Almighty shall bee his defence, and he shall haue plenty of silver: (Iob, 22, 24.) For brasse, I will bring him gold, and for iron, I will bring silver; and for wood brasse, and for stones iron: Isa. 60, 17. Prou. 8, 21.*

Thus **ABRAHAM** was rich in Cattle, in Silver, and Gold: Gen. 13, 2, 6. verses, 26, 13. 30, 43. 32, 10. Iob, 1, 3, 42, 2.

Q. When **GOD** hath fulfilled this promise vpon any, what is to be done?

A. Charge

A. Charge them that are rich in this world, that they be not high minded; that they doe good, and be rich in good workes :
1. Tim. 6. 17.

2 Therefore thou shalt remember the LORD thy GOD; for it is he that giveth thee power to get wealth : (Deut. 8. 18.) And it is his blessing that maketh rich, and addeth no sorrow with it : Prou. 10. 22.

Q. Doth not GOD, in this kind, bleſſe the wicked, living wickedly; as well as his owne children; in the uſe of lawfull meanes ?

A. In all labour there is profit, but the talke of the lippes tendeth onely to pover- tie : (Prou. 14, 23.) Hee that oppreſ- ſeth the Poore to increaſe his riches, and hee that giveth to the rich, ſhall ſurely come to want : (Prou. 22, 16.) Hee that haſteth to bee rich hath an evil eye, and conſidereth not that pover- tie ſhall come upon him : (Prou. 28, 22.) Hee that loveth pleaſure ſhall bee a poore man, and he that loveth Wine, and oyle ſhall not be

rich: Prou. 21, 17. 24, 30. 21, 5, 10. 4, 13, 15, 12, 27.

Ob. I doe obserue the wicked to thriue more than many of G O D's owne children.

A. Better is a little with righteausnesse, than great revenues without right: (Prou. 16, 8.) For treasures of wickednesse profit not: (Prou. 10, 2.) And what good is there to the owners thereof, saue the beholding of them with their eyes? Eccles. 5, 11. Prou. 12, 27. 19, 22.

2 As in the house of the righteous is much treasure, so in the revenues of the wicked is trouble: (Prou. 15, 6.) Therefore much better is a little with the feare of the L O R D, than great treasure, and trouble therewith: Prou. 15, 16. Eccles. 5, 19, 3, 12, 13. verses. 8, 15. Psal. 39, 6.

3 There is an euill which I haue seene under the Sunne; namely, riches kept for the owners thereof to their hurt: (Eccles. 5, 13.) Bread of deceit is sweet to a man; but afterward his mouth shall bee filled with gravell: (Prou. 20, 17.) The increase
of

of his house shall depart, and his goods shall flow away in the day of Gods wrath: (Job, 20, 28.) when the rust of their Gold shall bee a witnessse against them, and shall eate their flesh as it were fire: Iam. 5:3. Prou. 28, 20. 21, 6. Math. 6, 24. Psal. 49, 11. Luk. 12. 17, 20.

4 They are disquieted in vaine, hee heapeth vp riches, and knoweth not who shall gather them: (Psal. 39, 6.) And though they heape vp silver as the dust, and prepare rayment as the clay; they may prepare it; but the iust shall put it on, and the innocent shall divide the silver: (Job, 27, 16.) For to the sinner G O D giveth travaile, to gather, and to heape vp, that hee may give to him that is good before G O D: (Eccles. 2, 26.) And the wealth of the Sinner is layd vp for the Iust: Prou. 13, 22. Psalm. 49, 10. Isa. 23, 18. Genes. 31, 1, 31, 8, 9. Exod. 3, 22. 12, 35, 22, 12. Esther, 8, 1, 2. Psal. 105, 43. Is. 24, 13, 11, 23. Deuter. 6, 11. 2, 35, 3, 3, 4. 3. 12. 1, King. 10, 10. Eccles. 5, 13. 2, 22.

Q. What vse is to bee made here-
of?

A. 1 Goe to now yee rich men, weepe,
and howle for your miseries that shall
come vpon you: Iam. 5, 1.

2 Therefore, let not thine heart (who
art righteous,) bee enuious against sin-
ners; but let it bee in the feare of the
LORD continually: (Prou. 23, 17.)
Neither chuse thou any of his wayes:
Prou. 3, 31.

CHAP. XLVI.

*Of fauour with Men; a good Name,
and Honour.*

Q. **VV**Hich are the eleuenth, and
twelfth, and thirteenth tem-
porall blessings?

A. The tenth is, the fauour of Men.
Hee that loveth purenesse of heart, for the
grace of his lips, the King shall be his friend:
(Prou. 22, 11.) And when the wayes
of

of a man please the LORD, hee will
make his enemie to become his friend:

PROU. 16, 7. Ier. 15. 11. PROU. 28.
23.

For when ESAU saw IACOB com-
ming towards him, he ran to meete I A.
COB, and embraced him, and fell on his
necke, and kissed him: (Gen. 33. 4.
10.) GOD gaue the people fauour also in
the sight of the Ægyptians: (Exod. 3,
21. 11. 3. 12. 36.) And extended mercie
vnto EZRA, before the King and his
Counsellors: (Ezra, 7, 28,) ARTAXEREXS
the King, also granted vnto NEHEMIA,
according to the good hand of his GOD
vpon him: (Neh. 2, 8.) And ESTHER
obtained fauour in the sight of all them
that looked vpon her: Esth. 2, 15. Gen.
26. 26. 11. verses, 39, 4, 39. 21, 33, 4. Ruth.
2, 13. 1, 16, 17. 1, Sam. 2, 26 1, 18, 1, 3, 1, 18.
16, 1, 19, 1, 1, 24. 16. 1. 26, 17 1, 20. 17. 31. 1.
27, 6. 1, Chron. 12, 38. Ezra. 6, 22. 7, 28,
Esth. 8, 17, Ier. 39, 11. Dan. 1, 9. Act. 21.
40, 24. 23, 27. 3.

The twelfth, is a good Name: for thou
shalt

Shalt be hid from the scourge of the tongue: (Iob. 5. 21.) And thy good name shall bee better than a precious ointment: (Eccl. 7, 1.) And though for thy transgression I doe giue I A C O B to the curse, and Israel to reproches: (Isa. 43, 28.) Yet vpon thy repentance I will bring foorth thy Righteousnes as the light, and thy Iudgement as the noone day: (Psal. 37, 6.) When the name of the wicked shall rot: Prou. 10, 7, 12. 8. Hosea, 12, 14.

But woe be vnto the wicked, when all men shall speake well of them; for so did their Fathers to the false Prophets: Luk. 6, 26.

The thirteenth outward blessing is Honour. If any man will serue mee, him will my Father honour: (Iohn. 12, 26.) And it shall come to passe, that if thou shalt hearken diligently vnto the LORD thy GOD, to obserue and doe all his Commandements which I command thee this day; that the LORD, thy GOD shall set thee on high, above all the Nations of the Earth: (Deuter. 10,

28, 1.) And thou shalt ride on the high places of the Earth: (Isa, 58. 14.) And I will make you a name and a praise, above all people of the Earth, saith the LORD: (Zeph. 3. 20.) The LORD shall make thee the head and not the taile: (Deut. 28, 13.) And many shall make suite vnto thee: (Iob. 11, 19.) And bow before thee: Prou. 14, 19. Numb. 24, 7. Isa. 45, 14. Rev. 3. 9. Iob. 36, 7, 11. 19. 1, Sam. 24, 20.

Thus Ioseph was set over all the Land of Ægypt: (Gen. 41. 41,) For the King sent, and loosed him, even the Ruler of the people, and let him goe free. He made him Lord of his House, and Ruler of all his Substance: to bind his Princes at his pleasure: (Psal. 105. 20. Psalm. 78, 70, 71.) And King NABUCHADNEZZAR made DANIEL a great man, even a Ruler over the whole Province of Babylon; (Dan. 2, 48.) King AHASHVERVS set the Royall Crowne upon ESTHERS head, and made her Queene instead of VASTI: Esth. 2, 17.

MORDECAI was by HAMAN brought on Horse-backe through the street of the Citie, and he proclaimed before him, thus shall it be done vnto the man whom the King delighteth to honour: (Esth. 6. 11.) For MORDECAI being of the seed of the Iewes, HAMAN could not preuaile against him, but did fall before him: Est. 6, 13. Dan. 5, 29. Iosh. 4, 14. 1, Sam. 18. 7. 1, Chron. 29, 25. 2, 32. 33, 2, 15, 9. 1, King. 4. 21.

Thus GOD raiseth the poore out of the dust, and lifteth the needie out of the dung-bill, that he may set him with Princes, euen with the Princes of the people: (Psal. 113, 7.) But as for euill men, they bow before the good, and the wicked at the gates of the Righteous: (Prou. 14, 19.) Their enemies will be cloth with shame; but vpon them shall their Crowne flourish: (Psalme. 132, 18.) The wise shall inherit glory; but shame shall bee the promotion of Fooles: Prou. 3, 35, 14, 34. Deut. 28, 43, 28, 68. Isa. 43, 27, 28.

Q. What may this teach vs?

A. There.

A. Therefore get wisdom, and exalt her, and she shall promote thee, shee shall bring thee to honour when thou dost embrace her; shee shall give to thine head an ornament of Grace; a Crowne of Glorie, shall she deliver to thee: Prou.4,7.

2 Pray for the Church, saying; Let the people serue thee, and Nations bow downe to thee; be LORD over the Brethren, and let thy mothers Sonnes bow downe to thee: Gen.27, 29.

Ob. Notwithstanding there is an euill which I haue seene vnder the Sunne, as an error which proceedeth from the Ruler. Folly is set in great dignity, and the rich sit in low place. I haue seene Seruants upon Horses, and Princes walking, as Seruants upon the Earth: Eccī. 10, 5.

A. As Snow in Summer, and as Raine in Harvest; so is Honour not seemely for a Foole: (Prou.26, 1.) For as hee that bindeth a stone in a sling, so is hee that giveth Honour to a Foole: Prouerbs, 26, 8.

2 Though his Excellencie mount up to the Heavens, and his head reach unto the Cloudes: yet shall hee perish for ever, like his owne Dung, they which haue seene him shall say where is hee? Hee shall flye away as a dreame, and shall not bee found; yea, hee shall bee chased away as a Vision in the Night The eye also which saw him, shall see him no more, neither shall his place any more bee found. His Children shall seeke to please the poore: (Iob. 20. 6.) His Roote shall bee dried up beneath, and above shall his branches bee cut off, his remembrance shall perish from the Earth, and hee shall haue no name in the Streete: Iob, 18, 16. I say, 28, 3. Psalmc, 49. 12.

3 He hath no full content in it. For though H A M A N were advanced; and set above all the Princes that were with him, so as all the Kings Servants, that were in the Kings Gate, bowed, and revered him; the King commanding the same,

same,

same, concerning him: (Esth. 3. 1.2.)
 And though hee alone were invited with
 the King, vnto the Banquet of the
 Queene; what doth this availe him; so
 long as hee seeth MORDECAY, the Iew
 sit in the Gate? Esther, 5, 13.

4 All this haue I also scene,
 and applyed my heart vnto, every
 worke that is done vnder the Sunne: there
 is a time, wherein one man ruleth over
 another to his hurt: Ecclesiastes,
 8, 9.

Of the Vse of Earthly things.

Q. You haue now, something satis-
 fied my minde, concerning outward
 things: what therefore may the pro-
 mise of so many Temporall blessings
 teach vs?

A. 1 Let your Conversation bee with-
 out Covetousnesse; and bee content with
 such things as you haue: for hee hath
 said; I will never leaue thee, nor for-
 sake thee: (Heb. 13, 5.) But seeke yee
 first, the Kingdome of G.O.D., and his
 Righteousnesse: and all these things, shall be
 added

added vnto you : Math. 6, 33.

2 I know that there is no good in these things ; but for a man to reioyce, and to do good in his life. And also that every man should eat, and drinke, and enioy the good of his labour : it is the giift of God : Eccl. 3, 12, 13.

3 As every man hath received the gift, even so minister the same, one to another, as good Stewards of the manifold Grace of GOD : 1, Pet. 4, 10.

4 Whether ye eat, or drinke, or whatsoever ye doe ; doe all to the Glory of GOD : (1, Cor. 10 31.) Saying ; How great is thy goodnesse, which thou hast laid vp for them that feare thee, before the Sonnes of men : (Psal. 31, 19.) Blessed be the Lord, who daily ladeth vs with his blessings : even the God of our Salvation : Plal. 68, 19.

5 What man is he, that desireth Life, and loveth many dayes ; that hee may see good ? Keepe thy tongue from evill, and thy lips from speaking guile : depart from evill, and doe good : Psal. 34, 12.

CHAP. XLVII.

Promises concerning Posterity.

Ob. **H**AD I all these Temporall blessings in possession, thus promised, yet O LORD GOD, what wilt thou giue me, seeing I goe childlesse? Gen. 15, 2.

A. O that thou hadst hearkened to my Commandements, then had thy seed beene as the Sand, and the off-spring of thy bowels, like the grauell thereof: thy name should not haue beene cut off, nor destroyed from before me: Isa. 48, 18. 18.

Q. But what if I doe repent, and amend?

A. Then be thou fruitfull, and multiply: (Gen. 9, 1.) Let thy wife be as a fruitfull vine, by the sides of thine house; thy Children like Oliue plants round about thy table. Behold, thus shall the man bee blessed that feareth the LORD: (Psal. 128, 3.)
Loe children are an heritage of the Lord,

and the fruit of the wombe is his reward :
Plal. 127, 3.

For the Lord opened LEAHS wombe :
(Gen. 29, 31.) HANNAH also whose wombe
before time, the LORD had shut up, yet
did shee bare a Sonne, and called his name
SAMUEL: 1, Sam. 1, 20, 25, 21. Ruth.
4, 13. Iudg. 13. 2, 24.

