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Lost Sheep.
— Jacob.

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THE TRVE CONVERT:

OR,

AN EXPOSITION

VPON THE XV. CHAPTER OF St. LVKES *Gospell*,

Containing three Parables.

THE LOST SHEEPE.
THE LOST GROAT.
THE LOST SONNE.

By NEHEMIAH ROGERS, Pastor *of the Congregation at* Messing *in* Essex.

Repent you therefore, and be conuerted, that your sinnes may be blotted out when the times of refreshing shall come from the presence of the Lord. *Acts* 3. 19.

LONDON,
Printed by *George Miller* for *Edward Brewster*, and are to be sold at the signe of the Bible, at the great North doore of PAVLS. 1632.

J. Hilliard gift of M. Odell

TO THE RIGHT Honourable, WILLIAM, *Lord* MAYNARD, *Baron of* Eſton,

AND

TO THE RIGHT *Noble Ladie*, the Lady MAYNARD, *his Worthy Consort*,

The bleſsings both of the Throne *and* Foot-ſtoole.

My very good Lord,

OVr Bleſſed SAVIOVR *vpon the Croſſe, eſpying his Mother and the Diſciple whom hee loued, ſaid vnto his Mother,* Woman, behold thy Sonne, *and to the Diſciple, behold thy mother: What hee then ſpake from Earth,*

Ioh. 19. Ver. 26.

Much honoured Lady,

IT would be in vain to excuſe this enterprize; I know your *Goodneſſe* cannot refuſe it, for his ſake with whom you are conioyned, as iointheires together of the grace of life.

I would gladly

Earth, hee yet speakes from Heauen to his Church, and to the Nobles and Princes of the Earth (her Children) on the behalfe of this his Church: And as that voice wrought obedience in him to whom it was spoken, so as, from that time he tooke her home vnto him; *So doth it preuaile with all those who are the beloued Disciples of Christ, and in whose breast the loue of the truth doth rest. Amongst these, your Honour is deseruedly esteemed, who haue not onely entertained the loue of the Truth into your owne heart, but*

Psal 45. 16.

leaue the world this meane, but faithfull testimony, of my dutifull affection, and vnfained estimation of those sauing graces, which (I am perswaded) are lodged within your noble breast. God hath powred vpon your Honours head, the precious spikenard of his spirit (the vertue and vigour wherof hath soaked downe into the heart) and hath enriched you with that which is more precious then gold, *faith vnfained*, attended with other graces, *Loue, Ioy, Hope, Patience*, and (which is

1. Pet. 1. 2. Tim. 1. Ver. 5.

but (*as* Obed-Edom *did the Arke*) *you haue prouided a resting place for it, vnder your Honours Roofe; so that your noble and well gouerned Familie may bee honoured with the title of a* Bethel, *your Chamber and Closet, of a* Temple; *as was the noble Prince of* Anhalts *reported to be.*

Melanct. in præf. 5 Tom. oper. Lutheri.

Yea, if any deserue the style of, The Churches Friend; The Clergies Sanctuarie; The vncorrupt Patron of Church-liuings; A bountifull Encourager of Learning; A Munificent Fauourer is somwhat rare to be found in Ladies of so high a ranke) a *meek and humble spirit*, your Honour hauing learned, that *Humility* is the first, second, and third staire of true *Christian Nobilitie.*

1. Pet. 3.

Humilitas virtus Christianorum prima, secunda, tertia. Aug. Epist. ad Dioscorum.

I know your Honour affects not that as the best musicke, which soundeth lowdest your Honours praises; yet let the world heare this imperfect Eccho of them from my pen, that other may learn from your example, how to enoble Nobility it selfe.

And let me humbly craue leaue,

ted mee, and ſpoke friendly to me your ſeruant, though I be not like to one of your ſeruants; *but am the leaſt of thoſe patronized and protected by your Honour.*

tuous a Lady. Accept (good Madam) of what is here offered, and let it haue place amongſt thoſe preſents of trueſt affection.

So ſhall neuer want to bee offered vp for your Honours happineſſe, and the wel-fare of your whole Honourable Family, the deuotions of him who reioyceth to remaine,

Your Honours Seruant
and Chaplaine,

NEHEMIAH RÕGERS.

To the Reader; and more especially to those of my owne *Flocke, and Charge; the Parishioners of Messing in Essex.*

(* * *)

IN the repaire of *Ierusalems* decayed walls, no man was idle, no part intermitted; euery Israelite had his station, each one his taske; some wrought vpon the Fish-gate, others about the Sheepe-gate, &c. some laid the beames, others set vp the dores, the lockes, and barres; Not any one that built; not any of their Seconds, but is taken speciall notice of, and vpon Record, together with the part and piece builded and repaired, how small soeuer: Thus in the Church. Neh. 3. 1, 2, 3, &c.

I could wish with *Origen*, *Vtinam esset possibile me vnum esse ex principibus offerre gemmas, &c.* that I were

were able with the Chiefe, to offer pretious ſtones, and with thoſe moſt able, to ſet vpon the repaire of greateſt breaches; but this being aboue my reach, I wiſh I may be meete, to haue but *Goates haire* in the *Tabernacle* of the Lord; fit to beare a Burden, ſet vp a dore, put on a Lock; if for any thing about Ieruſalems Walls, and Temple, herein I ſhall reioyce and will reioyce.

Diuers yeares ſince, I put forth an Expoſition on the Parable of the Prodigall, which found ſuch fauourable acceptance, as that in ſhort time it returned to me (as *Noah's Doue* to him) with an Oliue branch in its mouth, ſo that I haue encouragement to ſend it forth once more (though much altered and enlarged) with two other, like thoſe ſpies ſent to view the land, and bring tidings; deſiring (may God be pleaſed to accommodate my deſire) vpon their ſafe returne to ſend them forth againe with greater Company and better Furniture. I hope I ſhall doe herein no thankleſſe office: A little Candle is welcome, where greater lights be abſent: One Starre breaking through a thicke cloud, in a darke night, is more comfortable, then if it ſhone with many in a bright and more lightſome euening. What though my paines be cenſured as Poore, if not altogether vnprofitable? Doe not you know that by iangling of the Bells, better Ringers are called in?

Gen. 7.

Iosh. 2. 1.

Reader let me deſire thee to be Charitable, (that by the next I may ſo ſtile thee) Conſider me as a man ſubiect to many frailties and infirmities, and one who knoweth nothing as he ought to know.

My

My Corne may haue ſome Chaffe; my Coine ſome flawes, and ſlips: I walke in a path not beaten, and on a ſoyle that is rich and fat, and ſo no eaſie matter to keepe from erring. There is none (ſaith *Auſtin*) if he be not impudently bold, that dares profeſſe, he vnderſtandeth in all points any one booke of Scripture: If ſo; much leſſe the *Parables:* Of which if I ſhould heare an Angell ſay he could giue a ſufficient Comment, I would ſuſpect him. Many Expoſitors I haue made vſe of and Conſulted with (though I name not) being fearefull and ſpiritually nice in my choice: Not in any Interpretation going alone, nor following all. Vſing my liberty in pitching vpon what I conceiue moſt fit and following that which (in my iudgement) doth beſt agree with our Sauiours ſcope. This in the Generall.

Aug. de Trin. lib. 1. cap. 3.

Now to you of my owne Charge in a more ſpeciall manner, to whom I wiſh, that variety may be no burden. I deſire to feede you, both by the Eye and Eare; by one, or both, I would get into your hearts. You are nailes of the Sanctuary, it is not one blow that faſtens you: your need calls for the ſame hand againe; the ſame heart; the ſame hammer: I haue trauelled in birth againe and againe, that Chriſt may be formed, and confirmed in you: Many a Sabboth haue wee ſanctified together, with Prayer, and Prophesie; not any one ſince my firſt comming amongſt you (now eleuen yeares and vpwards) wherein you haue not beene bleſt with the former and latter raine; Preaching, Catechiſing: Nor any one moneth wherein we

we haue not reuerently Celebrated the bleſſed Sacrament of the body and blood of Chriſt; ioyntly renewing our Couenant with God, and (in him) one with another, ouer the bleeding wounds of our Crucified Sauiour. Many a night and day haue I wraſtled with God (as *Iacob* in *Bethel*) by Prayer to gaine a bleſſing for you; and in you, and your ſaluation to my owne ſoule; with what ſincerity hee knowes who onely knowes the heart; and with what fruit, many eyes who behold your order, both in the Celebration of Gods worſhip, as likewiſe in Conuerſation and holy life, can witneſſe. So that I may truly ſay of the moſt of you (of all it may not be expected) *What is my hope or ioy, or crowne of reioycing, are not you euen it in the preſence of our Lord Ieſus Chriſt at his comming? You are my glory and my ioy.* If Ierre, it is my Affection towards you that cauſeth me to erre; And for the Husband to erre in Loue of his wife continually, is an error without error. Sure I am, you are as deare to mee as a Flock can be vnto a Shepheard; my labours; my life; my refuſall of better and greater meanes (if greater meanes be better) for your ſakes, I truſt will ſay as much.

Coloſ. 2. 5.

1 Theſſ. 2. 19.

Pro. 5. 19.

I deſire no better recompence from you, then your Conſtant and Cloſe walking with God, in a Chriſtian Courſe: Hold that you haue receiued; And not onely ſo, but caſt about how to exceed. Follow not the guiſe and faſhion of moſt Profeſſors in this age, who are all Eare and Tongue; finde you both Hand and Foot. Languiſh not about needleſſe diſputes; ſeeke not to entangle Conſcience, but

ſpend

ſpend you your time about the maine, which while you doe, it ſhall neuer grieue me, that I haue gone through good report and euill report for your ſakes: what is amiſſe in Church, or Commonwealth, pray for the redreſſe of; but forbeare raſh Cenſures. Let *Sions* peace be euer deare vnto you. And haue a Care to liue in Loue. And ſo deſiring, that as theſe my labours haue ſome way Comforted you in your iourney, ſo they may ſerue ſome way to Confirme you in the End; I commend you to God and the Word of his Grace, who is able to build you further, and giue you an Inheritance amongſt them which are ſanctified, by faith in Chriſt, and ſo reſt

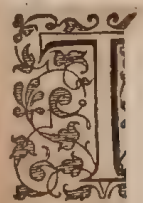
Your ſeruant in the buſineſſe

of your ſoules ſaluation,

NEHEMIAH ROGERS.

The Logicall *Analysis* or Resolution of the Parable of the Prodigall or Lost Sonne. *Luke 15.11.*

- In the Parable of the Prodigall are obseruable,
  - 1. An Introduction, wherein we haue
    - 1. The propoũder. *He said.*
      - *A certaine man.*
      - *Had two sonnes.*
    - 2. The persons propounded, *viz.*
    - Verse 11.
  - 2. A Narration, wherein we haue the Prodigall his
    - Egresse, from verse 12. to the 17. wherein we haue
      - 1. His sin, vers. 12,13. and that either
        - Before he had receiued his portiõ, v.1,2. *viz.*
          - His greedinesse of it.
          - His impudency in requiring it.
            - First, of Time, and that was
              - 1. After *he had receiued it.*
              - 2. *Not long after.*
            - Secondly, Of the place whither he went, viz. *Into a farre Country.*
        - Or after he had receiued it, ver. 13. in
          - Forsaking his Fathers house, wherein obseruе the circumstances,
          - Wasting of his goods, wherein obserue
            - First, His Fact, what he did: *He wasted.*
            - Secondly, The manner how he did it: *With riotous liuing.*
      - 2. The punishment thereof
        - Common, vpon the whole Country with him, Verse 14.
        - Personall on himselfe, wherein
          - First, His distresse: and that is laid downe
            - Briefly, Vers. 14.
            - More largely, Vers. 16.
          - Secondly, His shift in this his distresse Verse 15.
    - Regresse, from Verse 17. to 22. wherein we haue.
      - 1. His Repentance: and therein
        - 1. The motiues or occasion thereof, ver. 17 and that
          - Generall: A communing with himselfe: *And when he came to himselfe, he said.*
          - More speciall:
            - A consideration of his owne misery; *I perish for hunger.*
            - A persuasion of his Fathers mercy, which is nourished by his Fathers liberall dealing, euen towards hyred seruants: *For they haue bread enough.*
        - 2. His resolution, ver 18,19. what
          - To doe, *viz.*
            - To Arise.
            - To go to his Father.
          - To say, Father, *I haue sinned*, &c.
        - 3. His practice, verse 20,21. wherein
          - 1. His worke: and therein we haue
            - 1. The act of his Repentance, wherein the two parts
              - 1. Auersion from sinne: *He arose.*
              - 2. Conuersion to God: *And came to his Father.*
            - 2. The time implyed in this particle [So]
          - 2. His words, which are a confession: wherein
            - 1. The Matter of it, *I haue sinned.*
            - 2. The circumstances
              - 1. To whom, *viz.* to his Father: *Father*, &c.
              - 2. The manner how, *viz.* with
                - Exaggeration.
                - Humiliation.
      - 2. The successe thereof, which is diuerse, *viz.* His
        - Fathers good-will: wherein consider
          - First, His readinesse to receiue him, Verse 20. expressed,
            - First, By his looking on him.
            - Secondly, By his running to him.
            - Thirdly, by his kissing of him.
          - Secondly, The entertainement he gaue him, Verse 22,23. wherein is noted his
            - Liberality in giuing gifts for
              - Necessity.
              - Delight.
            - Merry-making with
              - Melody and Musicke.
          - Thirdly, The reason of this his entertainment, ver 24. wherein is set downe mans two-fold estate in this life, that of
            - Nature, *He was dead, he was lost.*
            - Grace, *He is alue, he is found.*
        - Brothers anger and ill-will, which is
          - First, Occasioned by the vnderstanding of this his Fathers kindnes towards his younger brother, v. 25 —— 29 for
            - 1. He heard melody and dancing, verse 25.
            - 2. His seruãts made relation of it, v. 26, 27. *Therefore he was angry*, v. 28.
          - Secondly, expressed by his
            - Reasoning with his Father, v 29, 30.
            - Accusing of
          - Thirdly, Qualified by his Fathers
            - Kinde Entreaty, Verse 28.
            - Meeke Apologie, Ver. 31, 32. which hath in it a
              - Proposition; wherein there is a concession to what his elder sonne had said, ver 31.
              - Confirmation, *ab æquo & bono.* It was meet that we should make merry, &c.