Thou shalt know also that thy seed shall be
great, and thy off-spring as the grasse of the
Earth: Iob, 5, 25, Plal. 113. 9. GEN. 4 1. 4.
25. 33. 5.

Ob. After I am waxed old, shall I
haue pleasure; my Lord beeing old also?
(Gen. 18, 12.) Nay my Lord, thou man of
GOD, doe not lye vnto thine handmaid.
2, King. 4, 16.

A. Is any thing too hard for the LORD?
At the time appointed, saith GOD, I will
returne vnto thee, according to the time of
life, and thou shalt haue a Sonne: (Gen.
18, 14.) And the Lord did vnto SARAH
as he had spoken: (Gen. 21. 1.) For through
faith shee received strength to conceiue
seed, and was delivered of a child, when shee
was

was past age; because she iudged him faithfull who had promised. Therefore sprang there even of one, and him as good as dead, so many as the Starres of the skye in multitude, and as the sand which is by the Sea shore innumerable: Heb. 11. 11. 2, King. 4. 14. Luk. 1, 7, 13. 1, 57. 60.

Ob. I haue scene many of Gods Children, both liue, and dye Childlesse?

A. Let not therefore the Eunuch say; Behold, I am a dry tree. For thus saith the LORD to the Eunuches that keepe my Sabbaths, and choose the thing that pleaseth mee; and taketh hold of my Covenant; even to them will I giue in mine House; and within my Walles a place; and a name better than of Sonnes, and of Daughters; I will giue them an everlasting Name, that shall not be cut off: Isa. 56, 3.

Ob. But this feare yet remaines; that when my Child cometh to the birth, my wife shall haue no strength to bee delivered.

A. Shall I bring to the birth, and not cause to bring forth, saith the LORD? Shall I cause to bring forth, and shut the wombe saith thy GOD? (Ila. 66. 9.) For SARAH said, GOD hath made me laugh, so that all that heare, will laugh with mee: (Gen. 21. 6.) Therefore feare not ZACHARIAS, for thy wife ELIZABETH shall beare thee a Sonne, and thou shalt haue ioy, and gladnesse, and many shall reioyce at his birth: Luk. 1: 13, 14.

Q. If the hauing of Children bee of the blessing of GOD: to the Righteous, what shall the wicked haue?

A. Giue them O LORD, what thou wilt giue? Giue them a miscarrying womb, and dry breasts: (Hos. 9, 14) And write yee this man childlesse: (Ier. 22, 30.) For hee shall neither haue Sonne nor Nephew among his people, nor any remainder among his dwellings. They that come after him shall be astonied at his day, as they that went before were affrighted. Surely such are the dwellings of the wicked, and this is the place of him that knoweth not God: Iob. 18, 19. 2, Sam. 6, 23. Ob. But

Ob. But who more then the wicked, doe abound with Children?

A. If their Children bee multiplied it is for the sword. (Iob. 27, 14.) Also I will send wild beasts among them, which shall robbe them of their Children: (Leuit. 26, 22.) For the face of the LORD is against them that doe euill, to cut off the remembrance of them from the Earth: Psal. 34, 16, 37, 28. 1, King. 14, 10, 1, 15, 29. 1, 16. 3, 4 1. 16. 11, 12. 1, 21. 21. 25 2. 9. 8. 2. 10. 7. 11. Hos. 14, 1. Ezek. 24. 21. 25. 2, Sam. 12, 9. 2, 12. 18.

Q. When I haue Children; what is the comfort I shall receiue by them? Eccl. 2, 18, 19.

A. The Father of the Righteous shall greatly reioyce, and he that begetteth a wise Sonne shall haue ioy in him. His Father, and Mother shall be glad, and she that bare him shall reioyce: (Prou. 23, 24) For as arrowes are in the hand of the mighty man, so are Children of the youth. Happy is the man that hath his Quiver full of them; they shall not bee ashamed, but they shall speake with the enemies in the gate: Psal. 127. 4.

For

FOR NOAH'S two Sonnes covered their Fathers nakednesse: (Gen. 9, 23.) And JOSEPH nourished his old Father, and Brethren in the time of death: (Gen. 45, 9, 50, 1.) And NAOMIE her Sonne was a restorer of her life, and a nourisher of her old age: Ruth, 4, 15. 2, Chron. 2, 12. Gen 28, 7, 45, 23.

BUT SENACHERIB as he was worshipping in the House of NISROCH his GOD, that ADRA MELECH, and SHAREZER his Sonnes, smote him with the Sword that he dyed: 2, King. 19, 37.

Ob. When God by death taketh me away, what the miseries are, which shall then befall my Children, I know not.

A. A good man walking in his integritie, his Children are blessed after him: (PROV. 20, 7.) For he leaveth his inheritance to his Childrens children; and the wealth of the sinner is laid up for the iust: (PROV. 13, 22.) His seed shall be mighty on the Earth; the generation of the upright shall be blessed: (Psal. 112, 1.) They shall spring up among the Grasse, as willowes by
the

the water courses : (Iſa. 44. 4.) Their ſeed alſo ſhall be knowne among the Gentiles, and their off-ſpring among the people : all that ſee them ſhall acknowledge them that they are the ſeed, which the Lord hath bleſſed : Iſa. 61, 9.

Knew therefore, that the LORD thy GOD, he is God, the faithfull God, which keepeth Covenant, and mercie, with them that loue him, and keepe his Commandements, to a thouſand Generations : Deut. 7, 9. Iſa. 65, 23. Pſal. 102, 28. 103. 17. 1, Sam. 25, 28. 1, King. 9, 4. Exod. 20, 6. Heb. 11. 20. Gen. 25, 11. Prou. 11, 21. Pſal. 146. 9.

But it ſhall come to paſſe, that every one that is left in the houſe of the wicked, ſhall come, and crouck to the Righteous for a piece of ſilver and a morſell of bread, and ſhall ſay; put me I pray thee into one of the Priests offices, that I may eate a piece of bread : (1, Sam. 2, 36.) For his riches periſh by evil travel, and he begetteth a Son, and there is nothing in his hand, (Eccl. 5, 14.) Neither ſhall his off-ſpring bee ſatisfied with bread : Iob. 27, 14.

Ob. What assurance can you giue me, that my Children will not prooue wicked, whereby to be liable to the curse, as well as other Children, whose Parents are out of the Covenant?

A. If the first fruits be holy, the lump is also holy; and if the Roote bee holy, so are the branches. (Rom. 11. 16.) And as for mee, this is my Covenant with you; my spirit that is upon thee, and my word which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy Seeds seed: saith the LORD, from henceforth, and for ever: (Is. 59, 21.) For the LORD made not this Covenant with our Fathers; but with vs, even vs, who are all of vs a-line this day: (Deut. 5, 3.) For God being the God, not of the faithfull onely, but also of their seed: (Gen. 17, 7.) Thou shalt be saved, and thy House: Acts, 16, 31. Gen. 17, 21. 4. 4.

Ob. One of the Parents themselves may be out of the Covenant; how then can

can

can this Couenant belong vnto their posteritie ?

A. *The vnbeleeuing Husband is sanctified by the Wife, and the vnbeleeuing wife, is sanctified by the husband; else were your Children vncleane, but now are they holy: 1. Cor. 7, 14.*

Ob. It were much more to my comfort, if wee were both of vs within the Couenant ?

A. *If any man obey not the Word, they may without the Word bee wonne, by the conversation of the wines: (1, Pet. 3, 1.) For what knowest thou, O wife, whether thou shalt saue thy husband? Or how knowest thou, O Man, whether thou shalt saue thy wife? 1. Cor. 7, 16.*

Ob. But doth not the Sonne beare the iniquitie of his Father? Else whence this Proverbe? *The Fathers haue eaten sowre grapes, and the Childrens teeth are set on edge: Ezek. 18, 2.*

A. *The Fathers shall not be put to death for the Children, neyther shall the children bee put to death for their fathers;*

euery

every man shall bee put to death for his owne sinne : (Deut. 24, 16.) And every man shall beare his owne burthen : Gal. 6, 5.

What meane they then to use this Proverbe, saying ; The Fathers haue eaten sower grapes, and the Childrens teeth are set on edge ? (Ezek. 18, 2.) For every one shall dye in his owne iniquitie, every man that eateth the sower grape, his teeth shall be set on edge : Ier. 31. 29. 30. Ezek. 18, 18. Num. 14, 29. Deut. 1. 39. 1, King. 14, 13, 15, 3.

Q. What may the Children of wicked parents learne hence ?

A. Not to walke in the statutes of their Fathers, nor to obserue their iudgements, nor to defile themselves with their Idols : (Ezek. 20. 18.) to bee as their Fathers, a stubborne and rebellious generation, &c. (Psal. 78, 8.) hardening their hearts as in the provocation, and as in the day of temptation in the Wildernesse, &c. (Psal. 95, 8.) Vnto whom the former Prophets haue cryed, saying ; Thus saith the

LORD

L O R D of hostes, Turne yee now from your evill wayes, and from your evill doings; but they did not heare nor hearken vnto mee, saith the *L O R D*: Zach. i. 4.

Q. But what if the Children of godly parents prove wicked? Shall the godlinesse of the parents shelter them from the judgements of the wicked?

A. As I live, saith the *L O R D*, though Conaiab, the sonne of Ichoiakim, King of Iudah, were the Signet vpon my right hand, yet would I placke him thence: Ier. 22, 24.

I said indeed vnto *E L Y*; That thy house, and the house of thy Fathers, shall walke before me for ever: but now bee it farre from me; for them that honour me I will honour, and they that despise me, shall bee lightly esteemed: (1. Sam. 2. 30.) Wherefore cursed be *C A N A A N*, a servant, of servants shall hee bee vnto his Brethren: (Gen. 9. 25.) and even as *E P H R A I M* beeing wicked, shall bring forth his children to the *Mur-
therer*:

therer : Hof. 9, 13, 9, 12. I, Sam. 4, II. 1, King. 2, 27. I, II. II, II. 14, II. 23, II, 31.

Q. What if parents, and children, doe both of them proue wicked? *Psalms.* 106, 6.

A. *G O D* will then visit the iniquities of the Fathers upon their Children, unto the third, and fourth Generation, of them that hate him : (*Exod.* 20, 5.) Whereby their iniquities, and the iniquities of their Fathers shall bee together, &c. And hee will measure their worke, into their owne bosome : *Isa.* 65, 7.

Q. What meanes are then to bee vsed, whereby these evils beeing prevented, I may haue comfort in my Children?

A. *I* Your power beeing to lead about a wife being a sister : (*1, Cor.* 9, 5.) Marrie to whom you will; onely in the *L O R D* : (*1, Cor.* 7, 39.) Thou shalt not take a Wife that is a whore, or prophane, neither shall you take a woman, put away from her Husband : (*Leuit.* 21, 7.) None of you shall
approach

approach to any that is neere of affinitie to him, to uncover their nakednesse : (Leuit. 18, 6.) Nor yet as the Sonnes of G O D in the old World, who when they saw the Daughters of men that they were faire, tooke them wives, of all which they chose : (Gen. 6, 1.) But as A B R A H A M who would not take a wife vnto his Sonne of the Daughters of Canaan, among whom hee dwelt, but of his owne Countrey, and Kindred : Gen. 24, 3, 6, 3.

2 Take heed to your Spirit, and let none deale treacherously with the wife of his youth; for did hee not make one? Yet had he the residue of the spirit. And wherefore one? That hee might seeke a godly seed : (Malac. 2, 15.) Therefore make a Covenant with thine eyes; for why shouldst thou thinke upon a Mayd? Iob, 31, 1, 9, 10. verses. Math. 19, 4. Mal. 2, 13, 14. Leu. 18, 20. 20, 10. 2, Sam. 12, 11. Hos. 4, 10.

3 Doe as N A O M I did, who tooke her Child, and layd it in her bosome, and

and became a Nurse unto it : (Ruth, 4, 16.) Which that HANNAH might also doe, shee went not up to offer unto the LORD her yeerely offering, untill her child was weyned : 1, Sam. 1, 22. Exod. 2, 8. Lam. 4, 3.

4 Suffer your little Children to come unto CHRIST, to bee Baptized, and forbid them not : (Math. 19, 14.) And then lend them unto the LORD, as long as they live : 1, Sam. 1, 28.

5 Observe, and heare all the words which I command thee, so shall it bee well with thee, and with thy children after thee for ever; when thou doest that which is good, and right in the sight of the LORD thy GOD : (Deut. 12, 28.) For the Iust walking in his integritie, his Children are blessed after him : (Prou. 20, 7.) Though hand ioyne in hand, the wicked shall not bee unpunished; but the seed of the Righteous shall be delivered : Prou. 11, 21. Num. 25, 12. 2, Tim. 1, 5. 2, King. 10, 30. Prou. 13, 22. 14, 26.

6 Doe as IACOB, who by Faith,
when

when hee was a dying, blessed both the
 sonnes of I O S E P H, and worshipped, lea-
 ning upon the top of his Staffe, (Heb. 11,
 21.) and saying; The Angell, which re-
 deemed mee from all euill, blesse the lads,
 and let my name, be named on them, and
 the name of my Fathers A B R A H A M, and
 I S A A C, and let them grow into a multi-
 tude, in the midst of the Earth: (Gen.
 48, 16.) And as plants growne up in their
 youth; let my Daughters bee as corners
 stones, polished after the similitude of a
 Palace: Psal. 144, 12. Ruth, 4, 11, 12.
 2, Sam. 6, 20. 2, 7, 27. Deut. 33, 24.