Gratious, and
nerall disposi
ting; whom

refore

his elder

AN EXPOSITION OF THE PARABLE OF THE LOST SONNE.

LVKE 15.11,12,&c.

And he said, a certaine man had two Sonnes:
And the younger of them said to his Father: Father, giue me the portion of goods that falleth to mee; And hee diuided to them his liuing.

Text.

TO the two foregoing *Parables*, our Sauiour adds a third, (happily) conceiuing that the next crowing of the Cock, would awaken them, if euer. And in this he is larger, then in either of the former.

This *Similitude* is taken from the practise and behauiour of a *Gratious*, and *Indulgent Father*, towards two *Sonnes*, of seuerall dispositions. One sinning, yet afterwards Repenting; whom the Father gratiously receiues: The other,

 being

being the Elder (and ſeemingly more obſequious) murmuring, and repining; whom the Father mildly intreats, and endeauours to pacifie.

The Scope. The *Scope*, and *Drift* of our *Sauiour* herein, is as before: endeauouring to meete with the arrogancie of the inſolent *Phariſees*, who ouerrated their owne holineſſe, and contemned the noted vnholineſſe of Chriſt's Auditors, (thoſe poore *Publicans* and *Sinners*,) as though it were vnpoſſible they ſhould be cleanſed by Repentance: And withall hee iuſtifies his own proceedings. The Arguments he vſeth for theſe ends, and purpoſe, ſeeme to be Two: The firſt may be thus framed.

Arg.1. Piſcator in loc. *If God be willing and ready to receiue ſuch as become Penitent, then you ſinne in enuying, and murmuring at their bringing to Repentance: But God is ready and willing. Ergo.*

The *Propoſition* or firſt ſentence, is omitted, and taken as granted. The *Aſſumption*, is proued and illuſtrated in the former part of this Parable: whereby the readineſſe of the *Father* to receiue his *Sonne*, he ſheweth the readineſſe of the *Lord* to receiue *Penitents*.

Arg.2. The Second Argument is this. *If God diſlike and condemne thoſe who are offended with ſuch as receiue Penitents; then you ſinne who are offended with me for this cauſe: But God diſliketh and condemneth ſuch: Ergo, you offend.*

The *Propoſition* is omitted. The *Aſſumption* he cleareth and illuſtrateth in the latter part of the Parable; by the Fathers Reproofe of his Eldeſt Sonne for his murmuring at his brother's entertainement. And thus much for our bleſſed Sauiours Intent and Scope.

The Fathers, and other Interpreters make this the myſticall expoſition of this Parable. The *Father* is *God*, the two *Sonnes*, are the *Scribes* and *Phariſees* (who are meant by the *Elder*) and *Publicans* and *Sinners*, ſignified by the *Younger*: the *Farre Country* wherein this Prodigall walked, is the *Region of ſinne*, wherein they liued: the *Goods* which hee waſted, were thoſe *common gifts* and *graces* which

which were bestowed on them: the *Famine* hee sustained was the want of that *bread of eternall life*, whereof they were depriued; the *Citizen* he cleaued to, was *the Prince of darkenesse*, who rules in the hearts of the children of disobedience: the *Swine* he kept, were *reprobate* and *wicked ones*, with whom they accompanied: the *huskes* which rather burdened then relieued his stomacke, were the *vanities of this world* (or rather the traditions and frothy doctrines of the *Scribes* and *Pharisees*) which rather cloyed then satisfied their hungry soules: his *Returne home*, was their *Returne from sinne* by repentance: by *robe*, *ring*, *shooes*, and *calfe*, are signified the *riches of Gods graces*, whereby he supplyed all their wants: the *seruants* who are willed to fetch these, are the *Ministers* of Gods Word, who bring his graces to vs: the *banquet*, *mirth*, and *musicke*, doth represent that *ioy* and *happinesse* which *neither eye hath seene, eare hath heard, neither can the heart of man conceiue of*. Each of these we shall further proue in their seuerall places.

In this Parable, we may consider First, an *Introduction*, *verse* 11. Secondly, a *Narration*; from the twelfth verse vnto the end.

In the *Introduction* we haue First, the partie propounding: *He said*. Secondly, the parties propounded. *A certaine man had two Sonnes*.

In the *Narration*, we are to consider; First, the Prodigall his *Egresse*, which is laid downe from the 12. verse to the seauenteenth: Secondly, his *Regresse*, or returne: from the 17. verse vnto the end.

In the First, wee haue his *Sinne*, in the 12. and 13. verses. And then the *Punishment* of his sinne, in the 14 15, 16. verses. His *Sinne*, and what it was, *First*, before he had receiued his portion verse 12. and *Secondly*, after hee had receiued it, verse 13. *Before hee had receiued it*, and that was *double*, First, his *greedinesse of it*. Secondly, *his impudencie in calling for it*: both contained in those words; *Giue mee the portion of goods that belongs vnto me*.

The *Punishment* of this his sinne, which was *Common* vpon the whole countrey with him, verse 14. And *Personall* on himselfe; wherein, wee may obserue, *First*, his *Distresse*, and that is laid downe *briefly*, verse 14. and more *largely*, verse 16. And *Secondly*, his *Shift* in this his distresse; *he went and ioyned himselfe to a Citizen of that countrey*, *verse* 15.

In the Prodigall his *Regresse*; there, wee haue his *Repentance*, verse 17--22. And the *Successe* thereof, from the 22. verse vnto the end: in his *Repentance*, consider these three specials; *First*, the *motiues*, or *occasion* thereof; which was, *first* in *generall*, a communing with himselfe, and calling his wayes to account; or *secondly*, a more *speciall* and particular consideration, and that of *his owne misery*. *I perish with hunger*: and of his *Fathers mercie*; *How many hired seruants of my Fathers haue bread enough* verse 15. *Secondly*, we haue his *Resolution*, wherein we see what he resolued to doe, *I will arise, and goe, And what to say; Father I haue sinned, verse* 18,19. *Thirdly*, his *Practise*, *verse* 20,21. wherein consider his *worke*, *hee arose*: and his *words*, which are a *Confession of his sinne*; wherein we haue the *Matter* of his confession, *I haue sinned*, and *secondly*, the *Circumstances*. First, to *whom*; viz. *to his Father*. Secondly, *how*, and that is, *first*, with *Exaggeration*; *against heauen, and in thy sight*. *Secondly*, with *Humiliation*: *and am no more worthy to be called thy sonne*. Thus for his *Repentance*. Now, for the *Successe* thereof, which is diuers, *viz.* his *Fathers good will*, and his *brothers anger* and *ill will*: his *Fathers good will*, verse 20.22 23. 24. And therein we see, *first*, his *readinesse to receiue him*, verse 20. *Secondly*, the *entertainement hee gaue him*, verse 22.23. And *thirdly*, the *reason of it*, verse 24. His *brothers ill will*, that is laid downe, verse 25.26.27.&c. vnto the end; where we see, *first*, *from what it ariseth*, *viz.* from the vnderstanding of his fathers loue, verse 25--29. *Secondly*, *how hee doth expresse it*, *viz.* by reasoning with, and accusing of his Father, verse 29.30. And *thirdly*, *how*

how it is qualified, viz by his Fathers *entreatie of kindenesse, verse* 28. Secondly, by his Fathers *reproofe of vnkindnesse, ver.*31. Thus we see the tree and branches, now to the fruit.

We might gather many good instructions out of this Parable, if wee should consider it according to the letter, which I cannot see, but we haue liberty to doe; for Christ borrowes no similitude from that which is not, and the things from whence the similitude is fetched, is the same in it selfe, for which it is brought to illustrate another. So then it might bee handled without regarding the simile, as if it were a plaine narration, as *Galat.*4. 1,2. The scope is, to shew by that similitude that the law of God makes not free, but keepes in bondage; for it doth with vs as Tutors and Gouernors doe with an heire (beeing a Childe) euen keepe them vnder as a seruant. Now besides the lesson from the scope, may not this lesson bee drawne from the letter? *That a wise Father will bring vp his Sonne well,* (though he be his heire) vnder Tutors and Gouernours: and so *Rom.*7.2. may not this doctrine bee gathered? *That the condition of a wife is subiection to her husband.* And againe, *That they bee bound each to other so long as they liue.* Thus may wee doe in Parables, yet with this caution, that we gather not lessons from euery thing therein, for so many absurdities might and would follow, being neither intended in the spirituall sence, nor yet true in the literall; for many things in Parables may be supposed, as if they were so, to teach the truth by things feined, as *Iudges* 9.8,9,10. So in the Parable of *Dives*, who is said to speake in hell, and haue a tongue, which is not true; we are therefore to be warie in vsing our liberty, though we may: Sobriety had need to guide our course, when our nauigation lieth through the depth of a Parable; for mine owne part I shall be very sparing in my *Collections* from the Letter of this Parable, (as I haue beene in the former) confining my selfe (especially) to the *Scope*, as iudging it much safer to looke short, then to looke beyond, Yet thus much let me note:

Instructions might be brought from the letter of the Parable. Parabola enim de nullo non conuenit.

Bernards faithfull Shepheard, Page 55.

Rom.7.2.

Yet not from euery thing therein. Theologia Symbolica non est argumentatiua.

Doctrine. *Good Parents may haue bad children.*

Parents may be good and yet their Children lewd. See *Gen.* 4.14. & 9.22.25. & 18.19. & 21.9. 1 *Sam.*2.12. 2 *Sam.* 13.14. & 15.16. 1 *King.*1.5. 2 *King.*23.32.

Reas.

And no wonder, seeing *Parents* beget Children, not as they are godly, but as they are men and women; naturall, and sinfull: Euen the Cleareſt graine ſends forth that Chaffe, from which it was fanned before the ſowing.

Secondly, Parents themſelues may be in fault, in reſpect of Careleſſe education; being ouer-cockering, and too too indulgent, as was *Eli*, and *Dauid*; Now *a childe ſet at liberty, makes his mother* (yea and father too) *aſhamed*, *Pro.*29.15.

Thirdly, the diuels malice is greater againſt the children of ſuch, then others; to the end hee may bring a diſgrace vpon Profeſſion, and a Scandall on Religion. *A lewd Son diſhonours the whole houſe.*

Vſe 1.

Let none therefore be ouer-raſh in cenſuring the *Parent* for the looſeneſſe of the *Childe*: Haue you neuer ſeene the kernell of a well fruited plant degenerate into that Crab, or Willow, which gaue the originall to his ſtocke? True it it is, there is likely-hood of a holy generation when the Parents are religious, but no certainty: ſome of their poſterity may ſo derogate from their immediate foregoing parents, inheriting the vices ſo fully of ſome wicked predeceſſors, as if there had beene no interuention of a religious one; God therein making good that threatening, *Exod.*30.5.

Vſe 2.

1 Sam.8.5.

Nor let *Parents* be too too much diſcouraged in ſuch a caſe, when (as it was ſaid of *Elies* ſonnes) *their children walke not in their waies*; eſpecially, they hauing had ſo many helpes and meanes: It is ſaid of *Iacobs Ewes*, that beholding the pilled rods layd in their water troughes, they conceiued partie-coloured lambs forthwith: and ſo a man would thinke, that ſo neere and domeſticall examples, as good Parents are vnto their Children (being nouriſhed by them, grow vp with them, and are warmed by their heate, (as

(as *Nathan* ſpeakes of the poore mans *Sheepe*) and haue the benefit of familiar inſtruction and conuerſation, of ſuch as are of their owne diſpoſition, and nature, ſhould ſo far preuaile as to cauſe them to follow, and take after their Parents in goodneſſe: but God will not alwaies that it ſhould bee ſo, leaſt we ſhall thinke, it is from vs. Howeuer thus farre let all Chriſtian Parents reſt aſſured, that ſome of their poſterity (euen to many generations) God will ſhew mercy vnto, though not to all, *Exod.*20.6. euen for the *Couenant* which hee hath made with them.

Laſtly, let not *Children* of godly Parents be ouer bold, or confident, as though Gods mercies were ſo enfeoffed on them, in regard of the virtues of their godly predeceſſors, as if they could not be forfeited: For as the ſinne of the Father preiudiceth not the beleeuing Childe; no more doth the righteouſneſſe of the Father ſaue the vnbeleeuing: Neither is their *Credit* any thing the more, (they ſwaruing from their pious practiſes.) We reckon not of the wine (you know) that runneth on the lees, becauſe it was drawen out of the ſame veſſell that the neate wine was; nor of muddie water though it came from a cleare ſpring. Who but an Idolatrous Iſraelite will bow to a molten calfe, becauſe it was made of golden earerings? Were thy Parents neuer ſo virtuous, yet if thou haſt not learned *Patrizare*, to imitate their examples; know, that the greater was thy fathers honour and reſpect, the greater is thy blemiſh and reproach, neglecting ſo good a preſident: And truly may it be ſaid of good Progenitors, hauing a degenerate, and vnregenerate of-ſpring; as *Auſonius* ſpeaketh of *Marcus Aurelius* (in his Epitaphs of the Emperors) that he had beene one of the moſt happie Princes of the world, if he had not begotten *Commodus*, who by his vices did not onely defame the ſtocke he came of, but his Imperiall dignity, and as a wicked ſonne, did vtterly deface the felicity of his learned and virtuous Parent. Happie had they beene, if theſe had neuer beene borne.