7 Because, if you trayne up your chil-
 dren in the way they are to goe, they will
 not depart from it when they are old:
 (Prou. 22, 6.) Therefore you Fathers
 provoke not your Children to wrath,
 but bring them up in the nurture, and
 admonition of the Lord: (Ephes. 6, 4.)
 And let the words which I command you
 this day be in thy heart, and doe yee teach
 them diligently vnto your Children:
 (Deut. 6, 6, 20.) And let your Children
 tell

tell their Children; and their Children another Generation: Ioel. 1, 3. Psal. 78, 1. 44. I Iosh. 4. 5, 4, 21. Exod. 12, 26. 13. 8, 14, 5. Numb. 31. 54. Isa. 38, 19. Deut. 32, 46. 2, Tim. 1, 5, 6. 2, 3, 15.

Q. This admonition I shall the better giue, if you will giue me some direction therein.

A. Say thus vnto thy Child; my Sonne heare the instruction of thy Father, and forsake not the Law of thy Mother; for they shall bee an ornament of Grace vnto thy head, and chaines about thy necke: (Prou. 1, 8.) Bind them continually vpon thine heart, and tye them about thy necke; when thou goest it shall leade thee, and when thou sleepest it shall keepe thee; and when thou awakest it shall talke with thee: (Prou. 6, 21.) For I was my Fathers Sonne, tender, and onely beloved in the sight of my Mother; Hee taught me also, and said vnto mee, let thy heart retaine my words, keepe my Commandements, and liue. Get wisdom, get vnderstanding, forget it not,

neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and shee shall keepe thee. Wisedome is the principall thing; therefore get wisedome, and with all thy getting get understanding: exalt her, and she shall promote thee, shee shall bring thee to Honour, when thou dost embrace her. Shee shall giue to thine head an Ornament of Grace, a Crowne of Glory shall shee deliver to thee: Prou. 4, 3, 1, 10. Exod. 13, 14. Deut. 6, 20. 1, King. 2, 2.

Thus if thou shalt doe, all thy Children shall bee also taught of GOD, and great shall bee the prosperity of thy Children: Isa. 54, 13.

Ob. I haue thus farre proceeded already in the instruction of my Sonne, yet is he neuer the better.

A. Then say vnto him; what my Sonne! And what the Sonne of my wombe! And what the Sonne of my vowes! (Prou. 31. 1.) Why dost thou such things? For I heare of your euill dealings,
H h by

by all this people, Nay my Sonnes, for it is no good report I heare; yee make the LORDS people to transgresse. If one man sinne against another, the Iudge, shall iudge him: but if a man sinne against the LORD, who shall intreat for him? (1, Sam. 2, 23.) Thus if thou correct thy Sonne, hee shall giue thee rest; yea, hee shall giue delight to thy Soule: Prou. 29, 17. 15, 31. 1, King. 2, 1. 2, 11.

Ob. But my Sonne will not bee chastised with words; for say I to him what I can, hee will doe what himselfe listeth.

A. Folly is bound in the heart of a Child; but the rod of Correction will drive it farre from him: (Prou. 22, 15,) The blownesse of the wound, cleanseth away euill; so doe stripes the inward parts of the belly: Prou. 20, 30.

Therefore withhold not correction from the Child; for if thou beatest him with the Rod hee shall not dye. Thou shalt beate him with the Rod, and shalt deli-

deliver his Soule from Hell: (Prou. 23, 14.) For the Rod, and reproofe giue Wisedome, but a Childe left to himselfe, bringeth his Mother to shame: Prou. 29, 15. 2, Chron. 22, 3. 1, King. 1, 5, 6. Prou. 13, 24. 19, 18.

Q What if vpon my Sonnes committing of some grosse sinne, I should neglect to chastise him?

A. It shall bee vnto thee, as it was with ELI, vnto whom it was said; Because thy Sonne hath made himselfe vile, and thou hast not restrained him, therefore (saith GOD) I haue sworne to the house of ELI; that the iniquitie of ELI's House shall not be purged with Sacrifice, nor offering for ever: (1, Sam. 3. 14.) And so it came to passe, that his Sonnes were slaine: (1, Sam. 4, 11) And ELI himselfe fell from off his Seate backward, by the side of the Gate, and his necke brake, and hee dyed: &c. And his Daughter in Law PHINEHAS Wife was with child, neere to bee delivered; who when she heard these tidings she bowed

her selfe, and travailed, and so dyed: 1, Sam. 5, 18.

Ob. My feare is, that when my Son is past the rod, he doe as ESAV, who by his marriage of the Daughter of the Hittits, was a griefe of mind vnto ISAAC, and REBECHA: (Gen. 26. 34.) So my Sonne by the like marriage, bee a griefe vnto me.

A. For preuention, Say vnto him; Is there never a woman among the Daughters of the Brethren, or among all my people, that thou goest to take a wife of the vncircumcised Philistims? (Iudg. 14, 3.) Thou shalt not make marriages with them: (Deut. 7, 3.) Nor take a wife of them: Gen. 28. 1, 34. 14. Ezra. 9, 12. Nehem. 13. 25. 1, King. 16, 31.

For did not SALOMON, King of Israel sinne by these things? Yet among many Nations, was there no King like vnto him, who was beloved of his God: and God made him King over all Israel; nevertheless, even him did our landish women cause to sinne: (Neh. 13. 26.) And
did

did not Israel, when they tooke the Daughters of the Cananites to be their wiues, and gaue their Daughters to their Sonnes, serue their GODS? (Iudg. 3.6.)

Did not *Ahazia* also walke in the way of the house of *Ahab*, in doing euill in the sight of the LORD, as did the House of *Ahab*? (2 King. 8, 27.) And will you againe breake Gods Commandements, and ioyne in affinity with such? (Ezra. 9, 14.)

Will you deale thus treacherously, and commit this abomination in Israel; in prophaning the holines of the Lord, which he loved, and marry the Daughter of a strange God? The Lord will cut off the

man that doth this; the Master, and the Scholler, out of the Tabernacles of *JACOB*, and him that offereth an offering to the Lord of Hosts: Mal. 2, 11. Iosh. 23, 12. Numb. 33. 55,

Q. The labour of Parents in educating their Children, seemes to be great; what recompence therefore in lieu thereof shall Children returne vnto their Parents?

H b 2

A. They

A. They shall feare every man his mother and his Father : (Leuit.19.3.) And shall obey their Parents, for that is right. They shall honour their Father, and Mother which is the first Commandement with promise : Eph. 6, 1. Prou. 23, 22. 1, King. 2, 19. Ier. 35, 6. Numb. 30. 3.

Ob. There is a Generation that curseth their Father and doth not blesse their Mother : Prou, 30, 11.

A. The eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the valley shall picke it out, and the young Eagles shall eat it : (Prou. 30. 17.) And every one that curseth his Father, or his Mother, shall bee surely put to death : he that hath cursed his Father, or his Mother, his blood shall bee upon him : (Leuit. 20, 9.) And his lampe shall be put out in obscure darkenesse : (Prou. 20. 20.) Yea, cursed be he that setteth light by his Father, or his mother, and all the people shall say, Amen : Deut. 27, 16. 28, 24.

CHAP. XLVIII.

The Vse of all the Promises.

Ob. **W**Hat may these blessings on our selues, and our posterity teach vs ?

A. Goe therefore, and sit before the Lord, and say; *Who am I, O Lord God, and what is my house, that thou hast brought me hitherto ? And this was yet a small thing in thy sight. O Lord God ; but thou hast spoken also of thy Servants house for a great while to come ; and is this the manner of man, O Lord God ? And what can I say more vnto thee ? &c. And now O Lord God, thou art that God who hast promised this goodnesse vnto thy Servant ; therefore now let it please thee, to blesse the house of thy Servant, that it may continue for ever before thee : for thou O Lord God, hast spoken it, and with thy blessing let the house of thy Servant be blessed for ever : 2, Sam. 7, 19, 28, 29. verses.*

2. Because it shall be said of IACOB, and of Israel, what hath GOD done? (Numb. 23, 23.) Returne unto thine owne house, and shew how great things the LORD hath done for thee: (Luk. 8, 39.) And reioyce before the Lord your God, yee, and your Sonnes, and your Daughters, and your Men Servants, and your Maid-Servants, Deut. 12, 12, 16, 11. 15. Isay. 12. 4.

Saying; It is a good thing to giue thanks unto God, and to sing praise unto thy name, O thou most high; to shew forth thy loving kindnesse in the morning, and thy faithfulnessse every night: (Psal. 92, 1.) For many O Lord my God are thy wonderfull workes which thou hast done, and thy thoughts which are to vs ward, they cannot be reckoned vp in order unto thee; if I would declare and speake of them, they are moe than can be numbred: (Psal. 40, 5.) Thy mercy, also O Lord, is in the Heavens, and thy faithfulnessse reacheth unto the Clouds. Thy righteousnes is like the great Mountaines, thy iudgements are a great Deepe: (Psal. 36, 5.)

How

How precious are thy thoughts unto mee O
G O D; how great is the summe of them?
 if I should count them, they are moe in num-
 ber than the sand : Psalm. 139. 17. 31. 19.
 92. 4. 5.

Blessing, and glory, and wisdom, and
 thanksgiving, and honour, and power, and
 might, bee unto our **G O D**: (Reu. 7. 12.)
 For ever, and ever : (1. Tim. 1. 17.) and
 from everlasting, to everlasting; and let
 all the people say, Amen : Psalm. 106.
 48. 63. 3. 4. 69. 30. 31. Isa. 63. 7. 25. 1.
 Psalm. 104. 33. 34. 1. 35. 28. 116. 13.
 40. 9. 45. 17. Exod. 15. 11. Psalm. 57. 7.
 147. 1. 33. 1. 34. 3. 97. 12. 68. 4. 30. 4.
 47. 6. 7. Psalm. 72. 18. 135. 1. 19. 136.
 1. 103. 20. 150. 6. 72. 19.

C H A P. XLIX.

*The properties of GODS
Promises.*

Q. **G**reat cause indeed haue we thus
to giue thanks; for here are ma-
ny Promises, and for all purposes, both
great, and precious, if they be as true, as
good.

A. *These things saith the Amen, the
faithfull, and true witnessse, (Reu. 3. 14.)
are the true sayings of GOD, (Reuel. 19.
9.) I IESVS haue sent mine Angell to
testifie these things in the Churches. (Reu.
22. 16.) Therefore write, these words are
true, and faithfull. (Reu. 21. 5. 22, 6.) For
GOD will performe his truth to IACOB,
and his mercie to ABRAHAM, which hee
hath sworne to our Fathers, from the
dayes of old: (Mich. 7. 20.) Hee confir-
meth the word of his Seruant, and he per-
formeth the counsell of his Messengers:
(Isa. 44, 26.) Hee said not vnto the
seed*

seed of I A C O B; Seeke yee my face in vaine, I the L O R D speake righteousnesse, I declare the things that are right: (II. 45, 19.) For it is G O D that cannot lye who hath thus promised, before the World began: (Titus, 1, 2.) Wherefore let G O D be true, and every man a lyar, as it is written; that thou mightest be Iustified in thy sayings, and overcome when thou art Iudged: Rom. 3. 4. 2, Cor. 1. 18. Psal. 58. 11. 33. 5. 12, 6. 30, 5. Num. 23, 19.

Q. What good witnessles can you produce, that may conuince vs of the truth of these things?

A. Though (saith C H R I S T,) I beare record of my selfe, yet my record is true. I am one that beare witnessse of my selfe, and the Father that hath sent mee beareth witnessse of mee: (Ioh. 8, 14, 18.) who is true; and I speake to the world, the things which I haue heard from him: (Ioh. 8, 26.) The Disciple also whom I E S V S loued testified these things, and wee know that

that his testimony is true : (Ioh. 21. 24.)
 I O H N indeed did no miracle, but all
 things that I O H N spake of this man were
 true : (Ioh. 10, 41.) And every one that
 hath received his testimony hath set to his
 seale that G O D is true : Ioh. 3, 33.
 I. Ioh. 1, 5.

Q. Who haue at any time vpon their
 owne experience proued them so to be ?

A. Behold, this day I am going the way
 of all the earth, and you know in all your
 hearts, and in all your soules, that not
 one thing hath failed, of all the good
 things which the Lord your G O D spake
 concerning you ; all things are come to
 passe vnto you, not one thing hath failed
 thereof : (Ios. 22, 14. 21. 45.) For it
 came to passe, at the end of foure hundred
 and thirty yeares, as was promised : (Gen.
 15, 14.) even the selfe-same day, it came
 to passe, that all the hostes of the L O R D
 went out from the land of Ægypt : (Exod.
 12, 41.) vnto whom the L O R D gaue
 all the Land which hee sware to giue
 to theyr Fathers, and they possessed it,

and they dwelt therein. And the LORD gaue them rest round about, according to all that hee swaue vnto their Fathers, and there stood not a man of all their enemies before them. There failed not ought of any good thing, which the LORD hath spoken vnto the house of ISRAEL; all came to passe: (Iosh. 21, 43.) So that hee hath dealt well with his servants, according to his Word: (Psal. 119, 65.) And all his counsels of old are faithfulnessse, and truth: Isa. 25; 1. 1 King. 8, 20. 2 Chron. 6, 15.

Q. What then, may this truth of GOD in promising teach vs?

A. 1 To beleue: for if wee receiue the witnessse of men; the witnessse of GOD is greater. For this is the witnessse of GOD, which hee hath testified of his Sonne: (1. Ioh. 5, 9.) Wherefore sirs, bee of good cheere; for I beleue GOD; that it shall bee, even as it was told mee: (Act. 27. 25.) For shall mortall man be more iust than GOD? And shall a man bee more pure than his Maker? Iob,

4, 17. Rom. 3, 3, 4. Luk. 11, 13.