Vſe 3.

Ezek.18.

But I leaue the *Letter* and come to the mysticall, and more noble sense and meaning; which wee will speake of in each part orderly. And first for the *Introduction.*

Text. *And he said*] The *Scope* and Drift of our Sauiour (as we haue before shewed) in propounding of this Parable, was to iustifie himselfe, and to bring the proud *Pharisees* to a sight of their sinne, and fault: For this end, hee had twice *said* before; propounding those Parables of the *Lost Sheepe*; and the *Lost piece of siluer*; Heere hee sayes againe; propounding a third for the same end. Whence wee gather:

Doctrine. *It is no easie matter to bring a sinner to a sight of his sinne.* Iohn 16.8.

To bring a sinner to a true sight of sinne is no easie matter.

Hence it is, that our Sauiour telleth his Disciples, that he will goe and send the Spirit *to reproue the world of sinne*: as if he should say; you may reproue long enough, but except the Spirit doe set in with you, you shall neuer bring men so to see sinne, as to be wearie of it, and to esteeme it (as it is indeed) the greatest burden, and the greatest misery. By which speech our Sauiour sheweth the difficultie of the worke, no lesse a power then Gods owne power must goe vnto it, accompanying the ministery of his seruants, who are driuen in their proceedings to vse a holy craft, and cunning, for this end and purpose; oft *taking them with guile* as Saint *Paul* speaketh of himselfe, 2 *Cor.* 12.16. propounding mens sinnes (as *Nathan* did to *Dauid*) in the person of another, that seeing their sinne in the person of another, they might be brought without partiality to condemne it in themselues. See this further prooued in the first sinner vpon earth, *Gen.*3. how much adoe had God to bring *Adam* to a sight of his sinne; so also with *Caine*, how many questions did God propound, yet all would not doe, hee could not bring him to it. But amongst many other examples remarkeable is that of the woman of *Samaria*, *Ioh.*4. what a stirre had Christ with her before he could doe any good vpon her; how vnhappily

2 Sam.12.1.4.

Gen.3.
Gen.4.

Ioh.4.11.12.

pily doth ſhee reaſon againſt Chriſts arguments; how ſcornefully doth ſhe reiect the water hee offers her? how doth ſhe ſcoffe and frumpe, and breake ieſts vpon him, before ſhee is conuicted, and throughly touched for her ſinne.

1. *Reaſon.* Becauſe ſinne hath ſo inſinuated it ſelfe, that it hath gotten mans heart, hee loueth it, and doteth on it, and will not heare any thing ſpoke againſt it. There is a league made betwixt him and ſinne, as was betwixt *Ruth* and *Naomi*, nothing except death ſhall part them: ſinne is as deare vnto him as are the members of his body, as his right eye, or his right hand. Hence it is that his ſpeech is harſh barbariſme, that ſpeakes againſt the Diuels *Diana*, this Idoll of vice, which ſo many worſhip. Hence, did the Iewes hate Chriſt, becauſe hee teſtified their deeds were euill. Now then, conſidering this, that the minde of man is foreſtalled with a loue and liking of it, no wonder if hee bee hardly brought to leaue it.

Reaſon 1.

Ruth 1.17. Matth.5.29. Coloſ.3.5.

Acts 19.28.

2. *Reaſon.* The Diuell is a great enemie to mans ſaluation, and therefore doth moſt violently aſſault the beginnings thereof; hee labours to lull him aſleepe in the cradle of ſecuritie; if any doe beginne to ſhake vs, and awake vs, hee beginneth to buſtle, and rocke the more eagerly: Gods children can teſtifie this, who haue euer found temptations moſt frequent and vehement in their firſt retyring from the world, and turning to the Lord.

Reaſon 2.

Vſe. This ſheweth the folly of ſuch as thinke to repent when they liſt: but doe thou know, that the firſt ſtep is hard to tread, and eſpecially when a man hath gotten a habit in ſinning: for cuſtome of ſinne taketh away ſenſe of ſinne, tho at firſt, the conſcience is as it were raw and bleeding, yet after it becommeth ſeared, 1 *Tim.*4.2. Cuſtome will inveterate the vlcer, and as now thou ſinneſt and careſt not, ſo hereafter thou wilt ſin and know not.

Vſe 1.

Conſuetudo peccandi tollit ſenſũ peccati.

Serò medicina paratur; Cum mala per longas inualuere moras.

Vſe 2.

Vse 2. *Vse 2.* Exhortation to all ſuch as haue their eyes opened to ſee their ſinnes, and Conſciences touched to grieue for their ſinnes, to be truely thankefull for this great bleſſing, which ſetteth them in a good forwardneſſe towards Gods kingdome; bleſſe God therefore for it; for farre better is it for thee to haue a working, then to haue a ſleepie Conſcience. What though thy corruptions are now troubleſome? it is no otherwiſe with thee, then with the poole of *Bethesda,* thou maiſt ſhortly looke for helpe and deliuerance.

Vse 3. *Vse 3.* Inſtruction to euery one in our places and callings, whether Miniſters, or gouernors of families, parents, and the like, not to be negligent in vſing all good meanes, for the conuiction and conuerſion of ſinners: giue not ouer at the firſt, but vſe meanes againe and againe: our Sauiour propounds three Parables one after another, one may preuaile; if not the firſt, yet the ſecond; if not the ſecond, yet the third; one or all may doe good at laſt. Thus much in generall.

If we examine the words, yet more particularly wee may gather:

Doctrine. *Beſt preaching hath not euer beſt ſucceſſe.*

The beſt preaching, and beſt Preacher, hath not euermore the beſt ſucceſſe.

You ſee, *Chriſt* himſelfe was the *Preacher*, and *Propounder* of this, as of the former *Parables, who ſpake as neuer man did*, and yet how backeward were they to entertaine his doctrine? ſo that he is faine to add *precept to precept*, Parable to Parable, and yet *his witneſſe* (as he telleth *Nicodemus*) *is not receiued*; See *Iſay* 53.1. *Rom.*10.16. *Luke* 24.25.

Iohn 3.11.

Vse 1. *Vse 1.* Beſides the Comfort and Encouragement that this doctrine doth affoord to *Miniſters*; it ſerues to Inſtruct *Hearers* to a double dutie.

1. Firſt, that ſuch as enioy the meanes, yea the beſt meanes, would not reſt therein; for the beſt Miniſtery ſhall bee ſo farre from doing thee good, as that it ſhall doe thee hurt, vnleſſe the Lord worke with it. It is true indeed, that in

it

it ſelfe it is a great bleſſing to haue a learned and faithfull teacher. But I muſt tell you, if Chriſt himſelfe were a Preacher to thee, his paines would not take, vnleſſe Gods bleſſed Spirit did accompany the ſame. You reade of the *ſignes* and *wonders*, and *mighty miracles*, that the Lord did for his people *Iſrael*; neuer a day (almoſt) after their departure that they were without, they did eate miracles and drinke miracles, they were clothed and ſhod with miracles, and yet all would not do; the reaſon *Moſes* giues, *Deut.* 29.4. *The Lord hath not giuen you a heart to perceiue, and eyes to ſee, and eares to heare, vnto this day.* Content not thy ſelfe therefore with *Elijahs* Cloake, but call vpon the *God of Elijah* as *Eliſha* did. 2 King.2.14.

Secondly, deſpiſe not the Miniſtery of the meaneſt of Gods Seruants, ſeeing God is often pleaſed to giue a greater bleſſing to their labours, then to ſome others who are of more excellent gifts and parts. *Chriſt* himſelfe conuerted but few, in compariſon of thoſe many conuerted by his *Apoſtles*; And many that deſpiſed him, whilſt himſelfe preached, were by their Miniſtery conuerted to him. Thus we reade of the people vnder *Ioſuah's* gouernement, that they had *cleaued vnto the Lord vntill that day*; now wee heard before, what teſtimonie *Moſes* gaue of them vnder his gouernement, *Deut.*29.4. He euer found them to be, *a rebellious and a ſtiffnecked people.* And yet *Ioſua* was but *Moſes* his ſeruant, and farre inferiour vnto him in gifts. This ſhould bee a great encouragement to people, to depend vpon their Paſtors, though but meanely gifted, in compariſon of others, ſeeing that the ſucceſſe depends not on the excellencie of the *Teachers gifts*, but vpon *Gods bleſſing*; who often worketh by *weakeſt meanes*, leaſt the glory of the worke ſhould be aſcribed vnto the meanes, and not to him. And thus much for the *Propounder*. Now to the *thing Propounded*. 2. Ioſh.23.8. 2 Cor.4.7.

A certaine man] By *Man* (as I take it) wee may without danger, vnderſtand *God the Father*, who albeit he bee a ſpirit and hath not any viſible ſhape) is content to deſcend, *Text.*

Hominem alloquens, humano more loquitur.

descend, to our capacities, and in our own familiar termes, speakes to our shallow vnderstandings; and because wee cannot conceiue of his maiestie as he is; he speakes to vs of himselfe as we are; insinuating thereby his loue to vs, the sonnes of men.

The point we may learne is this:

Doctrine.

God is content (in Scripture) *to make himselfe knowne to man as man,* (not because he is man, but) *because man may know him in some measure.*

Amongst all creatures, none more familiar to a man then a man, and amongst all men none more kinde and louing then a Father; therefore the Lord to expresse his loue, and make knowne his goodnesse towards vs, shadowes out himselfe vnto vs, like a man, and such a man as is our Father, and that not onely here, but in many other places of Scripture. Hence it is also, that he is often in Scripture set out by the parts and members of mans body; as also the senses, affections, and actions of man for this end are giuen vnto him.

As for the members of mans body, many are attributed vnto him, as the Head, *Dan.*7.9. *Exod.*33.20,23. *Psal.*27.8,9. & 31.16 & 34.16. Eyes, *Psal.*34.15. & 17. Eye-lids, *Psal.*11.4. apple of the eye, *Psal.*17.8. & *Zach.*2.8 Mouth, *Ioh.*9.14. *Ier.*9.12. Eares, *Psal.*31.2. & 34.15. Nose, *Ier.* 25.37. Hand, *Psal.*8.6. Arme, *Exod.*6.6. Fingers, *Matth.* 12.28. Feet, *Psal.*110.1. So are mans Senses attributed to God, as Seeing, *Gen.*1.4. *Psal.*11.4. Hearing, *Psal.*11.4. *Psal.*6.8,9. Smelling, *Gen.*8.21. and the like: so are mans Affections: as Ioy, *Iudg.*9.13. Sorrow, *Gen.*6.6. Anger, *Pro.*1.18. Zeale, 9.7. Hatred, *Rom.*9.13. So, humane actions, as to breath, *Gen.*1.7. to come to, *Ioh.*14.13. to returne, *Zach.*1.3. *Psal.*6.4. to descend, *Gen.*11.7. & 18. 21.

Now, by all these, and many more, hee signifies (not what he is indeed) but what is needfull for vs to know of him. For being well acquainted with the vse, office, and effects of naturall things in our selues. Wee may better

ter gueſſe at the knowledge of that God to whom they are aſcribed by tranſlation.

The Vſes.

A caueat and caution to euery one of vs, to take heed, that we aſcribe not vnto God, any viſible ſhape, and that we diminiſh not the maieſty of God in our thoughts, to thinke him to be like vs; though hee thus ſtoope to our capacities, and appeares in Scriptures, as it were transfigured into the likeneſſe of our natures, for theſe are aſcribed to him, *non ſecundum affectum, ſed ſecundum effectum*, hee hath them by reſemblance, not by nature. Let vs vſe them onely as helpes, the better to conceiue of him, and his goodneſſe. *Vſe 1.* *Per figuram non naturam.*

In the ſecond place, this doth ſerue to ſet forth the loue of God towards vs, who is content, ſo to abaſe and humble himſelfe; to ſtoope ſo low to vs, that, we may riſe vp, and come to the knowledge of him, in the knowledge of whom conſiſted eternall life; ſeeing therefore hee is content, thus to liſp to vs: Oh let vs at length learne to ſpeake, and ſet forth his goodneſſe, before the ſonnes of men. *Vſe 2.*

Is this Gods end, to make himſelfe knowne by man to man? oh let not God then looſe his end, but let euery good and excellent thing in man, cauſe vs to conſider the goodneſſe and excellencie of that God, that made him: is man kinde, is not God kinder? are parents prouident for their children, and ſhall God be wanting vnto his? hath man an eye, wherewith he ſeeth, and ſhall God be blinde? hath man an eare to heare, and ſhall God be deafe? Oh beware of making him like thoſe Idols ſpoken of, by the Pſalmiſt, *Who haue mouthes but ſpeake not, eyes but ſee not, eares but heare not, hands but worke not*, and the like, *he that planted the eare, ſhall not he heare?* ſaith *Dauid*, *hee that framed the eye, ſhall not he ſee? hee that chaſtiſeth the heathen, ſhall not he correct? he that teacheth man knowledge, ſhall not hee know?* ſhall we abuſe his Maieſtie ſo farre as to thinke him not ſo perfect as our ſelues? take heed of this, againe I ſay take heed *Vſe 3.* Matth. 7. 11. Pſal. 115. 4. 5. 6. Pſal. 94. 9. 10. 11. Pſal. 49. 9. 10. 11.

heed of it; lest our wickednesse reproue vs, and we finde the contrarie in the end, by woefull and miserable experience.

Vse 4. Exhortation; let vs not dishonour that nature that God hath so highly honoured; once (saith one) hee made man to his owne similitude, but often describes himselfe according to mans similitude; what a shame is it then to defile those members by sinne, whereby God expresseth his owne goodnesse and glory? Doth God expresse his deity by thy head, his fauour and presence by thy face, his prouidence and good will by thy eyes, his strength by thy armes, his blessed spirit by thy fingers? Oh then beware how thou abasest thy body, or any member of thy body to sinnes seruice, *Giue not thy members as weapons of vnrighteousnesse to sinne, but yeeld your members as instruments of righteousnesse vnto God.*

Rom. 6. 13. 19.

Text. *Had two Sonnes*] By these two Sonnes, some vnderstand the elect Angels and men, but this cannot be, for they murmure not at any compassion, that is shewed vnto vs: Others vnderstand *Iewes* and *Gentiles*; true it is, that the *Iewes* are elder brethren, but surely they are not figured here, by this eldest sonne, for they haue forsaken their fathers house, and are now strangers from the tents of *Sem*: Others, by these two sonnes, vnderstand the *Pharisees* and *Publicans*; of this minde are the most and the best, for the *Pharisees* grudging at Christ, for his familiarity with the *Publicans*, gaue him occasion to vtter these Parables (as formerly wee haue seene) whereby hee doth conuince them.

Chrysost. Hom. in Luc. *Aug. Qu. Euang. qu. 33.*

Obiect. 1. But these *Pharisees* were sinners, and such as before whom, Christ preferres *Publicans* and *Harlots*, now this eldest sonne here spoken of, saith, he neuer brake any of his Fathers commandements.

Answ. *Sol.* The *Pharisees* were righteous in their owne eyes, as Christ elsewhere doth plainely declare; no wonder then they bragged they were obedient sonnes, when as in truth it was nothing so; for, had this sonne beene

Luke 18.

as

as hee did professe, hee would neuer haue murmured, nor repined at his Fathers iust and equall proceedings.

But the Father doth seeme to approue of this his eldest sonnes sayings, as appeares, verse 31. *Obiect. 2.*

Christ would not now exasperate the *Pharisees*, but from hence draweth an argument, *q.d.* grant you be dutifull and obedient: Admit that you are iust and without sin, yet you doe not well to be offended with this my dealing, or to repine at my mercy, &c. And so by way of Concession he taxeth them. *Answ.* *Theophylact.*

And thus wee see who are the *two Sonnes* here spoken of.

In the estate of this Father in his children (saith one) the estate and condition of the Church militant is not obscurely shadowed and prefigured: his two sonnes represent the two sorts of people that are in it: if this be so, we see

That the Church Visible is a mixt assembly: it is a mixt company both of good and bad. The Parables in the 13. of *Matthew*, so set it forth. It is compared to a field, wherein is *darnell* and *stubble*, as well as *wheate*. It is compared to a net, which gathereth together of all kindes of fish, both good and bad. It is compared to a floore, on which lyeth both corne and chaffe: sundry other comparisons are brought in Scripture by our Sauiour, to confirme this truth. It is compared to tenne Virgins, whereof 5. were wise, 5. were foolish: to a marriage feast, where some had wedding garments, other none: to a great house, wherein are *vessels of wood*, and *vessels of gold*; and may well bee compared to that great sheete, wherein are all manner of beasts and fowles, cleane and vncleane: thus it euer hath beene; thus it euer will bee, vntill the great Iudge with his fanne shall purge his floore; till the *Angels shall carry the wheate into the barne of glory*: vntill this day comes, some rubbish will bee in the net; some tares amongst the wheate, some chaffe vpon the floore; some goates amongst the

Doctrine. *The Church visible is a mixt company.* Matth. 13. 34. Matth. 13. 47. Matth. 3. 12. Matth. 25. 1. Matth. 22. 2 Tim. 2. 20. Act. 10. 11. 12. Matth. 3. 12. Matth. 13. 30.

the sheepe; some with the marke of the beast in the Congregation of Saints; on *Ismaell* in the Familie of *Abraham*; amongst the Disciples there will bee a *Demas*; amongst the *Deacons* a *Nicholas*: and amongst the Apostles themselues, there will be a *Iudas*.

Reason.

2 Cor. 11. 11.

1 Pet. 1. 7.

The cockle must grow for the cornes exercise; there must be heresies, saith the Apostle, that they which are *approoued amongst you might be knowne*: the faith of Gods children must be tryed, as *Peter* saith, and how can that be, were there no bad to try them?

Vses.

Vse 1.

Fouly then are they deceiued, who thinke there is no true Church, where there are any open corrupt members; and, foolish is their dealing, who hereupon, make a separation, because bad and good are mingled together: Is an honest society of tradesmen a false society, because some are retained amongst them, who are vnhonest? was the Church of *Corinth*, a false Church, because they had amongst them, wicked men? Why then did the Apostle call it a Church of Christ, and a company of Saints? was not the Church of *Thyatira*, which suffered *Iesabel* to *teach*, to *seduce*, and *commit fornication*, a true Church? Is a wife no true wife, because she hath a blemish? And was not *Rebecca*, the true wife of *Isaac*, though she had an elect and reprobate in her wombe? And why then should not that Church bee a true one, which hath both *Iacob* and *Esau* within her? As for their separation, thus much I confesse, if a *brother walke disorderly, wee may withdraw our selues from him*: but that we are to withdraw our selues from the Church, because of him, I vtterly denie: we may not leaue Gods floore, because there is some chaffe; neither may we breake Gods net, because there is some baggage fish; neither depart out of his house, because there be some vessels of wrath; nor yet runne out of his field, because there growes some cockle: for the bad which are in the Church we may not forsake the good; but rather tolerate the bad for the good their sake. And this we are to know; It is

1 Cor. 5. 1.

1 Co. 1. 2.

Reuel. 2. 20.

2 Thes. 3. 6.

Non propter malos boni deserendi, sed propter bonos mali tolerandi: August. Epist. 48. cont. Don.

heauen

heauen that hath none but *good*: *hell* that hath none but *bad*: *Earth* that hath both *good and bad*: To haue *all good* and *none bad* is a propertie of the *Church triumphant*; to haue *all bad*, and *none good*, a propertie of the *Church malignant*: but to haue *both good and bad mingled*, is an inseparable property of the *visible Church militant*, here vpon the earth: I will conclude this vse with that exhortation of the Apostle, *Heb.* 10.25. *For sake not the assembling of your selues together, as the manner of some is: but exhort one another; and so much the more as you see the day approaching.* Amend whom thou canst; tolerate whom thou canst not amend: but in any case run not from thy fathers house, because a bad sonne or seruant is in it.

Heb.10.25. *Ecclesiam teneo plenam tritico & palea, emendo quos possum, tolero quos emendare non possum; fugio paleam, ne hoc sim; non arcam, ne nihil sim: Aug.*

Vse 2.

And so I come to a second Vse. Which is, for tryall: are there both good and bad mingled in the Church visible? then examine thy selfe, what a one thou art. There are many hypocrites in the Church, why maist not thou be one? Many goates are amongst the sheepe, and so maist thou: rest not then in this, that thou liuest in the Church, for so false *Israelites* doe; hypocrites and wicked men doe: but make diligent search and inquirie, whether thou be a sound member of the Church inuisible, or Catholike: whether thou be of the number of those faithfull ones, whom Christ redeemed with his bloud.

Quest.

But, how shall I know, whether I am such a one or no?

Answ.

There are many signes, whereby it may be knowne, I will giue thee one, which shall be for all, it is this; *a constant practise of holinesse.* By this maist thou know, whether thou art a sound member of it; for euery true member of the Church Catholike, is answerable to the qualitie and condition of it; now that is holy; and so are they: so S. *Peter* termes them, *a holy Nation.* And in other places so are they stiled: art thou then holy? Dost thou seeke after it, and follow it? Art thou sanctified and clensed from the filth of sinne? Dost thou expresse holinesse in thy conuersation, hauing respect to euery commandement

Holinesse a mark of a true member of the Church. Perk. *on the Creed.* Reuel.11.2. Ephes.5.29. 1 Pet.2.9.

of God? Art thou holy at all times, in all places, about all actions? Hast thou it written in thy forehead, as it was in the breast of the high Priests robes? If it be so, thy estate is good; be thou assured, thou art a true member of the Church Catholike, and shalt neuer perish. But yet againe, let me admonish thee not to deceiue thy selfe; looke that it be so; see that thy holinesse be true and vnfained: for I tell thee, there are thousands that deceiue themselues about this matter of holinesse, contenting themselues with a crackt groat, pleasing themselues with a counterfeit, and why mayst not thou doe so? What I said before, I therefore say againe and againe, be well aduised, bring thy holinesse to the touch: try it well, and examine it throughly; thou hast great need, because there are things so like, and so neere of kinne vnto it, which indeed are not it. Two things there are especially very like it, which thousands in the world take for it: but are fouly deceiued: And these, they are *Ciuill honestie*, and *Restraining grace*; these two, are cousens to it, they are nigh a kinne, but not the same; be not then deceiued by these: which, that thou mayst not, I will shew thee some difference betweene them, and this.

Two things especially like holinesse, but not it.
Cognatæ sanctitati.
Differences betwixt true sanctitie and ciuilitie.

1. *Difference.*
Matth.23.25.
Matth 5.21.27
1 Thes.5.23.
Ephes.4.23.

And first *Ciuility* reacheth onely to the outward man, as for the inward, it is not regarded: thus was it with the *Scribes* and *Pharisees*, their greatest care was for the *outside of the cup*, and to keepe themselues from the outward act, and to bee free from reproachfull crimes: but now sanctification like *leauen, spreades ouer the whole lump*, no part or power of soule or body, but is leauened; it cleanseth the minde from grosse ignorance and vanitie, it maketh vs to bee carefull, about the euils of the heart, and maketh vs to be watchfull ouer the thoughts and affections.

Pro.12.5.

2. *Difference.*

Secondly, *Ciuilitie* respects principally duties of the second Table, little or no regard is had of the first. In the duties of the first Table for the most part he is altogether defectiue, especially in the duties of the Sabboth, and other religious

ligious exercises which ought to bee performed by him in his family; but *True holinesse* respects both, and (if any difference) hath more respect to the first Table, then to the second; Duties of *Piety* as well as of *Iustice*, and *Charity* shall be conscionably obserued. Tit. 2. 12.

Thirdly, the workes of Piety, which *Ciuility* performes, are but ceremoniously obserued, to preserue credit, or for fashion sake; it resteth contented with the bare act doing; neuer regarding the inward power of godlinesse: but *True sanctity* performeth them euen for conscience sake; and is much offended if he feele not the power of godlinesse in them; it is still complaining of dullnesse and deadnesse, and is grieued at the heart, for seruing God so drowsily. 3. *Difference.*

Fourthly, *Ciuility* for the most part contenteth it selfe in abstaining from euill; it does no man wrong, it payes euery man his owne, none can say it hath stolne eyther oxe or asse: this it thinketh to be enough, though it neuer doth any worke of mercy, or charitie: And so for the first table, it thinketh it sufficient, to be no Idolater, prophane swearer, or the like: albeit they be ignorant of the true *God*, and in the grounds of his worship; and though they neuer honour him with their tongue; but *True holinesse* teacheth both to eschew euill, and doe good, knowing that abstaining from euill, is but one of the steps to heauen, doing well is the other: both which a man must take, if euer he would come thither. And these are some differences betwixt *True sanctitie*, and that same mock grace *Ciuilitie*, which so couzens many. 4. *Difference.* 1 Sam. 12. 3. Esa. 1. 16. 1 Pet. 3. 11.

Now for that other counterfeit, viz. *Restraining grace*, it may be discerned from true holinesse, by these ensuing signes.

First, *Restraining grace* doth not hate the euill it abstaineth from: it is the Maiestrates sword, shame of the world, or feare, or sence of Gods wrath that doth curb them in, and make them to abstaine: or else it may bee, the want of a mind disposed, or of an occasion propo- *Difference betwixt true holinesse and restraining grace.* 1. *Difference.*

ſed, doth keepe them within compaſſe; as for the ſinne it ſelfe, they loue and would commit it, had they ability or occaſion offered: but *True holineſſe* doth eſchew euill; becauſe it is euill, and hateth the euill it eſcheweth: yea, it hateth it with an vnfained hatred, ſo that were there no law or Magiſtrate, yet it would be a law vnto it ſelfe, it needs not to be bridled by the terrours of the law. No, it is the loue of God that conſtraines to doe good, and the ſame loue reſtraines from euill.

Pſal.119.

2. Difference. Secondly, *Reſtraining grace* doth not willingly obey, but like a ſtomackfull Horſe, doth champ the bit within the teeth, it is inwardly discontented at Gods commands, yea, it is great paine to be curbed, and croſſed of its will; nothing is more painfull then to leaue ſin, nothing is ſo grieuous as to be in ſubiection to Gods law, theſe they count as bands and cords, this yoke is eſteemed as the heauieſt burthen: but the heart *truely ſanctified*, deſires to be curbed; it is inwardly grieued when it is not reſtrained; no yoke is ſo grieuous to it, as the yoke of ſinne, no yoke ſo eaſie as the yoke of Gods law: what good it doth, it doth willingly and cheareſully, what euill it committeth, it doth grudgingly, and with repining. By theſe, we may diſcerne *True holineſſe*, from both theſe counterfeits, *Ciuill honeſty*, and *grace reſtraining*: fall now to worke, be not hearers but doers alſo, deceiue not thy ſelfe; as it is to be feared, thou haſt hitherto.