2 To say, *Lord GOD of Israel, there is no GOD like thee in Heaven above, or on Earth beneath, who keepeth Covenant, and mercy with thy servants, that walke before thee, with all their hearts: (1. King. 8, 23.) Wherefore blessed bee the LORD, which spake with his mouth vnto DAVID my Father, and hath with his hand fulfilled it: 1. King. 8. 15. 20.*

3 To Pray, saying; *Remember the word vnto thy seruant, upon which thou hast caused me to trust: Psa. 119. 49.*

4 Thou also shalt keepe my couenant therefore; thou, and thy seed after thee, in their generations: (Gen. 17, 9.) As well as the Iewes, who did according to their promise. Else, as the Prophet shooke his lappe, and said; so GOD shall shuke out every man from his house, and from his labour, that performeth not his promise; even thus be he shaken out and emptied, vnto which say, *Amen: Nehem. 5, 13.*

5 For which end also say; *Lead me*

in thy truth, and teach me: for thou art the G O D of my salvation: Psal. 25, 5.

Ob. I doe now acknowledge G O D to be true of his Word; but was he not mooued to make these promises for some thing of speciall worth he see to be in vs deseruing the same?

A. *Were yee not as the Ethiopians vnto me, O children of Israel, saith the LORD? (Amos, 9. 7.) For even T E R A H the Father of A B R A H A M, and the Father of N A C H O R, they serued other Gods: (Iosh. 24. 2.) So hath the LORD also called thee, being a Woman forsaken, and afflicted in spirit, and as a young wife when thou wast refused, saith thy G O D. (Isa. 54. 6.) And when he passed by thee, and saw thee polluted in thy owne blood, he said vnto thee; when thou wast in thy blood, liue. Yea, he said vnto thee, when thou wast in thy blood, liue: Ezek. 16. 6. Isa. 51. 1. 2. Hos. 14. 4.*

Ob. Though hee did finde vs wicked, yet doth he not leaue vs so; and therefore for some fore-seene good, that

that would bee in vs, hee might be mo-
ued hereunto.

A. Can a man be profitable unto God,
as hee that is wise may be profitable unto
himselfe? Is it any pleasure to the Al-
mighty, that thou art righteous? Or is it
gaine to him that thou makest thy wayes
perfect? (Iob, 22, 2.) Looke unto the
Heavens, and see, and behold the clouds
which are higher than thou. If thou sin-
nest, what doest thou against him? Or if
thy transgressions bee multiplied, what
doest thou unto him? If thou bee righte-
ous, what givest thou him? Or what re-
ceiveth hee of thine hand? Iob, 35, 5.
Psal. 16, 2.

Which of you having a Servant Plow-
ing or feeding Cattell; will say unto him
by, and by; when he is come from the field;
Goe and sit downe to meate? And will not
rather say unto him, make ready, where-
with I may sup, and gird thy selfe, and
serue mee, till I haue eaten, and drunken;
and afterward thou shalt eate, and drinke.
Doth hee thanke that servant, because hee
did

did these things that were commanded him? I trow not. So likewise yee, when yee shall haue done all these things, which are commanded you, say; Wee are unprofitable servants; wee haue done but that which is our duty to doe: Luk. 17 7.

Q What was it then, which moued the LORD thus liberally to deale with vs?

A. Because the Lord loved you, and because hee would keepe the Oath which he sware vnto your fathers: (Deut. 7, 8. 9. 6.) Herein is loue, not that wee loved GOD, but that hee loved vs: (1, Ioh. 4, 10.) And wee loue him because he loved vs first: (1 Ioh. 4. 19.) For was not ESSAY IACOB'S brother, saith the LORD? Yet I haue loved IACOB: (Mal 1, 2.) For the Children being not yet borne; neither hauing done good, or euill; that the purpose of GOD, according to the Election might stand; not of Workes, but of him that calleth; it was said vnto her, The elder shall serue the younger, as it is written: Rom. 9. 11.

So then it is not of him that willetth nor of him that runneth, but of God that sheweth mercy: (Rom. 9. 15.) And so Mercy and Truth are met together: Psal. 85, 10. Exod. 33. 19. Ier. 31, 3. Rom. 11, 32. Iam. 5, 15. Psal. 25, 11.

Ob. But why doth he yet find fault? For who hath resisted his will? Rom. 9. 19.

A. Nay, but O man who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the Potter power over the clay; of the same lumpe, to make one vessell unto honour, and another to dishonour? (Rom. 9, 20.) Woe unto him that thus striveth with his Maker; let the Potsherd strive with the Potsherd of the earth, &c. Woe be unto him that saith to his Father, what begettest thou? Or to the woman, what hast thou brought forth? (Isa. 45, 9) And is it not then lawfull for mee to doe as I will with mine owne? Math. 20, 15.

Ob. The branches were broken off, that I might be grafted in? Rom. 11, 19.

A. Well

A. Well; because of unbelieve, they were broken off and thou standest by faith; be not high minded, but feare. For if God spared not the naturall branches, take heed least hee also spare not thee. Behold therefore the goodnesse, and severity of GOD; on them that fell severity but towards thee goodnesse, if thou continue in his goodnesse: otherwise, thou also shalt be cut off. And they also if they abide not still in unbelieve, shall be graffed in; for God is able to graffe them in againe: (Rom. 11. 20.) Boast not therefore against the branches; but if thou boast, thou bearest not the root, but the root thee: Rom. 11, 18.

Q. Why? what is the reason of this free, and undeserved mercy of GOD?

A. 1 That no flesh should glory in his presence; but according as it is written; let him that glorieth, glory in the Lord: 1, Cor. 1, 29, 31.

2 That yee might learne not to thinke of men, above that which is written; that none of you be puffed up, for one against another: 1, Cor. 4, 6.

2. What may this free mercy of God teach vs ?

A. To say, O the depth of the Riches, both of the wisdom, and knowledge of **GOD!** How unsearchable are his judgments, and his wayes past finding out? For who hath knowne the mind of the **LORD?** Or who hath beene his Counsellor? Or who hath first given to him, and it shall be recompenced vnto him againe? Rom. 11, 33.

2 To say, not vnto vs O Lord, not vnto vs, but vnto thy Name be given the glory: (Psalm. 115, 1.) For as for mee, I am not worthy of the least of all thy mercies, and of all the truth which, hee hath shewed vnto his Servant: (Gen. 32, 10.) For off him, and through him, and for him are all things; to him therefore be glory for ever, and ever, Amen. Rom. 11, 36. 1. Cor. 4, 7.

3 I beseech you Brethren by the mercies of God, that you present your bodies a living Sacrifice. Holy, and acceptable vnto God, which is your reasonable Service, (Rom. 12,

1.) And sow to your selues in Righteousnes,
and reape in mercy: *Hos. 10, 12.*

4 Pray, saying; Remember me O my
GOD concerning my good deeds, and spare
me according to the greatnesse of thy mer-
cy. (*Neh. 13, 14, 22.*) Crying, Grace, Grace
vnto it: *Zach. 4. 7.*

Q. Are these blessings common vnto
all degrees of men?

A. Will hee regard your persons, saith
the LORD of Hosts: (*Mal. 1, 9.*) Hee will
blesse them that feare the LORD both small
and great. (*Psal. 115, 13.*) Neither is there
respect of persons with him: (*Eph 6, 9.*)
For he that is called in the LORD being
a Seruant, is the LORDS free man: *1, Cor.*
7, 22. 1, Tim. 2, 4,

Q. Are not these blessings peculiar
vnto the nation of the Iewes?

A. In thy seed (saith GOD to ABRA-
HAM) shall all the Nations of the earth be
blessed: (*Gen. 26, 4.*) Is he the GOD of
the Iewes onely, and not of the Gentiles
also? (*Reu. 3, 29.*) There is no difference,
betwixt the Iew, and the Greeke; for

the same Lord over all is rich unto all that call upon him: Rom. 10, 12. Iohn, 1, 51. Zech. 6, 5, 8, 23. Ilay, 60. 4, 5, 9, 10. verses, 60, 22, 11, 10. 42, 6, 45, 23, 49, 6. Gen. 12. 3. Acts, 10, 15. 28. 28. 28. 11. 20. 15. 11. 14. 21. 14. 27. Mat. 12, 21. Ioh. : 0. 16. 12, 32.

Ob. But doth not PAVL say, that unto the Israelites pertaineth the promises?

A. True, and therefore it was necessarie, that the word of God should first be spoken unto them; but they put it from them, and thereby judging themselves unworthy thereof, wee turned to the Gentiles. For so hath the Lord commanded us, saying; I have made thee a light of the Gentiles, that thou shouldest be for Salvation unto the ends of the earth: Acts 13, 46.

And God which knoweth the hearts, beare witnesse to the Gentiles, giving them the Holy Ghost, even as hee did unto the Iewes; putting no difference, betweene us, and them, after that by faith hee had purified their hearts: (Acts, 15, 8.) That
the

the Gentiles should be fellow Heires, and of the same body, and partakers of his promise in CHRIST by the Gospell: (Eph. 3,6.) There is therefore neither Jew nor Greeke, there is neither bond, nor free; there is neither male, nor female; for yee are all one in CHRIST IESVS: Gal. 3,28.1, Tim. 2. 15.1.2.7. Rom. 15.15. Math. 22.2.23.37. Acts. 14.2. Ioh. 1,11. Isa, 65,2. Rom. 10.21.

Ob. What advantage then hath the Jew? Or what profit is there of Circumcision?

A. Much every way; chiefly because that unto them, were committed the Oracles of God: Rom. 3,2.

Ob. We see, not onely the Nation of the Iewes, but many others of the Gentiles also to be without the benefit of the Gospell.

A. This is because of their unbelief: (Rom. 11.20.) For they will not receive CHRIST: (Ioh. 1,11.) But are disobedient, and a gain-saying people: (Rom. 10.21.) For as I live saith the Lord God, I have no pleasure in the death of the

wicked; but that the wicked turne from his way, and line: (Ez. k. 33, 11.) And I would haue all men to bee saved, and to come to the knowledge of the truth: 1, Tim. 2, 4. 1. Cor. 1, 5.

Q. Whereunto may the generality of the promises be of vse?

A. Let not the Sonne of the stranger that hath ioyned himselfe to the LORD, speake, saying; The LORD hath utterly separated me from his people; neither let the Eunuch say behold i am a drie tree. For thus saith the LORD, to the Eunuchs that keepe my sabbaths, and choose the things that please mee, and take hold of my Covenant; even unto them will I giue in mine House, and within my Walkes a place, and a Name better than of Sons, and of Daughters, I will giue them an everlasting Name, that shall not bee cut off: (Iia. 62 2.) Sing O barren, thou that didst not beare; breake forth into singing, and crie aloud; thou that didst not trauaile with Child, for moe are the Children of the Desolate, than the Children of the

*the married wife saith the LORD. En-
large the place of thy Tent, and let them
stretch forth the Curtaines of thine habi-
tations: spare not, lengthen thy Cords, and
strengthen thy Stakes: for thou shalt breake
forth on the right hand, and on the left,
and thy seed shall inherit the Gentiles,
and make the desolate Cities to bee inha-
bited: I say, 54, 1. 1, Corinth. 7, 21,
22. Isa. 45, 22. Math. 22, 2. Tit. 2, 11.
Heb. 13, 13.*

*Ob. Now of a truth I perceiue, that
G O D is no acceptor of persons; but in eve-
ry Nation, he that feareth him, and wor-
keth Righteousnesse, shall be accepted with
with him: (Acts, 10, 34.) But will it
not be very long betwixt the promise,
and the time of theyr accomplishment?*

*A. Hee which testifieth these things,
saith, surely I come quickly: (Revel. 22.
20.) And my reward is with me, to giue
every man according as his worke shall bee:
Reu. 22, 12.*

*Ob. Long haue I waited, and yet haue
not obtained?*

A. Be-

A. Beloved be not ignorant of this one thing, that one day is with the LORD as a thousand yeeres, and a thousand yeeres as one day. The LORD is not slack concerning his promise (as some men count slacknesse:) (2. Pet. 3. 8.) And he that beleeueth shall not make hast: (Isa. 28. 16.) For the vision is yet for an appointed time; but at the end it shall speake, and not lye; though it tarry, wait for it; because it will surely come, it will not tary: (Hab. 2. 3.) For so ABRAHAM after hee had patiently endured, he obtayned the promise (Heb. 6. 15.) Amen, even so come LORD I E S U S. (Reu. 22. 20.)

Q. But may not GOD alter his mind?

A. The Counsell of the LORD standeth for ever; the thoughts of his heart, vnto all generations: (Psa. 33. 11.) With him is no variablenesse, nor shadow by turning: (Iames, 1. 17.) Concerning his testimonies I haue knowne them of old, that he hath founded them for euer: (Psal. 119. 152.) The words which hee hath

commanded to a thousand generations. Which covenant hee made with ABRAHAM, and his oath unto ISAAC, and confirmed the same unto JACOB, for a law, and unto ISRAEL for an everlasting Covenant: (Psal. 105. 8.) For thus saith the Lord, If yee can breake my Covenant of the day, and my covenant of the night, and that there shall not be day, and night, in their seasons; then may also my Covenant be broken: (Jer. 33, 20.) I have sworn by my selfe; the word is gone out of my mouth in righteousnesse, and shall not returne: Isa. 45, 23. 46, 10. 2. Cor. 1, 18. Jerem. 4, 28. Hof. 13, 14. Numb. 23, 20. 1. Sam. 12, 22. Haggai, 2, 6. Num. 18, 19. Psal. 22, 6. 105, 8. 117, 2. 119, 90. 93, 5. Heb. 6, 17.

Ob. I have seene an end of all perfection? Psal. 119, 96.

A. But his Commandement is exceeding large: (Psal. 119, 96.) The strength of ISRAEL will not lye, nor repent: (1. Sam. 15, 29.) When your Father, and Mother forsake you,

you, then the LORD will take you up:
 (Psal. 27, 10.) For GOD is not as Man,
 that hee should lye; or the Sonne of man
 that hee should repent: Num. 23 19.

Lift up your eyes to the Heavens, and
 looke upon the Earth beneath: for the
 heavens shall vanish away like smoake, and
 the earth shall waxe old like a garment,
 and they that dwell therein shall dye in
 like manner; but my Salvation shall bee
 for ever, and my Righteousnesse shall not
 be abolished: Isa. 51, 6. 40, 8. 2, Sam. 7,
 24. Math. 24, 35.

Ob. Why? hath not GOD cast a-
 way his ancient people the Iewes?

A. GOD forbid. For I also am an
 Israelite, of the seed of ABRAHAM, of
 the Tribe of BENJAMIN. God hath not
 cast away his people, which hee fore-
 knew, &c. But even at this present time
 also, there is a remnant according to the
 election of Grace: Rom. 11, 1. 5, 1.

For what if some did not beleue?
 Shall their unbel.efe make the faith of
 GOD without effect? (Rom. 3. 3.) And
 have

have they stumbled that they should fall? God forbid. But rather through their fall Salvation is come to the Gentiles, for to provoke them to ieaiousse. Now if the fall of them bee the riches of the World; and the diminishing of them, the riches of the Gentiles; how much more their fulnesse? (Rom. 11, 11.) For afterwards shall the Children of ISRAEL returne, and seeke the LORD their GOD, and DAVID theyr King; and shall feare the Lord, and his goodnesse, in the latter dayes: Hof. 3, 5. 2 Cor. 3, 15. Isa. 11, 12, 19, 24, 25 50, 1. Zach. 2, 12. Rom. 11, 20, 26, 28. verses.

Ob. Though GOD should neuer alter with vs, yet shall wee by our sinnes, breake Couenant with him. Isa. 63, 10. Exod. 32, 33.

A. If you breake my Statutes, and keepe not my Commandements, then will I visite your transgression with the rod, and your iniquities with stripes; nevertheless, my louing kindnesse, I will not utterly take from you, nor suffer my faith-

faithfulnesse to faile. My Couenant will I not breake, nor alter the thing that is gone out of my lips. Once haue I sworne by my Holinesse, that I will not lie vnto David. His seed shall endure for ever, and his Throne as the Sunne before mee. It shall bee established for ever, as the Moone; and as a faithfull witness in Heaven: Psalm. 89, 30. 2, Sam. 7, 15. Numb. 23, 20.

Q. What are the reasons of this vncchangeable dealing of God towards his people?

A. 1. Hee himselfe *chargeth not*: (Mal. 3, 6.) He is the first, and with the last even the same: Isa, 41. 4.

2 IESVS CHRIST also, the same yesterday, and to day, and for ever: Heb. 13, 8.

3 Whom he once loveth, he loveth vnto the end: (Ioh. 13. i.) Who is the LORD God of your Fathers, the God of Abraham, the God of Isaac, and the God of Iacob; this is his name for ever and this is his memoriall, vnto all Generations: Exod.

Exod. 3, 15. Isay, 49, 1.

4 The gifts and callings of G O D, are without repentance: Rom. 11, 29.

Q. What would you inferre vpon this vnchangeablenesse in G O D?

A. Say not thou, what is the cause, that the former dayes were better than these; for thou dost not enquire wisely concerning this: Eccl. 7, 10.

2 Therefore my beloved brethren; bee yee stedfast, vnmoveable, alwayes abounding in the worke of the Lord; for as much as you know, that your labour is not in vaine in the Lord: (1, Cor. 15, 58.) And turne yee not aside; for then shall yee goe after vaine things, which cannot profit, nor deliver you; for they are vaine: 1, Sam. 12, 21.

Q. Why? Is God able to make his word good?

A. Behold, saith G O D, I am the Lord, the God of all flesh; is there any thing too hard for me? (Ier. 32, 27.) The Lord of Hosts hath purposed, and who shall disaull it? And his hand is stretched out; and

and who shall turne it backe? (Isa. 14. 27.)
 The voyce of the LORD is powerfull;
 the voyce of the Lord is full of Maiestie;
 the voyce of the Lord breaketh the Cedars;
 yea, the Lord breaketh the Cedars of Le-
 banon, (Psal. 29, 4.) neither by arme, nor
 strength; but by my Spirit, saith the Lord
 of hostes: (Zach. 4, 6.) Yea, whatsoever
 the Lord pleased, that did bee in Heaven;
 and in Earth, and in all deepe places:
 Psal. 135, 6.

And now behold, the Lords hand is
 not shortened, that it cannot saue, neither
 is his care heauie, that it cannot heare:
 (Isa. 59, 1.) And though it be maruei-
 lous in the eyes of the remnant of his peo-
 ple, in these dayes; shall it also be maruei-
 lous in my eyes, saith the LORD of hostes?
 Zach. 8, 6. Gen. 18, 14. Isa. 40, 26, 48,
 13, 50, 2, 3, 43, 13. 1 Ioh. 4, 4. Mark.
 10, 27.

Q. What shall wee then say to these
 things? Rom. 8. 31.

A. 1 Ascribe yee strength vnto GOD,
 his excellencie is over Israel, and his
 strength

strength is in the Clouds : Psal. 68, 34.

2 Pray, laying; Thou O GOD, who commandest our Strength, strengthen O God that which thou hast wrought for vs : Psal. 68, 28.

3 Because I know whatsoever GOD doth it shall be for ever; nothing can be put to it; nor any thing taken from it : (Eccles. 3, 14) If GOD be for vs, who can be against vs? (Rom. 8, 13.) Therefore against hope, belecue in hope, not staggering at the Promise, through vn-beliefe, &c. But being strong in the Faith, let vs giue glory to GOD; being fully perswaded, that what hee hath promised, hee is able also to performe : Rom. 4, 18, 20. Eccles. 3, 14. Psal. 62, 10, 11. Gen. 17, 1.

C H A P. L.

The objects of the Promises.

Q. I know now that God can doe every thing: (Iob. 42, 2.) What therefore is required at my hands, that all things also may bee possible vnto mee?

A. As thou beleevest, so it shall be done vnto thee: (Math. 8, 13.) And if thou canst beleue, all things are possible, to him that beleeueth: (Mark. 9, 23.) For whatsoever things were written aforetime, were written for our learning; that wee through Faith, and comfort of the Scriptures might haue hope: (Rom. 15, 4) And that the blessing of ABRAHAM, might come on the Gentiles, through IESVS CHRIST; that wee might receive the promise of the Spirit, through Faith: (Gal. 3, 14.) So then they which bee of Faith, are blessed with faithfull

ABRAHAM: (Gal. 3. 9.) For the Scripture hath concluded all under sinne, that the promise by the Faith of I E S U S C H R I S T, might be given to them that beleue: (Gal. 3, 22.) Blessed therefore, is hee that beleeveth, for there shall bee a performance of those things which were sold him from the L O R D: Luk. 1, 45. Habac. 2, 4. 1 Tim. 4, 10. Psal. 34, 8. Hebr. 11, 29. Ierem. 17, 5. Dan. 6, 23.

2 Hold the mysterie of the Faith, in a pure Conscience: (1 Tim. 3. 9.) For bodily exercise profiteth little, but Godlinesse, is profitable vnto all things; having the Promises of the life that now is, and of that which is to come: (1, Tim. 4. 8.) Hee therefore that hath cleane hands, and a pure heart, who hath not lifted up his Soule vnto vanitie, nor sworne deceitfully; hee shall receive the blessing from the L O R D, and righteousness from the G O D of his Salvation: (Plalm. 24, 4.) For the Lord G O D is a Sonne, and a shield; the L O R D will

give Grace, and Glory, and no good thing will hee withhold from them that walke uprightly : (Psal. 84, 11.) Know therefore that the LORD thy GOD, hee is God, the faithfull God which keepeth, Covenant, and Mercy, with them that loue him, and keepe his Commandements, to a thousand generations : (Deut. 7, 9.) For the righteous LORD, loveth Righteousnesse, his Countenance doth behold the upright : (Psal. 11, 7.) And therefore, blessed are they which keepe Iudgement, and be that doth Righteousnesse at all times : Psal. 106, 3. 119, 1. 73, 1. Prou. 12, 28. 16, 7. 14, 27. Isa. 58, 13. 56, 2. Deut. 7, 12. 1, King. 6, 12. Ioh. 13, 17. Exod. 39. 43. Psal. 4, 3.

Ob. I haue long liued in want notwithstanding all my care, and indeauour in the study, and practise of Godlinesse : Iob, 35, 3.

A. But are there not with you, even with you, sinnes against the Lord your God ? (2, Chro. 28, 10.) For GOD is good, and doth good : (Psal. 119, 68.) And withdraweth not his eyes from the Righteous : Iob, 36, 7. Psal. 125, 4.

O thou therefore that art named the house of IACOB, is the spirit of the Lord straitned? Are these his doings? Doe not my words doe good to him that walketh uprightly, saith the Lord? (Micha, 2, 7.) All the pathes of the Lord, are Mercy, and Truth vnto such as keepe his Commandements, and his testimonies: Psal 25, 10.

To the pure all things are pure; but vnto them that are defiled is nothing pure: (Titus, 1, 15.) For the hand of our GOD is vpon all them for good that seeke him; but his power; and his wrath, is against them that forsake him: Ezra, 8, 22. 2 Chron. 19, 11.

Q. What vse then are wee to make hereof?

A. 1 Take heed therefore brethren, least there be in any of you, an euill heart, of vnbeliefe, in departing from the living GOD: (Heb. 3, 12.) For to whom sware hee that they should not enter into his rest; but to them that beleued not? So we see then, that they could not enter in, because of vnbeliefe: (Heb. 3, 18.) Let vs there-

fore feare, least a promise being left vs of entring into his rest, any of you should seeme to come short of it: (Heb. 4. 1.) For hee that commeth to GOD, must beleene that GOD is; and that hee is a rewarder of them, that diligently seeke him: (Heb. 11, 6.) Here we therefore, O IYDAH, and yee inhabitants of Ierusalem; beleene in the Lord your GOD, so shall yee be established; beleene his Prophets, so shall yee prosper: (2, Chron. 20, 20.) For these things are written, that yee might beleene that IESVS is CHRIST the Son of GOD; and in believing, yee might haue life through him: IO. 20. 31.

Now the GOD of hope fill you with all ioy, and peace in believing; that yee may abound in hope, through the power of the Holy Ghost: Rom. 15, 13.

2 Having therefore these Promises, (dearely beloved) let vs cleanse our selues, from all filthinesse of the Flesh, and Spirit; perfecting holinesse, in the feare of GOD: (2, Corinth. 7, 1.) And bee not conformed to this World, but bee yee

ye transformed, by the renewing of your mind; that ye may prooue, what is that good, that acceptable, and perfect will of G O D: (Rom. 12, 2.) And he that will loue Life, and see good dayes; let him re-
fraine his tongue from euill, and his lippes that they speake no guile. Let him eschew euill, and doe good, let him seeke peace, and pursue it: (1, Pet. 3, 10.) For this is a faithfull saying, and these things I will, that thou asseme constantly, that they which haue beleued in G O D, might bee carefull to maintaine good Workes; for these things are good, and profitable vnto Men: (Titus, 3, 8.) Obserue therefore, and heare all these things, which I command thee, that it may be well with thee, and with thy Children after thee for ever; when thou doest that which is good, and right in the sight of the Lord thy G O D: Deut. 12, 28. 6. 17, 18, 4, 39, 40. 10, 12, 13. Iosh. 3, 5.

Therefore giue diligence, to adde to your Faith, vertue; and to Vertue, knowledge; and to Knowledge, temperance; and to

Temperance, patience: and to Patience, godlinesse; and to Godlinesse, brotherly kindnesse; and to Brotherly kindnesse, Charitie: (2 Pet. 1, 5.) And let vs heare the conclusion of the whole matter; feare G O D, and keepe his Commandements: for this is the whole duty of Man: (Eccles 12, 13.) Which if yee doe, yee shall never fall: 2, Pet. 1. 10.

Now if it seeme evill vnto you to serue the Lord, choose you, this day whom yee will serue &c. But as for me, and my house wee will serue the L O R D: (1 Sh. 24 15.) For all people every one will walke in the name of his G O D, and wee will walke in the name of the Lord our G O D, for ever, and ever: Micha, 4, 5.

O house of I A C O B. come yee also, and walke in the light of the Lord: (Isa. 2, 5.) Provoking one another vnto Loue, and good Workes: (Heb. 10 24) And exhorting one another daily, while it is called today: Heb. 3, 13.

C H A P. LI.

Of the Wicked, and of their
Reward.

Q MAY it bee expected that all should be mooued by these promises, vnto the exercise of faith, and new obedience?

A. Nothing lesse; for there are some who walke after their owne vngodly Lusts; these be they, who seperate themselves: sensuall, having not the Spirit: (Iud. 18.) Of whom I haue told you often, and now tell you even weeping, that they are Enemies to the Crosse of CHRIST: (Phil. 3, 18.) For as they that are after the spirit, doe mind the things of the Spirit; so these being after the flesh, the things of the flesh. Because their carnall mind, is enmie against GOD; for it is not subiect to the Law of GOD, neither indeed can be: (Rom. 8, 5, 7.) But are wicked, and sinners before the Lord: (Gen. 13, 13.) Re-
belling

belliſg againſt the Commandement of the LORD their God, nor beleeving, nor hearkening to his voice: (Deut. 9, 23.) They are corrupt, and haue done abhominable works: (Pſal. 14, 1.) I haue called them tranſgreſſours, from the wombe: (Iſa. 48, 8.) A peruerſe and crooked generation: (Deut. 32, 5, 20.) Their vine is of the vine of Sodom, and of the fields of Gomorah; their grapes are the grapes of gall, their clusters are bitter: their wine is the poiſon of Dragons, & the cruell venom of Aſpes: Deut. 32, 32.