Pſal.2.3.

Rom.7.

Iam.1.22.

Anſwer mee directly to theſe queſtions I propound, and let God and thy owne conſcience be witneſſes to thy anſwer: Haſt thou as much regard of the inſide as of the outſide? Doth thy euill imaginations, ſinfull cogitations, trouble and diſquiet thee, are theſe heart-euils, and ſecret ſinnes, they that moleſt thee? if it be thus, it is well with thee, but if otherwiſe, thou art but a Ciuilian at the beſt. Againe, I demand, whether thou haſt reſpect to the firſt Table, as well as to the ſecond, and to the ſecond as well as to the firſt? Doſt thou as *well make conſcience* of blaſpheming Gods name, of prophaning

Gods

Gods Sabboth, as thou doeſt of murthering a man, or robbing by the high-way? Anſwer me in truth, is it thus or no? And further, I demand, doſt thou performe good duties for conſcience ſake? Doſt thou lament, and bewaile thy dulneſſe and deadneſſe, thy drowſineſſe and heauineſſe in the performance of them? Art thou grieued and diſquieted when thou findeſt not the efficacie and fruite of thoſe good exerciſes in thy heart? Is it thus with thee, art thou ſure of it? Then let me once againe demand; Haſt thou learned to make conſcience of ſinnes of omiſſion, as well as ſinnes of commiſſion? Doſt thou as well open thy mouth to ſpeake to his honour, as keepe it ſhut from diſhonouring of him? Doeſt thou as well make conſcience of doing theſe good duties on the Sabboth day (hearing, reading, meditating, and the like) which God requireth, as thou doeſt of abſtaining from the workes of thy ordinary calling, which hee forbiddeth? And doſt thou not reſt in *Negatiues*, abſtaining onely from what is forbidden; but haſt thou alſo regard to *Affirmatiues*, doing what God hath enioyned to be done, eſteeming this latter as neceſſary a branch of Chriſtianity as the former? Surely if it be thus, thou mayſt haue comfort, that thy holineſſe is ſound and good, it is of the right breed, and no counterfeit. But yet let me examine thee a little further thou abſtaineſt from groſſe euils, ſuch and ſuch ſins thou doſt not commit, but what is the ground of thy abſtaining, is it the law of the Magiſtrate? Feare of Gods wrath? Or ſhame of the world? or is it, becauſe thou wanteſt ability, or opportunitie, and the like? if this be the ground, let me tell thee, this is a falſe holineſſe, which will deceiue thee in the end. But do'ſt thou leaue theſe, becauſe they are euill and diſpleaſing to the Lord? Doſt thou feare the Lord, and his goodneſſe, and tremble to offend him, becauſe of his mercy? Why then it is excellent: An euident ſigne it is of a ſanctified ſoule. And yet once more anſwer me; doeſt thou feele it painefull to be reſtrained from euill, and art

Heb. 3.5.
Pſal. 130 4.

thou discontented when God puts his bit into thy mouth? Is his law as bands and cords vnto thee? are his commandements heauie, so that thou canst not beare them? if it be thus, it is a foule signe, that thy holinesse is but *restraining grace*, and such a holinesse as a Reprobate may haue? But if on the other side, thou art desirous to be restrained, and thou counteſt it a misery not to haue thy flesh bridled, if thou art willing to draw in Christs yoke, and takeſt delight in obeying of his will, thou mayst then conclude, and that without feare, that thy holinesse is sound and vnfained, and so consequently, that thou art (not onely a member of the Church visible) but also a true member of the Church Catholike and inuisible. Oh my beloued, that we would deale truely with our selues, that we would now at the last learne to be wise, and not gull our own soules, as most do. You see that all are not good, that are in the Church, there are many dissembling hypocrites, as well as sincere professors, there are goates as well as sheepe in this fold of *Christ, Now he that hath not the spirit of Christ, is none of his*: What hope then can they haue, who haue not so much as a shew of godlinesse? How desperate is their estate, who euen in outward appearance, shew nothing but prophanenesse? Gods name which is holy they blaspheme; his Sabboths which are holy they prophane; Religion which is holy they contemne; and in a word, all the lawes of God, which are holy, they violate and breake. And most fearefull must the estate of such be, who mocke and scoffe at holinesse and sanctity, and will not sticke to profesſe, they are none of these holy ones; but know thou prophane wretch, whosoeuer thou art, that euery true member of the Church Catholike is holy, and who euer is not a member of that Church here, shall neuer be a member of that other hereafter; and therefore consider what thou sayest, and be thou better aduised. Cast off thy prophanenesse, and follow holinesse, which thou hast so long despised, for without it no man shall euer see God to his comfort. In a word, to conclude, all

Rom. 8. 9.

Heb. 12. 14.

all you that professe your selues to be true members of this Church, declare it by your holinesse, holinesse becomes the Saints of God, be you *therefore holy as God is holy.* God is holy in all places, at all times, about all actions, so must thou be, or else thou art not holy as God is holy, he is holy in the day, so be thou; he is holy in the night, bee thou so also. God is holy in the earth, so see thou be; God is holy in the heauens, so pray thou mayst bee; his words are holy, so must thine; his workes are holy, so let thine; Oh that we could be thus holy as God is holy! Remember the Heauens are holy whither thou art going, the Angels are holy with whom thou must dwell, and the Church is holy wherein now thou liuest. And therefore see thou practise holinesse, otherwise though thou liue in the Church, yet thou art not of the Church, but art one of those Goates which shall bee set at Christs left hand, and heare that same fearefull saying of *Away from mee yee cursed into euerlasting fire.*

1 Pet. 1. 15, 16.

Matth. 25.

3. Seeing this is so, that the Church visible is a mixt company, then let none be cast down too much when they see some to fall away, neither entertaine any thought of dislike against Religion, or the professours of the same, as the manner of too many is, who when they see any reuolt and backeslide, presently condemne all for grosse dissemblers and hypocrites. But this may not bee, hypocrites there are in the Church, and euer will be, and such shall at length bee discouered, and will make themselues knowne; but as there are hypocrites, so there are true Professors, and Christ hath his good sheepe as well as Goates in his fold, and though some doe forsake the pathes of righteousnesse they formerly walked in, yet bee not hardly conceited of all other for their sakes, least in so doing you condemne the generation of the iust. And thus much shall serue to be spoken of this point, and of this Verse; we are now to enter vpon the next.

Vse 3.

VERSE 12. *And the younger of them said to his Father: Father, giue me the portion of goods that falleth to me. And he diuided to them his liuing.*

13. *And not many daies after, the younger Sonne gathered all together, and tooke his iourney into a farre countrey, and there wasted his substance with riotous liuing.*

Here beginneth the *Narration*, wherein wee haue laid downe the Prodigall his *Egresse* to the 17. verse, and his *Regresse* from thence vnto the end. In his *Egresse*, wee are to consider; First, his *sinne*, verse 12, 13. Secondly, the *punishment* of his *sinne*, verse 14, 15, 16. His *sinne*, which was either before hee had receiued his portion, verse 12. or after he had receiued it, verse 13. *Before hee had it*, his fault was double; *hee is greedy of it*, and *hee is as impudent in calling for it*: *After hee had it*, he also commits a double sinne, *first*, *hee leaues his Fathers house*; and *secondly*, *hee wasts and consumes his goods with riotous liuing.*

Quest. *And the younger*] But why is the Prodigall figured by the younger, rather then by the elder brother?

Answ. *Solent iuniores minus esse prudentes. Maldon. in loc. Stella in loc.*

I answer, Surely because of his folly and indiscretion, which is most incident to youth that is headdy, rash, and soonest seduced. Hence is it vsuall amongst vs to terme such as want foresight, and haue beene outreached, *younger brothers*, oh, *you were made a younger brother, &c.* Thus this Prodigall was the *younger*, not in yeares, but in manners, not in age, but in want of wisedome. So then, by this terme and *Epithite*, the folly and indiscretion of the Prodigall seemeth to be set forth, which if it be (as I suppose it is) then this will be the point:

Doctrine. *Sinners are younger brothers.*

Euery sinner is a younger brother, foolish and indiscreet. Sinners are childish and foolish, they want wisedome and discretion, whatsoeuer reckoning the world makes of them, or they make of themselues, yet indeed they are no other.

The

The Holy Ghost in Scripture doth euery where be-foole them, *My people is foolish, they haue not knowne mee: they are sottish children they haue no vnderstanding*: Yea, but it seemes the Prophet in that place hath to deale with idiots and naturals, and against such to direct his speech: Nay; for marke what he saith further, *They are wise to do euill, but to doe well they haue no knowledge.* So in another place, *Surely these are poore, they are foolish.* And in another place, *The foolish shall not stand in thy sight.* And in another place, *Doe yee so requite the Lord, oh foolish people and vnwise!* And againe, *They are a nation voide of councell, neither is there any vnderstanding in them. O that they were wise. Salomon* affirmes this in his *Prouerbes*, (almost) alwaies, styling the wicked man the *foole*. And *Christ Iesus* (a greater then *Salomon*) doth plentifully confirme it in his Gospell, comparing them to foolish *Virgins*, to *foolish builders*, and the like.

Ier.4.22.
Ier.5.4.
Psal.5.5.
Deut.32.6.
Verse 28.29.
Pro.1.7.22.
Matth.25.1.
Matth.7.26.
Luke 12.20.
Rom.3.18.
Psal.111.10.

If you would know the reason, this is it: they are strangers to the *feare of God*, that is not *before their eyes*. Now the *feare of God is the beginning of wisedome, Initium sapientiæ*; the very beginning of it, as if it were the *A.B.C.* to it, how then can they be wise when that is wanting?

Pro.1.7.
Ier.8.9.

Obiect. But Christ himselfe saith, that *the Children of this world are wise*, yea, *wiser then the children of light*. How then can this be true?

Luke 16.8.

Answ. Most true it is, they are wise, and indeede wiser then the children of God, according to Christs speech; but yet marke the restraint, he accounts them not wiser *absolutely*, but onely *secundum quid*, they *bee wiser in their generation*; that is, in the things of this world; wiser in their generation then the children of light in theirs, for by reason of corruption that cleaueth so fast to; and of sinne that hangeth so fast on; we reach not to that measure of wisedome which we ought to doe. This therefore maketh nothing against our former point: we may then hold it as a sound *Maixime* in Diuinity, that *Sinners* are *Fooles*. The Vses may be these.

They are not in genere, *wise*; *but* in genere suo, *wise to doe euill*.
Ier.4.2.
Heb.11.2.

First,

Vse 1.

First, to *Reproone* such as iudge contrary iudgement, and gaine-say, and contradict the testimony of Gods owne mouth; if men are deepe *Politicians*, haue profound reaches, and haue a deepe insight into the world, though they be prophane swearers, drunkards, Sabboth-breakers, or the like, yet these are the onely wise men counted. But were this so, then would *Pharaoh* haue beene wise, and *Achitophel* that grand *Politician*, and so *Gehezi*; and *Achan*, and *Hammon*; yet who played the foole more egregiously then these? haue they not their folly written in their foreheads, so that who so runnes may reade it? haue they not a *Nouerint vniuersi* set ouer their heads, that all may know them for *Fooles* to the worlds end? I confesse this *Assertion* in worldly mens iudgements is a strange paradoxe, and it is no wonder, for *the naturall man perceiueth not the things that are of God, neither can hee perceiue them because they are spiritually discerned.* Yet that their mouthes may be stopped, and (if it be possible) that they may in some measure discerne it, let vs consider some of the properties of fooles, and then see whether they are not naturall to euery wicked man.

1 Cor. 2. 14.

Six remarkable properties of fooles, naturall to euery wicked man.

1. *Property.*

One property of a foole is this, hee is ignorant and indocible, hee knoweth not the end why God made him, nor yet whether there be a God, or what this God is; and which is worst, hee will not know; he is *indocible*, and will not be taught. And doth not this fitly agree vnto the wicked? are not they as ignorant, can they tell why the Lord made them, or about what businesse they came into this world? doe they not drudge and droile, moile and toyle, and spend their whole time for the getting of a little vanitie? doe not their liues say (though their tongues are silent) that their chiefest errand hither was to get riches, to procure honour, to follow pleasures, to hunt after fashions, and fill themselues with a few vanishing contentments of this present life; and can they tell whether there be a God, or what this God is, or how he will be worshipped and serued: alas they cannot, and which

which is worſt of all, they will not learne, they are ignorant, and will be ignorant, they are careleſly ſottiſh of thoſe things they daily heare and ſee; like that foole *Amphiſtides*, who would neuer learne to tell aboue fiue, or to know whether his Father or Mother brought him forth. Ier.22.20,21. Iſay 42.25. *Suidas.*

Secondly, Fooles and idiots are *ſelfe-conceited*, no perſwaſion can alter or change their mindes, their owne waies they like beſt, and their owne courſes they thinke ſafeſt. Thus is it with the wicked, their own waies they will follow, their owne courſes they will take, though deſtruction be the end, no perſwaſion that can be vſed, no argument that can be brought, can recall or reclaime them. Like that foole, who being ſent for wood, would alwaies draw out from vnderneath the pyle, thinking it the beſt way to doe the hardeſt worke firſt, and the eaſieſt afterwards, when indeed he ſpent more time in pulling out a ſticke, then hee ſhould haue done in carrying in an armefull, if hee had taken off the vppermoſt which had beene moſt ready; yet by no meanes could he be diſwaded from this courſe till the pyle fell vpon his head, and ſlew him. Thus obſtinate are the wicked in their euill waies, they driue in ſin as if they were mad, (as it was ſaid of *Iehu* in another caſe) and will not bee reclaimed till death and damnation ſeaze vpon them. 2. *Property.* *Gilbert lib.* 1, *Narc.* Pro.27.22. 2 King.9.20.