Behold their ſinne is come before mee: (Iona. 1, 2.) And I am preſſed vnder them, as a Cart is preſſed that is full of ſheaves: (Amos, 2, 13.) And their finnes are written with a pen of Iron, and with the point of a Diamond; and it is graven vpon the tables of their hearts, and vpon the hornes of their Altars: (Ier. 17, 1.) They haue a whoriſh fore-head; they will not be aſhamed: (Ier. 3, 3.) But are obſtinate, and their necke is an iron ſinew, and their brow braſſe: (Iſa. 48, 4.) For they haue ſold themſelues to worke wicked.

kednesse in the sight of the LORD: (1^o King. 21. 20.) GOD is not in all theyr thoughts: Psal. 10. 4.

And though I earnestly protested unto their Fathers, rising early, and protesting saying; Obey my voice; yet they obeyed not, nor enclined their eare; but walked, every one in the imagination of their owne evill heart: Ier. 11, 7. Ezek. 16. 49. Ier. 44. 9, 16, 11. Gen. 38 7. Exod. 5, 2. 14. 11. 15. 24. 16, 3. 17. 2. 32. 7. Iudg. 2. 11. Psal. 53. 2. 78. 10. Prou. 21. 10. Hof. 10, 4.

2 Is there no reward for such men as these from God?

A. Is not destruction to the wicked, and a strange punishment to the workers of iniquitie? (Iob. 31. 3.) The great God, that formed all things, both rewardeth the foole, and rewardeth the transgressours: (Prou. 26, 10.) According to his wayes, and according to his doings will bee recompence him: (Hof. 12, 2.) The transgressours shall bee destroyed together, and the end of the wicked shall be cut off: (Psalm. 37. 38.)

GOD

GOD shall raine snares, fire, and brimstone,
 and an horrible tempest: this shall bee the
 portion of their Cup: (Psal. 11, 6.) And
 the heritage appointed unto them by God:
 (Iob. 20. 29.) For is not this laid up in
 store with mee, and sealed up among my
 treasures saith the Lord? (Deu. 32, 34.)
 Even as I haue seene, they that plow ini-
 quity, and sow wickednesse, reape the same:
 (Iob. 4. 8.) Trouble and anguish shall make
 them afraid; they shall prevaile against
 them, as a King ready to the battell: (Iob.
 15. 24.) And I will feed them with worme-
 wood, and giue them water of gall to drinke:
 (Ier. 9. 15.) Yea, I will bring such evill
 upon them, that whosoever heareth of it,
 both his eares shall tingle: (2, King. 21,
 11.) And if they will not for all this hear-
 ken unto me, then I will punish them seven
 times more for their sinnes: (Leu. 26, 18.)
 And if they walke contrary unto mee, and
 will not hearken unto me. I will bring se-
 ven times more plagues upon them, accor-
 ding to their sinnes, &c. And if they will
 not be reformed by these things, but will
 walke

walke contrary to me, then will I also walke contrary to them, and will yet punish them seven times more for their sinnes: Leu. 26, 21.) Terrours shall take hold of them as waters; a tempest stealeth them away as in the night: (Iob. 27, 20.) And they shall be no more, and though they be sought for, yet shall they never be found, saith the Lord God: Ezek. 26, 21. Isa. 9, 18. 1, 25. Deut. 32, 22, 28, 16, 19, 20. Zeph. 1, 14. Ezek. 24, 10. Pro. 22, 8. Hos. 7, 13, 9, 9. Ier. 6, 11. 15. 2. 22. 8. 23. 10. 48. 13. 15. 5. 1, Sam. 2, 10, Iob. 4, 20. 18. 11. Isa. 24 17. Amos, 5, 18. 8. 3. Nahum, 1, 9. Ezek. 21. 6. Deut. 28. 20. Ioel. 2, 26. Amos. 5. 24. Psalm. 68. 21.

Behold therefore, I set before you this day a blessing, and a curse: a blessing if yee obey the Commandements of the LORD your GOD; which I command you this day; and a curse if yee will not obey the Commandement of the LORD your GOD; but turne aside out of the way, which I command you this day, to goe after other Gods, which yee have not knowne: Deut. 11. 26, 30. 15.

Who

Who is wise, and he shall understand these things? Prudent, and he shall know them? For the wayes of the LORD are right, and the iust shall walke in them; but the transgressours shall fall therein: Hof. 14. 9. 1, Cor. 10. 6. Prou. 10 6, 19. 16; 2. 2, 3. 12; 7, 13. 6, 21, 12; 12, 21, ver. Psal. 32, 10.

Ob. Whatsoeuer you Ministers say, I am become rich, I haue found mee out substance in all my labours: (Hof. 12. 8.) Neither shall euill come upon me. And therefore the Prophets shall become wind, and the Word is not in them: Ier. 5, 13.

A. Because sentence against an euill worke is not speedily executed, therefore the heart of the Sonnes of men, is fully set in them to doe euill: (Eccl. 8. 11.) The Storke in the Heavens knoweth her appointed times and the Turtle, and the Crane, and the Swallow, obserue the times of their coming; but this people know not the iudgments of the LORD: (Ier. 8. 7.) They will not behold his high hand; but they shall see it, and be confounded: Isa. 26, 11.

The LORD indeed is slow to anger; but he is great in power, and will not surely cleere the wicked: (Nah. 1, 3.) For will a Fowler take up the snare from the Earth, and have taken nothing at all? (Amos, 3, 5.) Your fathers where are they? And the Prophets doe they live for ever? But my words, and my statutes which I commanded my Servants the Prophets, did they not take hold of your Fathers? And they returned, and said; like as the Lord of Hosts thought to doe unto us, according to our wayes, and according to our doings, so hath he dealt with us: (Zach. 1, 5.) And despisest thou the riches of his goodnesse, and forbearance, and long suffering; not knowing that the goodnesse of GOD, leadeth thee to Repentance? But after thy hardnesse, and impenitent heart, that cannot repent, treasurest up to thy selfe wrath, against the day of wrath, and Revelation of the righteous Iudgement of GOD: Romanes, 2, 4.

Take heed therefore, lest there should be among you, a Roote, that beareth gall

gall and wormewood. And it commeth to passe when hee beareth the words of this curse, that hee blesse himselfe in his heart, saying; I shall haue peace, though I walke in the imagination of mine heart; to adde drunkennesse to thirst; the Lord will not spare him; but then the anger of the Lord, and his ieaalousie, shall smoake against that man: and all the curses that are written in this booke, shall lie vpon him: and the LORD shall blot out his name from vnder Heaven: Deut. 29. 18. Isa. 47. 7. 57. 11. Ezek. 21. 9. Amos 6 3 9. 10. Psal. 50. 18. Iosh. 23, 15. Zeph. 2, 15. 1. 12. Isa. 28. 17. Zach. 1, 15.

Happy therefore is the man that feareth alway; but he that hardeneth his heart shall fall into mischief: (Prou. 28. 14) The wise mans eyes are in his head: but the foole walketh in darknesse: (Eccl. 2, 14) The prudent man foresecth the euill, and hideth himselfe but the wicked passe on and are punished: (Prou. 27, 12.) A wise man feareth and departeth from euill: but the foole rageth, and is confident: Prou 14. 16.

CHAP. LII.

The Wicked Conuinc'd of sinne.

06. **T**Hese Iudgements may befall Heathens, and such as are without; but wee are the people of GOD, with whom the Lord hath made a Covenant of Peace; and therefore none of these things shall befall vs.

A. The Lord is with you, while yee bee with him; and if yee seeke him, he will be found of you; but if yee forsake him, he will forsake you: (2, Chron. 15. 2.) For as what instant I shall speake concerning a Nation, and concerning a Kingdome, so build, and to plant it; if it doe euill in my sight, that it obey not my voice, then I will repens of the good wherewith I said I would benefite them: (Ier. 18, 9.) And the punishment of the iniquity of the Daughter of my people, is greater, than the punishment of the sinne of Sodome, that was overthrowne in a moment: Lam. 4, 6.

Wherefore trust ye not in lying words, saying; The Temple of the LORD, the Temple of the LORD, the Temple of the LORD, are these: (Jer. 7. 4.) But goe yee now unto my place which was in Shilo, where I set my name at the beginning, and behold what I did to it, for the wickednesse of my people Israel: (Jer. 7, 12.) For so will I make this House like Shilo, and make this Citie a curse to all Nations of the Earth: Jer. 26. 6. 1. King. 9. 6. Exod. 32, 35. Isa. 57. 3. 4. Deutr. 8. 19.

Ob. We doe not onely liue in the Church, but by Baptisme are made members of the same?

A. Baotisme, verily profiteth, if thou keepe the law; but if thou bee a breaker of the Law, thy Baptisme is made no Baptisme: (Rom. 2, 25.) Circumcision is nothing; and Vncircumcision is nothing; but the keeping of the Commandements of GOD: 1, Cor. 7, 19.

It is true that *Ægypt, and Iudah, and Edome, and the Children of Ammon, and Moab,*

Moab, even all these Nations are uncircumcised, and thou art uncircumcised in heart: (Ier. 9. 25.) And therefore thou shalt die the deaths of the uncircumcised, by the hand of the strangers; for I have spoken it, saith the LORD GOD: Ezek. 28, 10. 1, Cor. 10. 1.

Ob. I have not only bin entred, and introlled a member of the Church, but also haue ioyned with others in the worship of GOD, and in the profession of the same: Iudg. 17. 3. Isa. 58. 3.

A. There is a generation that are pure in their owne eyes, and yet is not washed from their filthinesse: (Prou. 30. 12.) Hath the Lord as great delight in burnt offerings and Sacrifices, as in obeying his voice? Behold to obey is better than Sacrifice, and to hearken, than the fat of Rams: (1. Sam. 15. 22.) The Sacrifices of the wicked is abomination to the Lord; but the Prayer of the upright is his delight: Prou. 15. 8. 21. 27. Iam. 1. 27.

But unto the wicked saith God; what hast thou to doe to declare my Statutes,

or that thou shouldest take my Covenant within thy mouth? Seeing thou hatest instruction, and castest my words behind thee: (Psal. 50, 16.) For the LORD loveth Judgement, and hateth Robberie for burnt offerings: (Isa. 61, 8) Wherefore let no man deceiue you, hee that doth righteousnesse is righteous, as he is righteous; but he that committeth sinne is of the Diuell: 1, Ioh. 3, 7. Hag. 2, 11, 12. Isa. 29 1. 58. 4, 66, 3, 1, 11. Amos, 2, 8. 5, 25, 21. Leu. 26, 31. Zach. 7, 5 Mal, 1, 7, 1, 13. Ier. 6. 20, 7, 22, 14. 12. Psal. 50, 9, 40. 6. Hof. 6, 6, 4, 19. Mark. 12, 23. Luk. 11. 41.

Ob. Blessed be thou of the LORD, for I haue kept the Commandements of GOD, (1, Sam. 15, 13.) Haue done many things: (Mark 6, 20.) And haue been zealous for the Lord of Hosts: 2, Kin. 10. 16, Hof. 12, 8.

A. What meaneth then this bleating of the sheepe in mine eares, and the lowing of the Oxen which I heare? (1, Sam. 15. 14.) For in thee haue they set light by Father, and Mother; in the middest of thee haue they dealt by oppression with the stranger;

thee haue they vexed the Fatherlesse, and the Widdow. Thou hast despised my Holy things, and hast prophaned my Sabbaths. In thee are Men to carry sales to shedd blood: in the midst of thee they commit Lewdnesse: (Ezek. 22, 7.) Wherefore I haue a few things against thee: (Revel. 2. 20.) As well as against ISRAEL, who feared the LORD, and made unto themselves, the lowest of them Priests of the High-places. They feared GOD, the LORD, and served their owne Gods; they feared not the Lord: (2, King. 17, 32.) For the feare of the LORD is to hate euill, as pride, & arrogancy, and every euill way: (Prou. 8, 13.) And therefore, cursed art thou, if thou confesse not all the words of this Law to doe them; and all the people shall say, Amen: Deut. 27, 26, 4, 2. 6. 17. 12. 32. 18. 13. Iam. 1, 26, 2. 10. 3, 9, 10. Ezek. 18, 10. 2, Cor. 8, 21. 2, King. 21. 2.

Ob. I deny not, but doe freely confesse, Murther, and Adultery to be grievous sins, deseruing death; now then, if I

can acquit my selfe of such finnes, I shall doe well enough?

A. You haue heard, that it was said to them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the iudgment. But I say vnto you, that whosoever is angry with his brother, without a cause, shall be in danger of the iudgement: and whosoever shall say to his Brother Racha, shall bee in danger of a Counsell; and whosoever shall say thou Foole, shall be in danger of Hell fire. You haue heard also, that it was said to them of old time, Thou shalt not commit Adultery. But I say vnto you, that whosoever looketh on a woman to lust after her, hath committed Adultery with her already in his heart: (Math. 5, 21, 27. ver.) And for every idle word, that men shall speake, they shall giue an account thereof in the day of Iudgement: Math. 12, 36. Ezek. 16. 49. 1, Chron. 13. 9. 2. 32. 24. 1, Sam. 6. 19. 1, King. 20 35. Numb. 20. 12. Deut. 32. 50.

Ob. What a precisenesse call you this? For what if now, and then I meeting
with

with a good fellow, or two, doe make my selfe merry with them, and doe follow some other trickes of youth?

A. *Wo be vnto you that call euill good, and good euill, that put darknesse for light, and light for darknesse; that put bitter for sweet, and sweet for bitter: Isa. 5. 20.*

You are they which iustifie your selues before men; but G. O. D. knoweth the hearts; for that which is highly esteemed among men is abominable in the sight of G. O. D.: (Luk. 16, 15.) The shew of your Countenance doth witnesse against you, and you declare your sinne as Sodome, and bide it not: woe vnto you, for you haue rewarded euill vnto your selues: Isa. 3. 9. Ier. 6. 15. 2. 35. Prou. 14. 12. 16. 25.

Ob. You are very rash in iudging; for who but God knoweth the heart?