Thirdly, Fooles preferre trifles before treaſure, a Counter before a Pearle, they will not leaue their bable for a wedge of gold. This alſo fitly agreeth vnto the wicked, who with the *Gaderens* eſteeme their Hogs more then Chriſt, the things of this life before thoſe ſo farre ſurmounting ioyes of a better. Such a prophane foole was *Eſau*, who preferred a meſſe of a pottage before his birth-right. A large broode of prophane ones he hath left behinde him (though he himſelfe be dead and gone) who will not ſticke to part with Heauen for a little pelfe, for a meſſe of meate they will be content to looſe their ſoules, their Heauen, their God. 3. *Property.* Mark 5.17. Heb.12.16.

Fourthly, Idiots and fooles are all for the preſent, hauing 4. *Property.*

uing little or no care for hereafter, preferring a penny in hand before a pound in reuersion. And doe not the wicked thus? all they desire is but for this present life, as for the day of death, and day of iudgement, they thinke not of: their *Quæres* are, *What shall I eate, or what shall I drinke, or what shall I put on.* But as for Heauen, and eternall saluation, they neuer open their lips to make any enquirie.

Psal.49.10. Luke 12.16. Ier.17.11.

Matth.5.

5. *Property.* Fiftly, Fooles are very desperate, they are still a medling with edge tooles, and playing with kniues and firebrands, and neuer rest vntill they haue mischieft themselues or others. Euen thus doe the wicked, they play with sinne and sport with their damnation; *It is a pastime to a foole to doe mischiefe*, (saith *Salomon.*) Sinne is as it were his bable wherewith he makes himselfe sport, hee makes a mocke at it; drunkennesse, whoredome, theft, murder, and the like, make him merry at the heart; but know oh foole, in the end these will sting like a Serpent, and bite like a Cockatrice, they owe thee a shame, and assure thy selfe they will pay thee in the end.

Ludit cum spinis. Pro.10.23.& 14.9.

6. *Property.* Sixtly, Fooles are very mischieuous and harmefull, and so are wicked ones, their *sleepe departs from them, except they cause some to fall.* See how the Apostle sets them forth in the third to the *Romanes*, at the 13. verse. *Their throat* (saith he) *is an open sepulchre, with their tongues they haue vsed deceit, the poyson of aspes is vnder their lips. Whose mouth is full of cursing and bitternesse. Their feet are swift to shed bloud. Destruction and misery are in all their wayes: and the way of peace they haue not knowne.* What foole is or can bee more mischieuous then a wicked man is.

Rom 3.13.

Verse 14. Verse 15.16. Verse 17.

Thus you see how fitly these properties of folly agree to all wicked ones: and now what thinke you? shall these be wise in thy esteeme? canst thou iudge these to be discreete, that behaue themselues as wee haue seene? it cannot be, no not possible: thou must needs set to thy seale, and say that they are fooles. True it is they are not

not naturall fooles, wanting naturall wit (for then they were the lesse to bee pittied) but they are artificiall fooles, fooles of the diuels making, and therefore the more to bee detested. But carnall men in this life cannot see this, and therefore will not say this ; but one day (to wit, at the last day) they shall acknowledge it.

Wicked men not naturall fooles, but artificiall fooles.

Secondly, This may serue for a *Terrour* to the wicked ; for it is so indeed, that they are fooles, let them esteeme themselues to be neuer so wise ? Then assuredly it must follow, First, that all Gods ordinances are in vaine vnto them, and like *Fooles they despise wisedome and instruction* : When heauenly things are spoken of, like *Sots* they will haue one sensless obiection or other, in respect of which, they reiect all they heare : hence is that of *Salomon, Speake not in the eares of a foole, for he will despise the wisedome of thy words.*

Vse 2.

Pro.1.7.

Pro.23.9.

Secondly, they lie open to the scorne of others ; yea to be buffeted, and abused by them : Let false teachers ; (so they be of their owne humours) seeke to bring them into bondage, though they deuoure them, and take of them, and exalt themselues insolently amongst them, and smite them on the face, yet they will *suffer them gladly*, and be we well content to be so vsed, as *Paul* sheweth at large, 2 *Cor.*11.19,20.

2 Cor.11.19.

Thirdly, Yea also, when he that is *a foole walketh by the way, his wisedome faileth him, and he saith to euery one that he is a foole* : euery worke he doth discouers his folly, his ordinary behauiour, gate, gesture, countenance, speech, proclaimes openly to all, that he wants wit ; yea their best workes are but folly in Gods esteeme ; their hearing, reading, praying, preaching, what are these but the sacrifice of fooles, and so doth *Salomon* terme them ? What a miserable thing is this that a man should liue 20.30.40.50. yeares, or it may be more (according to the terme of time, he liues in his naturall estate) and offer vp in all that space no other sacrifice then a *fooles sacrifice* vnto the Lord ? Oh wofull !

Eccles.10.3.

The best worke of a wicked man is but a fooles sacrifice.
Eccles 5.1.

wofull! Oh lamentable! can God be pleased with this? shall God accept of this? No, hee cannot, nor hee will not: Consider of it, therefore (Oh man) spend one houre in serious consideration; the time will not be lost but redeemed.

Pro.22.23.

Fourthly, they will perish for want of wisedome, for if he be in danger of hell fire, that saith, *thou foole*, as Christ Iesus that faithfull and true witnesse doth affirme; Then how much more likely is he to goe to hell, that is *a foole indeed?* Is the very calling of one *foole*, (who is not) so great a sinne, as that the slanderer is in danger of hell torments? Then how much more greater torment doth abide him, that makes himselfe a very foole by committing of sinne, which is termed folly in Scripture language?

Matth.5.22. Reuel.3.14.

Vse 3. Pro.1.20.24. & 8.5.& 9.4.

A third vse, is for *Exhortation*; let all sinners breake from the bands of their owne folly, and seeke after the true wisedome: Euery one would bee counted wise, and desires so to bee esteemed; But why then doe you delight in folly, why doe you take pleasure in sinne, and not embrace Gods councell? Oh then *breake off thy sinnes by repentance*, and entertaine the true feare of God into thy heart and soule, so shalt thou be aged whilest thou art but young, and be an Elder, when thou art a childe; but if thou continuest to go on in sinne, thou shalt be still a child, though thy head bee hoary, and though thou liuest the yeares of *Methuselah*, thou shalt neuer attaine to yeares of discretion.

Dan.4. Num.11.16. Isay 65.20.

Vse 4.

The fourth vse is for *Admonition*: Are the wicked fooles? then beware of their company and councels, and passe not for their iudgements. For what wisedome is it for a man to make a childe or idiot his guide or councellor? what wisedome is it to follow a wicked mans aduice? beware of it, and euermore suspect it: and as their councels, so their companies, let them be auoided, it is not safe to be sociable with them. For howsoeuer ideotisme and want of capacity is not contagious, yet this kinde

kinde of wicked folly is very dangerous, and full of infection. *Hee that walketh with the wise shall bee wiser* (saith *Salomon*) *but a companion of fooles shall be made worse.* And as for their iudgements we neede not passe: alas they are without wit, let them mocke on, bee not thou discouraged; should one of the Kings Guarde cast off his liuery because a foole laughs at it, hee might iustly bee thought to be a worse foole then the other, a yellow coate would better become him then his red. Doe not thou then cast off thy liuery, forsake not thy profession because the fooles of the world deride thee; they are fooles and so esteeme them.

Pro.26.4.

But let me here aduise all such as feare the Lord, to bee carefull of their Carriage, that they be not iustly charged with folly by them; It is true, that sometimes we are charged by the world for *Fooles*, for things that we doe wisely in, as the Apostles were, 1 *Cor.*4.10. But yet withall, in respect of those dregs of folly which remaine in the best, and most regenerated person, we are often carryed to some practises which make vs seeme to be *like the fooles of Israel*, as for example:

When we fret and vexe at the prosperity of the wicked, and wax impatient with our owne condition: thus did *Dauid*, for which he did charge himselfe with folly, *Psal.* 73.3.13,14,15,21,22.

When we are vnaduisedly froward, and angry; and being angry suffer *the Sun to goe downe vpon it*: *Anger* may knocke at a wise mans dore, but he is vnwise that giues it a lodging: *it rests* (saith *Salomon*) *in the bosome of a foole*, *Eccles.*7.10.

When we hate reproofe, and cannot away with the rebukes of a friend; We will by no meanes be told of what is amisse in vs; such a one *is brutish* saith the *Wiseman*, *Pro.* 12.1. He is a beast, in a mans shape; A foole, in a high degree of folly.

When we trust to our owne strength, or vpon any outward thing; grasping as it were after shadowes, relying vpon

vpon vaine helpes; In this particular did *Dauid* (by his owne confession) play the foole egregiously, 2 *Sam.* 24. 10.

When we are backward in applying Scripture comforts, treasuring vp the promises, in beleeuing the proofes of the Prophets, which warrant the truth of our saluation in Christ; wee discouer a great deale of folly, *Luke* 24. 25.

In a word; Euery sinne is folly, *Psal.69.5.* When wee therefore commit sinne, we giue iust occasion to the *Fooles* of the world to salute vs by the name of *Brother.*

Text. *Father*] He calls him Father, yet giues him not a sonlike respect; his carriage doth not shew what his tongue professeth.

Doctrine. All those that call God Father are not dutifull children. Mal.1.6. *A man may professe God to be his Father, yet for all that be a disobedient Childe.* All are not obedient that call God Father, some prooue but disobedient Sonnes. *A Sonne honoureth his Father,* (saith the Lord to the rebellious Israelites) *and a seruant his Master; if I be a Father, where is my honour? and if I be a Master where is my feare?* So 1 *Pet.*1.17. *If you call him Father* (saith the *Apostle*) *which without respect of persons, &c.* importing that many professe *God* to be their *Father,* who yet doe not shew it to be so by their obedience, and duty, So *Ier.*3.4. God taxeth wicked men for this.

Vse 1. Ier 7.4. The Vse I would make of this, is, First, to *Reproue* the folly of such as *trust in lying words which will not profit,* as if the calling of God *Father* were enough to proue a man a dutifull and obedient Childe; Matth.7.21. *Not euery one that saith Lord, Lord, Father, Father, shall enter into heauen, but hee that doth the will of my Father which is in heauen* (saith our Sauiour) nay it will be so farre from helping a man to heauen, as that (obedience and duty being wanting) it will sinke a man deeper into hell, such an indignity and iniurie is offered to the Lord thereby as that hardly can a greater dishonour be put vpon him.

We know it is a capitall crime, for one to counterfet himselfe

himselfe the sonne of an earthly King (as *Martin Marbeck*, who fained himselfe to bee *Edward* the Sixt) but this is farre more grieuous and dangerous for one, who is a childe of the diuell, to father himselfe vpon God, and make the world beleeue he is of Gods begetting. John 8.44.

Consider a little of that abuse and abasement, in putting this case as if it were our owne; Say that the *base-borne*, of some notorious, and knowne Strumpet, should in euery company we come, lay challenge to vs, and still be calling vs by the name of *Father*, would wee endure such an infamie and disgrace? Would not our greatest patience bee ouercharged with this reproach? If such a thing would iniure vs, consider then, how the eternall God (who is so iealous of his honour as his word reueales him to be) can take it at the hands of a prophane and impious person, a limb of Sathan, and childe of hell, that he should call him Father, and lay claime vnto him for his owne, whom his soule doth so abhorre?

Oh that wicked ones would spend a few thoughts in thinking of their presumption; when they say *Our Father!* Oh that their eyes were opened to see how hydeously, and often they haue slandered and vilified him who is *God blessed for euer*, in their often fathering themselues vpon him, they being but the base brood of *Sathan*, and the hellish monsters of sinne. Pray for *eye-salue* to discerne this euill, and weepe and mourne before him whom you haue so wickedly abused.

And so next; let so many of vs as call *God Father*, bee *Exhorted* to get good assurance that he is so indeed: For as the danger is great in fathering our selues vpon him when we are none of his; so is the Comfort as great, if we can make it good that he is a Father to vs indeed, and we his Children, both in regard of *free access* we may haue at all times vnto him, as also in regard of gratious *acceptance* with him. You know a man may goe freely to his owne, and be sure to be accepted of when hee comes where hee hath right. This was it that made this *Prodigall* repenting, *Vse 2.*

come with ſuch confidence and boldneſſe, *verſe* 18.20. (of which we ſhall hereafter in due place ſpeake more) onely for the preſent remember, it is not the bare naming of Father that can giue thee this Aſſurance, vnleſſe thou proueſt what thou ſayſt, by thy dutifull carriage; *a Sonne honoureth his Father.* Is God thy father? then ſee thou honour him; he that gaue that law for honouring of your parent, doth looke to bee honoured of all his children: good words coſt nothing, who cannot giue them? *Iudas* himſelfe can ſay, *Hayle Maſter.* Words are but Court-holy-water, they will pay no debts: call not God then onely Father (as many doe) but giue him all dutifull and ſonne-like reſpect (as few do.) Words are but vocall Interpreters of the minde; actions reall; what a man doth wee may be ſure he thinkes, not euermore what hee ſaith; ſee then that thou carry towards him the affection of a childe, loue him, reuerence him, feare him, obey him: otherwiſe ſo often as thou openeſt thy mouth to call him Father, ſo often out of thy owne mouth ſhall the Lord condemne thee. I ſhut vp this in a word, with the ſaying of the Apoſtle. *If you call him Father, who without reſpect of perſons, iudgeth according to euery mans worke; paſſe the time of your dwelling here in feare.*

Exod.20.12.