A. *Doth not the Eare try words? And the mouth tast his meat? (Iob. 12. 11. 34. 3.) Even a Child is knowne by his doings, whether his worke be pure, and whether it be right: (Prou. 20. 11.) For doth a Foun-*

raine send forth at the same place sweet water, and bitter? Can a Figge-tree beare Olive berries? Either a Vine, Figges? So can no Fountaine yeild salt water, and fresh: Iam. 3, 11. Luk. 6, 43. Math. 12, 33, 7. 16.

Ob. Notwithstanding your shew of precisenesse, if your faults were written in your forehead, we should haue much worse things to say of you.

A. Speake not euill one of another (Brethren) he that speaketh euill of his Brother, and iudgeth his Brother, speaketh euill of the law, and iudgeth the law: but if thou iudge the Law, thou art not a doer of the law, but a Iudge. There is one Lawginer, who is able to saue and to destroy, who art thou that iudgest another? (Iam. 4, 11.) Iudge not, that yee be not iudged. For with what iudgement yee iudge, yee shall be iudged; and with what measure yee mete, it shall be measured to you againe: Math. 7, 1.

Ob. Thou seemest to restraine wisdom to thy selfe; but what knowest thou that we know

know not? Or what understandest thou that is not in us? Iob, 15, 8. 15, 2.

A. If yee know these things, happy are yee if yee doe them: (Ioh. 13, 17.) Thy Father iudged the cause of the poore, and needy, then it was well with him; was not this to know me, saith the LORD? (Ier. 22, 16.) For behold the feare of the LORD that is Wisedome, and to depart from euill is understanding: (Iob, 28, 28.) You professe you know him, but in Workes you deny him, being abominable, and vnto every good worke reprobate: Titus, 1, 16.

And how doe yee say wee are wise, and the law of the Lord is with vs? Yee haue reiected the Word of the Lord, and what wisdome is in you? Ier. 8, 8. 5, 4. Iam. 3, 13. Prou. 3, 17. Luk. 12, 47. Iam. 4, 16, 3, 17. Rom. 2, 17. 1 Ioh. 2, 4. Ioh. 15, 22, 9, 1. Prou. 26, 12. 26, 16.

C H A P. LIII.

*The wicked Convinced of
judgement.*

Ob. **I**T should seeme this man hath
 scene some vision, or hath
 had some other extraordinary reuelati-
 on : Therefore watch man, what of the
 night ? Watchman what of the night ?
 Isa. 21. 11.

A. The watch-man said ; The mor-
 ning cometh, and also the night ; (Isa.
 21, 12.) And are yee come to inquire
 of mee ? As I live, saith the Lord
 G O D, I will not bee inquired of by
 you : (Ezek. 20, 3.) Beware yee despisers
 and wonder, and perish ; for I worke
 a worke in your dayes, a worke which yee
 shall in no wise beleewe, though a man
 declare it unto you : (Acts, 13, 40.
 Habac. 1, 5.) Now therefore bee not
 mockers, least your bands bee made
 strong.

strong, for I haue heard from the LORD GOD of hostes, a consumption, even determined vpon the whole Earth. Giue yee eare, and heare my voyce, hearken and heare my speech: (Iia. 28, 22.) Then said I; Ah, LORD GOD, they say of mee; Doth hee not speake parables? Ezek. 20. 49. 14, 7.

Ob. But when went the Spirit of the LORD, from our Ministers vnto thee? (1. King. 22, 24.) Who doe say to vs, yee shall not see the Sword, neither shall yee haue Famine; but the LORD will giue you assured peace in this place: Ierem. 14, 13. 23, 18. 18, 18. 23, 17. 1, King. 18, 17.

A. AMEN, the LORD doe so; the Lord performe the words that they haue spoken: (Ierem. 28, 6.) As for me, I haue not hastened from being a Pastor to follow thee, neither haue I desired the wofull day, thou knowest; that which came out of my lippes, was right before thee: Ier. 17, 16.

And

And as for your Ministers, if any of them thinke himselfe to bee a Prophet, and Spirituall, let him acknowledge, that the things that I write vnto you, are the Commandements of the LORD; but if any man bee ignorant, let him bee ignorant: (1, Corinth. 14, 37.) But let no man deceiue you with vaine words; for because of these shings, commeth the wrath GOD, vpon the Children of disobedience: Ephes. 5, 6.

Your Prophets, prophecie lyes, in my Name, I sent them not, neyther haue I commaunded them, neither spake vnto them; they Propheesied vnto you a false vision, and divination, and a thing of nought, and the deceit of their hearts. Therefore thus saith the LORD concerning the Prophets, that prophecie in my Name, and I sent them not; yet they say, Sword, and Famine, shall not bee in this land; by sword, and famine shall those Prophets bee consumed. And the people to whom they Propheesied shall be

bee cast out into the streets of Ierusalem, because of the Famine, and the Sword, and they shall haue none to bury them; for I will powre theyr wickednesse vpon them: (Ierem. 14, 14.) And when the words of the Prophets shall come to passe, then shall you know, that the LORD hath truly sent him: Ierem. 28, 9. 50, 30. 31, 23, 19. 23. 25. 23. 30. 28. 15. Ezek. 14, 9. 13, 6. 13, 22. Hosea, 4. 9. 9. 7. 8. Isa. 29. 9. 42. 19. 1. King. 22, 23. 25. Isa. 3, 12.

Ob. I thinke you will neuer giue ouer these threatenng words, giue mee such a Minister, as will preach comfortable things vnto vs.

A. Am I therefore become your enemy, because I tell you the Truth? Gal. 4, 16.

As for these Ministers, they haue healed your hurt with sweet words, saying; Peace, peace, when there is no peace: (Ierem. 8. 11.) And if a man walking in the spirit, and falshood, and doe lye, say-

Saying ; I will Prophecie unto thee of wine and strong drinke ; hee shall bee even the Prophet of this people : Micha, 2, 11.

Therefore shalt thou fall in the day, and the Prophet also shall fall with thee in the night, and I will destroy thy Mother : Hof. 4, 5. 1 King. 18, 18. Isa. 30. 8. Hof. 4. 4.

Ob. Though these Iudgments you threaten, be certaine, yet they may not bee neere ; (Ezek. 11, 3.) But the vision, may bee for many dayes to come, and you Prophecie of the times that are farre off : Ez-k. 12, 27.

A. Who is like mee ? And who will appoint mee the time, saith the LORD ? (Ierem. 49, 19.) Therefore, thus saith the Lord GOD : There shall none of my words bee prolonged any more ; but the word which I have spoken, shall bee done, saith the Lord GOD : (Ezek. 12, 28.) Yea, euen in your dayes, O rebellious house will I say the thing and will performe it : (Ezek. 12, 25.) Hee shall come as an Eagle

Eagle to the house of the LORD: (Hof. 8, 1.) And hee will bee a swift witnesse against such scorner: (Malac. 3, 5.) For the dayes of visitations are come, the dayes of recompence are come: (Hosea, 9, 7.) It shall bee in a moment, even sodainly, (Isa. 29 5) as a breach ready to fall, swelling out in a high wall, whose breaking commeth sodainly, at an instant: (Isa. 30, 13.) For no man knoweth his time; but as the Fishes that are taken in an evill net, and as the birds that are caught in the snare; so are the sonnes of Men snared in an evill time, when it falleth sodainly vpon them: Eccles. 9. 13. Amos, 9, 10, 8, 1, 2. Zeph. 1, 14. Deut. 32, 35. Isa. 47, 11. Ierem. 1, 12. 48, 16. 50. 31. 51. 33. Lam. 4, 18. 22. Ezek. 7, 12, 21. 9. Hof. 4, 19. Ioel, 2, 1. Gen. 19, 24. Dan. 5, 3, 30.

Ob. If the worst things doe fall, yet haue I many meanes, to guard, and to defend mee from the same.

A. O inhabitant of Lebanon, that makest thy nest in the Cedars, how gracious shalt thou be, when Pangs come upon thee, as the paine of a woman in travell? (Jerem, 22. 23.) The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the Rocke, whose habitation is high; that saith in his heart, who shall bring mee downe to the ground? Though thou exaltest thy selfe as the Eagle, and though thou set thy nest among the Starres, thence will I bring thee downe, saith the LORD: (Obad. 3, 4.) Your silver, and your gold shall not bee able to deliver you in the day of the wrath of the LORD: (Ezek. 7, 19.) The Lord is wise in heart, and mighty in strength; who hath hardened himselfe against him, and prospered? Iob, 9, 4. Prou. 10. 2. 11. 4. Ezek. 28. 4, 7, 19. Zeph. 1. 18. Zach. 9. 3. Ier. 49. 4. 4. 30. Hab. 2. 9.

Ob. If our owne power be too weake, wee haue multitudes of allies, and many good
good

good friends will stand by, and succour vs?

A. **EPHRAIM** is fed with the Wind, and followeth after the East-wind: (Hos. 12. 1.) For though hand ioyne is hand, the wicked shall not be unpunished: **PROV.** 16, 5.

And how say yee then, wee are mighty, and haue strong men for the Warre? (**IER.** 48, 14.) Art thou better than populous **NO.**, that was scituate among the Rivers, that had the waters round about it, whose Rampart was the Sea, and her Wall was from the Sea? **NAHUM,** 3, 8.

Yee haue plowed wickednesse, yee haue reaped iniquitie, yee haue eaten the fruit of lyes; for because thou didst trust in the multitude of thy mighty men; therefore shall a tumult arise among thy people, and all thy Fortresses shall bee spoyled: (**HOS.** 10. 13.) When also thy lovers will despise thee, and will seeke thy life: (**IER.** 4. 30.) Your hired men shall bee

M^{ns}

turned

turned backe, and flie away together :
 (Ier. 46. 21.) And the multitude of
 thy strangers shall bee like the small dust,
 and the multitude of thy terrible ones,
 shall bee as the Chaffe, that passeth away,
 (Isa. 29, 5.) And you shall bee asha-
 med of a people, that could not profit you;
 nor bee an helpe, nor profit, but a shame,
 and also a reproch. For they shall helpe
 in vaine, and to no purpose: therefore
 haue I cryed concerning this, their strength
 is to sit still: (Isa. 30. 5, 7.)

Wherefore cease yee from Man,
 whose breath is in his nosthrels; for where-
 in is hee to bee accounted of? Isa. 2. 22.
 1, Cor. 10. 22. Isa. 8. 6. 57. 13. Iob.
 36. 19, 15. 31. 2, Samuel, 16, 22. 2, 17. 14.
 Ier. 18. 6.

Ob. If wee cannot with safety stand
 out against these Iudgements, wee
 will then flye from them, and they
 shall not overtake vs: *Isaiab. 30. 16.*

A. *Am I a GOD at hand, saith the
 LORD, and not a GOD a farre off?*
 (Ier.

(Jer. 23. 23.) *Whether will yee goe from his spirit? Or whether will yee flee from his presence: Psal. 139. 7.*

He which fleeth of you, shall not flee away; and hee that escapeth of you, shall not bee delivered: (Amos, 9, 1.) But it shall be with you, as if a man did flye from a Lion and a Beare met him, or went into the house and leaned his hand on the wall, and a Serpent bit him: Amos, 5, 19. Isa. 30. 16. Amos 2, 14.

Ob. If we cannot escape by flying, we will then hide our selves in some darke Corner of the earth: *Iob. 22, 12, 13. Psal. 94. 7, Isa. 29. 15.*

A. I know Ephraim, saith God, and Israel is not hid from me: (Hos 5. 3.) Neither is there any creature which is not manifest in his sight; but all things are naked, and open unto the eyes of him, with whom we haue to doe: (Heb. 4. 13.) Whereby it shall come to passe, that though you dig into Hell, thence shall my hand take you; though you climbe up to

Heaven, thence will I bring you downe, and though you hide your selues in the top of CARMEL, I will search, and take you out thence: and though you be hid from my sight in the bottome of the Sea, thence will I command the Serpent, and hee shall bite you: Amos. 9. 2. Hos. 7, 2. Zach. 4. 10. Iob. 12. 22.

Ob. If this be our case, wee will then cease from open sinning against GOD; and what wee doe, wee will doe in such sort as no eye shall see vs?

A. Woe vnto you, that seeke deepe to hide your Counsell from the LORD, and your workes are in the darke, and you say who seeth vs? And who knoweth vs? Surely your turning of things upside downe, shall bee esteemed as the Potters clay: For shall the worke say of him that made it, hee made mee not? Or shall the thing framed say of him that framed it; he had no understanding? May, 29. 15.

You take Counsell, but not of me; and you

you cover with a covering, but not of my spirit, that you may adde sinne to sinne: (Isa. 30, 1.) But the spirit of man, is the candle of the LORD, seareching all the inward parts of the belly: (Prov. 20. 27.) And his eyes behold, his eyelids try the Children of men: (Psalm. 11. 4.) To giue every Man according to his wayes, and according to the fruit of his doings: Jerem. 17, 10. Psalme, 139. 2, &c.

Ob. But will not a guift in the hand, pacifie Gods wrath?

A. The LORD your GOD, is the GOD of Gods, and LORD of Lords, a great GOD; a mighty and a terrible; which regardeth not persons, nor taketh rewards: (Deut. 10, 17.) For every Beast of the Forrest is his, and the Cattell upon a thousand Hills. Hee knoweth all the Fowles of the Mountaines, and the wild Beasts of the Feild are his. If he were hungry he would not tell thee; for the world is his, and the fulnesse thereof: Plal. 50. 10

Wherefore then doe you harden your hearts as the Egyptians, and PHARAOH hardened their hearts: (1 Sam. 6. 6.) For because there is wrath, beware least hee take you away with his stroke, then a great ransom cannot deliver thee. Will hee esteeme thy riches? No not Gold, nor all the Forces of strength: Job. 36, 18.

Ob. Whatsoever you can say, I know that GODS mercies, doe surpasse the measure of our finnes, and hee that made vs, will saue vs.

A. He that made you will not haue mercy on you, and hee that formed you will shew you no fauour: (Isa. 27. 11.) But it shall come to passe, when you heare the words of this curse, and you blesse your selues in your heart, saying; Wee shall haue peace, though wee walke in the imagination of our hearts; so adde Drunkenesse to thirst; the LORD will not spare you, but then the anger of the LORD, and his iealousie shall
smoke

against you, and all the curses that are written in this booke shall lye vpon you, and the Lord shall blot out your Name from vnder Heaven: Deut. 29. 19.

Ob. I know that God is not so much without pity, but that if when trouble commeth, wee doe crie vnto him, hee will heare, and haue Mercie vpon vs.

A. You shall then cry vnto the LORD indeed, but hee will not heare you; hee will even hide his face from you at that time, as you haue behaved your selues ill in your doings: (Micha, 3, 4.) And hee will say vnto you, goe, and cry vnto your GODS which yee haue chosen; let them deliver you in time of your Tribulation: Iudges, 10, 14.

Not that the LORDS hand is shortned, that it cannot saue, neither his care hea-
 wie that it cannot heare. But your iniqui-
 ties haue separated betweene you,
 and your GOD, and your sinnes,

have hid his face from you, that he will not heare. For your hands are defiled with bloud, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perversenesse: Ilay, 59, 1.

Wherefore behold he will bring evill upon you, which you shall not bee able to escape, and though you cry unto him, yet hee will not hearken unto you: Ier. 11. 11. Hosea. 5. 6. Iudg. 11. 7. Ier. 14. 12. 7. 13.

Ob. If Mercie cannot bee had for our owne sakes, yet by the Prayers, of the Righteous, and for their righteousnesse sake, wee shall bee deliuered.

A. Though these three men NOAH, DANIEL, and JOB were in it, they should deliver but there owne soules, by their righteousnesse, saith the LORD GOD: (Ezek. 14. 14) And though MOSES and SAMUEL stood before mee, yet my mind could not be towards this people; cast

cast them out of my sight, and let them goe foorth : Ierem. 15. 1.

Therefore, they shall not pray for this people, nor lift up crye or prayer for them, neither intreat mee, for I will not heare them, saith the LORD : Ierem. 7. 16. 14. 11. 11. 14. 15. 5. 16. 5.

Ob. But will GOD destroy the righteous with the wicked? (Genes. 18. 23.) Or shall one man sinne, and will hee bee wrath with all the Congregation? Numb. 16. 22.

A. Did not ACHAN commit a trespasse in the accursed thing, and wrath fell on all the Congregation of ISRAEL? And hee perished not alone in his Iniquity? Iosh. 22. 20. 2. Chron. 28. 19.

Notwithstanding runne yee to and fro, through the streets of IERUSALEM, and see now, and know; and seeke in the broad places thereof, if yee can finde a man; if there bee any, that executeth Iudgement, that seeketh the Truth, and I will pardon it : Ier. 5, 1.

But from the least of you to the greatest of you, every one is given to Covetousnesse; and from the Prophet even to the Priest, every one dealeth falsely: (Jeremiah, 6, 13.) The good Man is perished out of the Earth, and there is none upright among them; they all lye in waite for bloud, they hunt every man his Brother with a Net: that they may doe evil with both hands, earnestly. The Prince asketh, and the Iudge asketh for a Reward; and the Great man hee uttereth his mischievous desires; so they wrap it up. The best of them is as a Brier; the most upright is sharper than a thorne Hedge; therefore the day of thy Watchmen, and thy Visitation commeth, now shall bee your perplexitie: Micha, 7, 2. Numbers, 16, 26. Ezekiel. 22. 25. 32. 30.

Ob. If I may be sure to escape so long untill some common Iudgement come upon our whole Land, I shall doe well enough.

A. If

A. If thou continue thus presumptuously to sinne, the LORD shall separate thee vnto euill, out of all the Tribes of ISRAEL, according to all the Curses of this Covenant, that are written in this booke of the Law: (Deuteronomie, 29, 21.) As well as he did ACHAN who for his sinne, was by all ISRAEL stoned with stones, and his goods with all that hee had burned with fire: (Ioshua, 7, 25.) Woe therefore bee vnto thee, wilt thou not bee made cleane? When shall it once bee? Ieremiah, 13. 27.

CHAP. LIIII.

Of the Wicked Conuerted.

Q. IF our finne guiltinesse deserue
 such inevitable Iudgements,
 goethou neere, and heare all that the
 LORD our GOD shall say, and speake
 thou vnto vs, all that the LORD our
 GOD shall speake vnto thee, and
 wee will heare it, and doe it: Deuteron.
 5, 27.

A. The LORD hath heard the
 voyce of your words, and said vnto mee;
 I haue heard the voyce of the words of this
 people, which they haue spoken vnto thee;
 they haue well said all that they haue spo-
 ken. O that there were such an heart in
 them, that they would feare mee, and
 keepe my Commandements alwayes, that
 it might bee well with them, and
 with

with their Children for ever : Deuter. 5.

28.

But yee dissembled in your hearts, when yee sent me vnto the LORD your God, saying; Pray for vs vnto the LORD our GOD, and according to all that the LORD our GOD shall say, so declare vnto vs, and wee will doe it. And now I haue this day declared it vnto you; but yee doe not obey the voyce of the LORD your GOD, nor any thing, for the which hee hath sent me vnto you. Now therefore know certainly that yee shall dye by the Sword, by the Famine, and by the Pestilence; in the place whether yee desire to goe, and to sojourn: (Ier. 42. 20.) For yee cannot serue the LORD; for hee is an holy GOD; he is a iealous God; he will not forgive your transgressions, and sinnes: Ioshua, 24. 19.

How long then halt yee betweene two opinions? If the LORD bee GOD follow him; but if BAAL, then follow him: (1, King. 18. 21.) And hearken

to mee, yee men of ENGLAND, that
 G O D also may hearken vnto you :
 (Iudg. 9. 7.) Giue glorie to the Lord
 your G O D ; before hee cause darknesse,
 and before your feet stumble vpon the
 darke Mountaines ; while yee looke for
 light, hee turne it into the shadow of
 death, and make it grosse darknesse.
 But if yee will not heare it, my Soule shall
 weepe in secret places for your Pride, and
 mine eyes shall weepe sore, and runne
 downe with teares, because the L O R D S
 Flocke is carried away captiue : Ierem.
 13, 16.

2 Wee haue indeed, besides all
 other Sinnes, dissembled with the
 L O R D ; but now the Lord G O D of
 Gods, the Lord G O D of Gods hee know-
 eth, (Iosh. 22. 22.) that him will wee
 serue, and his voyce will wee obey :
 (Iosh. 24. 24.) The L O R D bee a
 true, and faithfull witnessse betweene
 vs, if we doe not euen according to all
 things, for the which the L O R D thy
 G O B

G O D shall send thee to vs. Whether it be good, or whether it be euill, wee will obey the voyce of the L O R D our G O D, to whom wee send thee; that it may be well with vs, when wee obey the voyce of the Lord our G O D: Ierem. 42, 5. Iosh. 24, 21, 24.

A. Then gird your loyns, and lament, yee Priests, howle yee Ministers of the Altar: come lye all night in Sack-cloath, yee Ministers of my G O D, &c. Sanctifie yee a Faſt, call a ſolemne Aſſembly, gather the Elders, and all the inhabitants of the Land, into the houſe of the L O R D your G O D, and cry vnto the L O R D: Iuel, 1, 13. Ier. 4 14. Zeph. 2, 1. Iuel, 2, 12, 15. Iona, 3, 8. Iuel, 1, 13. Pſal. 46, 8. Lam. 2, 14. Iuel, 2, 17. lam. 4, 8.

Saying, Wee acknowledge our wickedneſſe, and the iniquities of our Fathers; for wee haue ſinned againſt thee: (Ierem. 14, 20.) Wee haue ſinned, and haue committed iniquitie, and haue done

done wickedly, and haue rebelled, even by departing from thy precepts, and from thy Iudgements. Neither haue wee hearkened vnto thy seruants the Prophets, which spake in thy Name, to our Kings our Princes, and our Fathers, and to all the people of the Land. O LORD, righteousnesse belongeth vnto thee, but vnto vs confusion of faces, as at this day; because of our trespassse, that wee haue trespassed against thee: (Dan. 9, 5.) O our GOD, wee are ashamed, and blush, to lift vp our face to thee, our GOD; for our iniquities are increased over our head, and our trespassse is growne up vnto the Heavens. And now, O our GOD, what shall wee say after this? For wee haue forsaken thy Commandements: Ezra, 9, 6, 10.

O LORD, wee beseech thee, let now thine eare bee attentine to the Prayer of thy seruants, who desire to feare thy Name, and doe confesse our sinnes
which

which we haue sinned against thee; both we and our fathers house haue sinned (Nehe. 1. 11. 16.) And haue gone astray like lost sheepe; therefore seeke thy seruants, for we will not forget thy Commandements: (Psalm. 119. 176.) Turne vs againe, O GOD of hosts, and cause thy face to shine, and we shall be saued: (Psal. 80. 7.) Doe thou incline our heart vnto thee, to walke in thy wayes, and to keepe thy Commandements, and thy statutes, and thy Judgements, which thou commandedst our Fathers: (1. King. 8. 58.) That which we see not teach thou vs; if wee haue done iniquitie wee will doe no more: Iob. 34, 32, 13, 23. Psalme, 80. 18. Psalme, 143. 8.

2 Doe you take hold of his strength, that you may make peace with him, and you shall make peace with him: (Isa. 27. 5.) And thereby good shall come vnto thee: Iob. 22. 21.

And because no man cometh vnto the
 N n Father,

Father, but by CHRIST: (Iohn, 14. 6.)
 Not unto CHRIST, except the Father
 draw him: (Iohn, 6. 44.) Therefore
 pray, saying; Draw me, we will run after
 thee: Can. 14

3 Wash yee, make you cleane, put away
 the euill of your doings from before mine
 eyes; cease to doe euill, learne to doe
 well; seeke Iudgement, relseue the op-
 pressed, iudge the Fatherlesse, plead for
 the Widdow. Come now, and let vs
 reason together saith the LORD;
 though your sinnes bee as scarlet, they
 shall bee as white as snow; though they
 bee red like Crimson, they shall bee as
 Wooll. (Isa. 1. 16) Yet the LORD will
 wait that he may haue mercy upon you, and
 therefore will he bee exalted that he may
 haue compasson upon you; for the LORD
 is the GOD of Iudgement: Isa. 20,
 18. Hosea, 13. 9. Ezekiel, 32, 11. Zach.
 1. 3. 8. 16. Ier. 18, 11. Mal. 3. 7. Psal. 44.
 Eccl. 12. 13. 1, King. 8, 61. Isa. 66 1. 2.

4 Being thus conuerted, you should
 enter

enter into a Covenant with the LORD your GOD, and into his oath, which the LORD your GOD shall make with you: so shall he establish you this day for a people vnto himselfe, and be vnto you a God, as he hath said vnto you, and as hee hath sworn vnto your Fathers: Deut. 29, 12. Nehemiah, 9. 38. 2, Chronicles, 15. 12. 23. 3. 2, Chronicl. 29. 10. 34. 31. Ezra. 10. 3.

Q. Good is the word of the LORD which thou hast spoken: (Isa. 39 8) Wee doe therefore enter into a Covenant, that we will be the Lords people: (2, Chron. 23. 16.) And wee, our Wives, our Sonnes, and our Daughters, even every one of vs, having knowledge and understanding, doe heere enter into a Curse, and into an Oath to walke in GODS Law, which was given by MOSES, the Servant of GOD, and to obserue and doe all the Commandements of the LORD our GOD, and his Iudgements, and his Statutes: (Neh. 10. 28.) The Lord our God will wee

serue, and his voice will wee obey: Iosh.
24.24. Nehem. 9. 38.

A. Then haue you delivered your
selues, out of the hand of the Lord: (Iosh.
22, 31.) And as you haue avouched the
LORD this day to bee your G O D, and
to walke in his wayes, and to keepe his Sta-
tutes, and Commandements, and his iudg-
ments, and to hearken vnto his voyce; so
the L O R D hath avouched you this day to
bee his peculiar people, as he hath promised
you, and that you should keepe all his Com-
mandements, and to make you high aboue
all Nations which he hath made, in praise,
and in name, and in honour, and that yee
may be an holy people vnto the (L O R D
your GOD, as hee hath spoken: Deuter.
26. 17.) And these very stones shall bee
a witnesse vnto you; for they haue heard
all the words of the L O R D, which
hee hath spoken vnto you; they shall bee a
witnesse vnto you, least yee deny your GOD:
Iosh. 24. 27.

For this cause, wee also will not cease to
pray

pray for you, and to desire that yee may bee filled with the knowledge of his will, in all Wisedome, and spirituall understanding: that yee may walke worthy of the LORD unto all pleasing, beeing fruitfull unto every good worke, and increasing in the knowledge of God: Col. 1, 9.

Now the GOD of peace that brought againe from the dead, our LORD IESVS, that great Shepheard, of the Sheepe, through the blood of the everlasting Covenant; make you perfect in every good worke, to doe his will; working in you that which is well pleasing in his sight, through IESVS CHRIST: (Heb. 13. 20.) And our LORD IESVS CHRIST himselfe, and GOD, even our Father, which hath loved vs, and hath given vs everlasting consolation, and good hope through Grace, comfort your hearts, and stablish you in every good word, and worke: 2, Thes. 2, 16.

Now unto him that is able to keepe you from falling, and to present you faultlesse,

before the presence of his glory, with exceeding joy; to the onely wise GOD, and Saviour, be Glory, and Maiesty, Dominion, and Power, now, and ever: Iud. 24.

And now Brethren I commend you to GOD, and to the Word of his Grace, which is able to build you up, and to giue you an inheritance among all them which are Sanctified: Acts, 20. 32.

The Grace of our Lord IESVS
CHRIST, bee with you
all, Amen. Revel.

22. 21.

FINIS.