Matth. 26.49.

Verba rebus proba, *ſaith the Philoſopher.*

1 Pet.1.17.

Giue mee the portion of goods] A very impudent and ſawcie ſuit, ſo imperiouſly to claime it, and that as debt due vnto him, was it not ſafe in his Fathers hands? Or hee well vnder his Fathers gouernment? that now hee muſt haue it in all haſt, and be at his owne diſpoſe: ſurely, this Father might haue pleaded iudicially with his ſonne, as ſometimes God did with his people of *Iſraell: Oh my people, what haue I done vnto thee, or wherein haue I grieued thee, teſtifie againſt mee.* Could he alledge againſt him his vnnaturall clemencie, or vnkinde intreatie, or want of things neceſſary? Could he plead for his departure, as *Iacob* for his, when he went from his vnkle *Laban, his countenance is not towards mee as formerly it hath been.* Surely he could not. *Let God be true and euery man*

Mic.6.3.

Gen.31.4.

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a lyer, that he may be iustified in his sayings, and cleare when he doth iudge. Rom.3.4. Psal.51.4.

But now to some instructions, and first wee inferre, that

Doctrine. *Nothing is more grieuous to the wicked, then to bee vnder Gods gouernement, and in subiection to his lawes.* Come (say the wicked) *let vs breake these bands and cast away these cords from vs.* They counted themselues to be in bondage, while they were in subiection to Gods most holy lawes, and therefore they call vpon one another to cast off the yoke. So *Psal.12. Who is Lord ouer vs, our tongues are our owne, Who shall controll vs?* It is lawlesse liberty they affect: They will haue no hand ouer them to keepe them in, or restraine them. There are many places which I could heape vp, to confirme this point, but I will be sparing. Now, some may demand the reason. What are not his lawes iust and equall? Surely yes. For *what nation is so great, that hath ordinances and lawes so righteous?* What then, Are they not hard and difficult to be kept? No neither; *for my yoke is easie, and my burthen is light.* What then should be the reason? it may be, there is small profit in keeping of them. Yes, that there is, for *in keeping of them there is great reward*: But if you would know the reasons, then these they are.

Nothing is more grieuous to the wicked, then to bee vnder Gods gouernement. Psal.2.3.

Psal.12.4. Ier.6.10 16. & 7.23. & 23.35.39. Esay 48.4. Zach.7.11.

Deut.4.8.

Matth.11.30.

Psal.19.11.

First, they are contrary to their natures, and therefore they cannot away with them, *the wisedome of the flesh is enmity against God: for it is not subiect to the law of God, neither in deed can be.* *Reason 1.* Rom.8.7.

Secondly, they are as a light that discouereth their faults, and as a straight rule that manifesteth their wickednesse; now a crooked life, like crooked legs, desires to be hid, thus they hate them, *because their deeds are euill.* *Reason 2.* Iohn 3.20.

Thirdly, Gods lawes doe crosse them in their sinnes, which they cannot endure, they would goe to hell without any disquiet or disturbance; hence is it also, that Gods lawes to them are as *Eliah* to *Ahab*, alwaies troublesome, let them heare them or read them, they neuer *Reason 3.* 1 King.21.

prophecie good vnto them, how then can they loue them? these are the reasons.

Now for the Vses.

Vse 1. And first behold a difference (whereby you may try your selues) betweene the wicked, and the godly, the one desires to drawe in Gods yoke, and the other desires nothing more then to cast it off. As the one counteth it a bondage to bee restrained, so the other counteth it a misery, not that the flesh is bridled, but that it hath so much liberty, to rebell against the law of the minde: examine then how thy heart is affected: do'st thou finde this inward discontentment in obeying? Are Gods lawes as bands and cords in thy esteeme? And as a stomackfull Horse, dost thou foame at the bit, which is put into thy mouth? An euident signe of a rebellious heart; but on the other side, art thou content to submit thy necke to Gods yoke? Art thou desirous, that thy nature would be more conformable to Gods Law? Art thou content to be restrained, and if it were possible to haue the wicked inclinations of thy heart vtterly abolished? And if in case thou mightest goe free and be exempted from Gods seruice (as those in the old Law, euery seuenth yeare from their Masters) yet wouldst thou not bee free from Gods seruice, but bring thy eare to be boared through, and fastened to the dore of his house, yeelding thy selfe to be his seruant for euer, out of very loue thou bearest to him, and his seruice which thou countest to be the onely freedome. Surely, then thou needest not to want comfort, thy estate will afford it. Goe on therefore, and the Lord be with thee.

Rom 7.23.

Exod 21. Deut.15.

Vse 2. But in the second place. This serueth for the discouerie of many to bee sonnes of *Belial*; lawlesse, lewd, and dissolute persons, to whom nothing is more grieuous, then Gods gouernement; and nothing more distastfull then the commandement of the Lord! Gods Word is like hard meate, lying heauie vpon the stomacke, that cannot easily bee digested. Those precepts giuen, for the ordering of our wayes; *sweare not at all*: *sanctifie my Sabboth*:

both: they are hard sayings, who can endure them? Na y they could wish, they were razed out of the booke, and there were no such iniunctions: debar them from swearing, you were as good sow vp their lips; keepe them from their sports on the Sabboth day, why then take away their liues; nay, they cannot, nor will not bee so straight laced. Their sports they must follow; their pleasures they must take, and no day fitter then that. Thus *Sampson*-like, they breake Gods lawes, like twin'd threds, and say, *depart from vs, wee will none of thy wayes*: Oh but these speeches are blasphemous, they come not out of our mouthes, such speeches as these wee abhorre and detest. Matth. 5. Iob 21.14. *Ob.*

Answ. Yet, your workes speake as much, though your tongues are silent. Sinnes whereof you are guilty, and of which you haue beene often conuinced, are not yet left, nor forsaken, but held vnder your tongues like so many pieces of sugar; though your sinfull wayes are condemned, yet you obstinatey persist in them; and what is this, but with those seruants to send word after the King, they *will not haue him to raigne ouer them.* Is not this to renounce the Lords gouernement? To cast away his yoke, and breake his bands? See what he himselfe doth testifie of such courses, *Psal.* 81.11. *My people would not hearken to my voice, and Israel would none of mee*: in not hearkening to his word, they refuse and reiect the Lord himselfe: let all such then know, that, (pretend what they will) they are but lawlesse persons, children of *Belial*, who desire nothi g more then to bee from vnder Gods gouernement, and to cast his yoke from off their neckes. *Resp.* *Tace lingua, loquere vita.* Luk. 19.14. Psal. 81.11.

In the third place, Let it teach vs to submit our selues to bee gouerned by the Lord, and not seeke to be at our owne dispose: there are none would be counted for children of *Belial*, wicked, lawlesse, and dissolute persons. Oh then beware of wilfull breach of Gods lawes: for by them hee gouernes and rules his people; in casting them *Vse* 3. 1 Sam. 1.16.

behind our backes, what doe we elſe but caſt off God himſelfe, as *Samuel* telleth *Saul*. *Rebellion* (ſaith hee) *is as the ſinne of witchcraft, and ſtubbornneſſe is as iniquitie, and idolatrie: becauſe thou haſt reiected the word of the Lord, hee hath alſo reiected thee from being King*: thinke well of the ſpeech, make good vſe of it, and apply it.

1 Sam.15.23.

Text. *Giue me the portion, &c.*] See how boldly he calleth for it and that not as a gift, but as a debt, giue me that which belongs vnto me.

This teacheth vs thus much:

Doctrine. *Gods bleſſings are eſteemed but as due debts by ſinfull men.*

That Gods bleſſings are counted but as due debts, by naturall, ſinfull, and vnregenerate men. They lay claime to them as to a debt owing. Thus was it with thoſe diſſembling *Iſraelites*, *Eſay* 58.3. So with thoſe *Matth.*7.22. And me thinkes the *Apoſtle* doth intimate ſo much, *Rom.* 10.3.

Reaſon. And ſurely, it is no wonder: for ignorance breeds pride and contempt; now this is the iſſue of pride, not to thinke it ſelfe to be beholding to God, for any thing receiued.

Vſe 1. This then firſt may ſerue for information of our iudgements, concerning the doctrine of merit; a doctrine taught in the Schoole of nature. And therefore no wonder it is ſo ſoone learned; hence it is, that *Romes* religion ſeemeth to bee ſo ſweete, and ſo many drinke of the cup of her fornications: while doctrine of merits is agreeable to the fleſh, no wonder ſo many runne mad with conceit, what vnregenerated man cannot make an excellent Papiſt, with a little helpe? Surely, there is no man in his meere naturals, but is a fit piece of timber for the Popes building: this doctrine of merit being ſo pleaſing to the fleſh, wee may well feare it is curſed of the Lord.

Rom.7.8.

Vſe 2. In the next place. It ſerueth to reproue ſuch as iumpe with the Prodigall, in this his practiſe, challenging God as a debter vnto them. And of this ſort are 1. Papiſts. 2. Ignorant

2. Ignorant Proteſtants. For the Papiſt, *according to their doctrine is their practiſe*, challenging God as a debter, claiming heauen as a penniworth for a penny; They are like to that boaſting *Phariſee*, *Luke* 18.11. euer in numbering vp their good deeds; and much like the Elders of the *Iewes*, which went to Chriſt, in the behalfe of the *Centurion*, *Luk.* 7.4,5. ſaying, that *he was worthy*, for whom he ſhould do this, *For he loueth our nation, and hath built vs a Synagogue*, ſo ſay they, ſuch a one now gone, hath deſerued that thou Lord ſhouldſt receiue his ſoule, for he loued vs well, hath built vs, &c. gaue to our order, made vs good cheere, was a good Catholike, gaue conſent to the blowing vp of the Parliament houſe, made conſcience of euery thing, as eating an egge in Lent, he would not goe out before he had croſſed himſelfe, ſaid ſo many *Aue-Maries* euery day; theſe good workes he did, therefore ſaue his ſoule, or thou doſt him iniurie: But when men thinke they haue earned of God and come ſo proudly to challenge fauour, they will finde a repulſe, as *Eſau* did, who comming in blowing for a bleſſing, challenging it as a reward for his veniſon, receiued no other anſwer *but who art thou?*

Well were it for them if they would once learne to ſpeake out, and ſay that in their liues, they are compel'd to ſpeake at their deaths; then, *non merita mea, ſed miſericordia tua*; not my merits, but thy mercies O Lord; And that they would be ſo wiſe for their ſoules as to take the ſafeſt and ſureſt courſe, which *Bellarmine* (after all his ſweat and ſore labour to maintaine merits of *condignity* and *congruity*) confidently concludes to be a *placing all our truſt in the onely merits and fauour of God.*

Bellar. de Iuſtiſ. lib 5. cap. 7.

A ſecond ſort to be reproued, are many ignorant, and proud Proteſtants (and in this point very Papiſts) who eſteeme of, and lay claime to Gods gifts, whether temporall or eternall, as to a debt owing to them: alas, how common is this with the ſonnes of men? As for Gods good gifts, which are of a temporall nature, how few do otherwiſe eſteeme of them? Health of body, peace and

libertie, food, and rayment, seasonable weather, how lightly are these blessings esteemed of? Surely, if God were bound vnto vs, we could not possibly be lesse thankfull: let these things be for a time withheld, our murmuring, repining, doe euidently declare, we thinke God doth vs great iniurie, in not paying what (as we thinke) is owing.

And as these stand thus affected concerning things temporall, so is it also with them concerning things of a better nature. They doubt not of their saluation, as for forgiuenesse of their sinnes, and eternall life, they are out of feare: but vpon what ground doe they build this their assurance? Why, they loue God aboue all, iniury no man, pay well their tithes, tend their Church, and liue peaceably with their neighbours, and speake well of all; and thus they hope to haue heauen for their well deseruings: but such build their hopes vpon a weake foundation; their building will at length fall vpon their heads, for should God giue to man according to his best desert, hee should raigne fire and brimstone vpon his head, this would be the portion of his cup.

Vse 3. A third vse of this doctrine, may be to Admonish euery of vs, to beware of this corruption, which is by nature in the very best, for we are all (in this point) borne Papists, and there is no man that hath not, as one said, a Pope in his belly, a high conceit and opinion of his owne workes, (whereby we thinke we tye God vnto vs) albeit there be in vs no reall vertue, no true substance. We can of right challenge nothing at his hands, bee our workes neuer so good nor excellent: before thy conuersion what canst thou deserue, when euery worke and action, are as so many sins? for *to the impure are all things impure*; and *without faith it is impossible to please him.* Secondly, after thy conuersion, all thy workes are tainted with sinne, whereas if they could merit or deserue, they must bee absolutely righteous. Challenge then nothing for thy workes sake, thou knowest their imperfections:

Luther.

Tit.1.15.
Heb.11.6.

or

or in begging any blessing, vse no other plea, but the freedome of his grace, let Papists lay claime to them, as they are seruants, we will lay claime to them as we are sonnes.

As this point ought well to bee considered of vs all: so in a speciall manner, of such as are mourners of Sion, who are much cast downe, because they cannot mourne sufficiently for their sinnes, perswading themselues, if they could so do, that then God would bee gracious: let such know, that this is a spice of that corruption which cleaueth so fast vnto vs, as flesh vnto our bones; for how euer we may thinke it proceedeth from humility, yet indeed it is otherwise: it commeth from naturall pride, for shall God be gracious, because of thy teares? Can this procure pardon at his hands? Learne thou, to renounce thy selfe, and thy best workes, and flie to his mercy: and because thou canst not mourne, nor grieue as thou shouldst, or wouldst; let Gods mercy be thy onely merit, and make it so.

And he diuided vnto him, &c.] Here is the Fathers condescending to his sonnes request: he gaue him his portion according to his desire. He lets him haue what he sought, and suffers him to goe. *Text.*

From hence in generall, in the first place, wee may learne;

*God is kind and gracious, euen to the wicked and most rebellious; he giues gifts vnto them, as well as to the godly. Ps.*145.9. *The Lord is good to all* (saith *Dauid*) *and his tender mercies are ouer all his workes, Psal.*145.9. there is none so vile but drinkes deepe in the cup of *Mercie.* See this in Particulars. *Doctrine. God is kinde and gracious, euen to the wicked and most rebellious.* Psal.145.9.

First, in things *Temporall*; for *hee suffereth his raine to fall, and his sun to shine vpon the Iust and vniust, Matth.*5. 44. He giues them *breath which is the spirit of life*, and *bread the staffe and stay of life*; filling *their bellies with his hid treasures*, so plentifully, as that *Dauid* professeth his *feete were almost gone, and his steps had well nigh slipt to see it,* Matth.5.44.45 Gen.2.7. Isay 3.1.

Psal.

Psal.73.2. Iob 21.6,7,8. *Psal.73.2.* and *Iob* was as much astonished, to consider their *great prosperity*, and welfare, *Iob* 21.6.*&c.* For a time we know the Seruant, or the Stranger may eate of the same bread, and drinke of the same cup with the children in the family; so the wicked, in this world haue (as it were) in Common with the good, the vse of most creatures; riches, honour, long-life, posterity,&c. for *as it* Eccles.9. *falleth to the godly* in respect of these things, *so doth it to the wicked, as well to him that sweareth, as to him that feareth an oath.*

Secondly, in things *Spirituall*: This kindnesse and bounty of God towards them, doth appeare in his patience and Rom.2.4. 2 Pet.3.9. forbearance, *not willing that they should perish, but be brought vnto repentance*; And for this end bestowes vpon them many gifts, and graces. Albeit they bee such as will not sticke to blaspheme the spirit of grace, by many reproachfull and malitious practises, against the knowne truth of the Gospell, yet such doe plentifully and diuersly tast of Heb.6.4,5,6. the riches of Gods bounty, for they are First, *enlightened*, so as to see and acknowledge the truth of religion; to discouer, and approue that which is truth in Christ. Secondly, *they tast of the heauenly gift*; they haue an ouerly apprehension of the excellencie of Christ Iesus, *that gift of* Ioh.4.10. *God*; and in some measure see the excellencie of Remission of sins, and peace of conscience purchased with his blood. Thirdly, *they are made partakers of the Holy Ghost*; *i.e.* of some Common gifts of the spirit, as Compunction, Feare, &c. yea so farre as to haue many good purposes, and resolutions wrought in their hearts, which yet in the end like a sparkle in wet tinder, goe out, and are extinct. Fourthly, they may *tast of the good Word of God*; *i.e.* the Gospell, and the glad tydings of the same, so as to receiue it with strong Affections, *Matth.*13.20. Fiftly, and they may *tast of the powers of the world to come*; God may suffer them to looke into heauen, though neuer to enter in; they may be strangely rauished in the Contemplation of those ioyes, and be so taken with the thoughts of happinesse, as that

that they may contemne this world, and the vanities therof (ſeemingly) and ſlumber and ſleepe with the fooliſh Virgins, out of a confidence (though falſe) of their ſaluation. Matth.25.

Thirdly, and in things *Eternall*, God in ſome reſpect may be ſaid to be good to Reprobates, in that their bodies lie in the graue vntill the day of Iudgement without paine; And at the laſt day, when that they ſhall bee turned into hell, albeit their torments ſhall be grieuous, yet not ſo great as their vnthankefullneſſe deſerued, nor as God could inflict, for albeit Iudgement mercileſſe will be inflicted on them in reſpect of termination of pain, yet in reſpect of ſome mitigation God is ſaid to be merciſull to the tormented in thoſe flames. *There is a priuatiue mercy extended to them,* quoad intētionem, *though not* quoad terminationem pœnæ.

The Reaſons of this truth may be; *Reaſ.*

1. That his bountifulneſſe might leade them to Repentance, if they belong vnto him, as the *Apoſtle* ſheweth, *Rom.*2.4. Rom.2.4.

2. That they might bee the more inexcuſable, at that great day, when they muſt appeare, to giue account of their wayes; if they belong not vnto him. Rom.1.2.

3. That God might reward that little ſeeming good, which is in any of them: So *Ahabs* temporary humiliation obtained the remoouing of a temporall iudgement; and *Iehu* his obedience, in deſtroying *Ahabs* houſe, was recompenced with Gods bleſſing vpon his houſe, to the fourth generation. Theſe may be ſome reaſons amongſt many, why the Lord dealeth ſo liberally with the wicked, in beſtowing vpon them many good bleſſings, as well as vpon the godly; Now wee will come to make ſome Vſe of the poynt. 1 King.21.29. 2 King.10.30.

Seeing this is ſo that God is ſo good to ſuch as are very bad; let this be for our *Imitation*, learne to be *merciſull as your Father is merciſull.* And though wee cannot equall God in mercy, (for alas all our mercy is faint and finite) yet let vs imitate his example ſo farre as we may; and *bee followers of God as deare children.* True it is, a little childe cannot *Vſe* 1. Luke 6.36. Epheſ.5.1.

cannot tread in the ſteps of his Father, yet he may walke in the path after his father: So let vs follow God, though we cannot ouertake him in goodneſſe. God is kinde to the good, bee thou ſo too; God is kinde to the bad, bee thou ſo too; God is bountifull both to good and bad, ſee thou be ſo alſo.

Vſe 2. The ſecond vſe may be to *Admoniſh* vs all not to truſt in lying vanites, or to perſwade our ſelues of Gods ſpeciall loue, becauſe of any temporall bleſſing, foraſmuch as theſe things are common both to good and bad; nay, the raine and ſunne of worldly proſperity more often falleth vpon the habitation of the vniuſt, then of the iuſt; it is not *Eſau's* riches, nor *Ieſabels* birth, nor *Goliahs* ſtrength, nor *Achitophels* wit, nor *Abſolons* beauty, nor *Sauls* ſtature, nor *Diues* cloathes, nor the *Fooles* great Barnes that can certifie the ſoule of the fauour of God; all theſe a man may haue, yet be of old ordained to condemnation.

Vſe 3. In the third place, let this teach the wicked to make good vſe of Gods mercy towards them. Now mercy is ſhewed, a day will come that none of theſe mercies ſhall be obtained, no not a drop of water to coole their tongues, If now they ſet light by theſe fauours and bleſſings. Take heede then of turning Gods grace into wantonneſſe; let theſe many mercies leade thee to repentance; *Ioſeph* made a good vſe of his Maſters bounty, Oh that we could make the like. God hath dealt more kindly with thee in beſtowing many faueurs vpon thee, health, ſtrength, wit, wealth, food, raiment, and the like, his bleſſings like tiles lie thicke and couer one the other, to keepe thy ſoule in good caſe, from weather. How then canſt thou commit ſuch great wickedneſſe and ſin againſt God? Let his kindneſſe ouercome thee, and make thy heart to melt for thy former diſobedience.

Gen. 39. 8, 9.

Vſe 4. Laſtly, This may affoord comfort to the Children of God: for is God ſo kinde to ſlaues? then ſurely he will not be wanting to his ſonnes, but whatſoeuer is good for

vs

vs ſhall be beſtowed vpon vs: and if hee ſpared not his owne ſonne, but deliuered him vp for vs all; *How ſhall he not with him alſo freely giue vs all things?* Rom. 8. 32.

Now in the ſecond place, in that the Father yeeldeth to his ſonnes deſire, and giueth him what he ſeeketh: Hence we may note:

Doctrine. *God oftentimes ſuffereth man to take his owne courſe.*

God oftentimes ſuffereth man to take his owne courſe, and leaueth him to the ſatisfying of his owne deſire. See for proofe *Pſal.* 18. 12. *Rom.* 1. 16. pregnant places to confirme this.

Two kindes of Deſertion eternall, or temporary.

Now for the more profitable handling of this point, let vs know that Gods *deſertion* and forſaking of man, is of two ſorts. It is either *Eternall*, or *Temporary*: The one in part onely, and for a time: The other wholly. And for the *Temporary* deſertion, which doth befall Gods deareſt children, it is alſo of two ſorts. Firſt, *deſertion in ſinne.* Secondly, *deſertion in puniſhment.*

Temporary deſertion of two ſorts; in ſin or in puniſhment.

Deſertion in ſinne is, when God withdraweth the aſſiſtance of his ſpirit, and leaues a man to the committing of ſome grieuous crime; thus was *Noah* left to fall into drunkenneſſe, *Dauid* left to fall into adultery, and *Peter* left to the deniall of his Maſter.

Deſertion in puniſhment is, when God delayes to remooue his hand which hee hath layd vpon his Children, or to mitigate their ſorrow; an example of this ſee in *Iudges* 6. 13.

Now, theſe deſertions are but temporary for a time, and neuer beyond the compaſſe of this preſent life. *For a moment in mine anger I hid my face from thee, for a little ſeaſon; but with euerlaſting mercy haue I had compaſſion on thee, ſaith the Lord thy Redeemer.* Eſay 54. 10.

Gods children may be left for a time: and the reaſons of it.

The Reaſon of Gods thus leauing his children, may bee diuers. Firſt, that by the experience of the bitter fruit of ſinne, they may grow out of loue with the ſame, and ſo be brought to repentance. *Reaſon* 1.

Secondly, That, that hidden and ſpirituall pride, which the beſt of Gods Children are poſſeſſed with, may bee mortified *Reaſon* 2.

mortified and ſubdued, thus ſaith the Apoſtle, *There was giuen to me a thorne in the fleſh, the meſſenger of Satan to buffet me, leſt I ſhould be exalted aboue meaſure.*

2 Cor. 12. 7. 8.

Reaſon 3.

Thirdly, That God may make triall of the eſtate of his ſeruants, not that he is ignorant of what is in vs, but becauſe we are ignorant of our ſelues. And by this meanes he would haue vs come to the knowledge of our ſelues, both of our corruption, that we may be humbled; as alſo of our graces, that we may be thankefull.

Thus doe we ſee how the Lord leaueth his children, yet but for a time, for his kindneſſe towards them for euer ſhall remaine.

How the Lord leaueth the reprobate.

The other kinde of deſertion which is *Eternall*, whereby God (vpon iuſt cauſes beſt knowne to himſelfe) leaueth man to himſelfe wholly, and for euer, befalleth reprobates, and onely them; as *Caine, Eſau, Iudas*, and others, who are of old ordained to condemnation. The beginning of which deſertion is in this life, when God beſtowing vpon them benefits either ſpirituall or temporall, as he doth vpon his owne ſeruants, withdraweth that part of his benefit which hath the promiſe of eternall life annexed to it: the accompliſhment whereof ſhall bee in another world, when as they ſhall bee totally ſeparated from the preſence of the Lord, and be left vnto the diuels, eternally to be tormented.

Vſe 1.

Thus much for the explication of this point; now for the application. And in the firſt place it may ſerue for a caueat to euery of vs, that wee take heede, wee make not God the author of ſinne, though hee permit and ſuffer the ſame to bee done, yet hee is not the author nor worker of it.

Eſt cauſa deficiens, non efficiens.

Rhem. Annot. in Mat 6 verſ. 13. & Iam. 1. 13 & alibi.

See then the wicked dealing of the Church of *Rome*, who amongſt many ſlanders caſt out againſt vs, are not aſhamed to lay this to our charge, that wee maintaine God to be author of ſinne, which is vtterly vntrue; for wee teach priuately, and publikely, by word, and by writing, in Schooles and Churches, that God is not the author of

of sinne, but the diuell, and mans corrupt will. This is our doctrine, this wee maintaine; the other wee abhorre and renounce as open blasphemy. Most true it is, that we doe teach, that God is an actor in that which is euill, and that sundry wayes; which may well bee, and yet he free from sinne, and no way the author of euill. The actions of God concerning sinne may bee referred to these three heads.

Actor in malo, but not author mali, August. lib. qu. 83. qu. 3.

First, He is the vniuersall cause of all things, he sustaineth mankinde, that in him *hee liueth, mooueth, and hath his being*; yea, he vpholdeth the being and mooving of all his actions, so that no man could mooue hand or foote to any action, were hee not sustained and supported by God. The act then is of God, and God is a worker in euery sinne, so farre forth as it is an action; for euery action as it is an action is good. One man kills another, the very mooving of the body in the doing of this villany is of God; but the wickednesse of the action is from man, and the diuell. A man rides vpon a lame horse, the rider is the cause of the motion, but the horse himselfe of the halting in the motion. Thus is God the author of euery action, but not of the euill in any action.

How God is actor in euill. Acts 27.28

Perkins on the Lords prayer.

Secondly, God is a worker in sinne, by withdrawing his graces, as he did from *Saul*; neither can this be a sin in him, because he is not bound to any; he is free to bestow where he will, and to restraine where hee seeth good. And here is a difference betweene the action of God, and the action of Sathan; God holds backe grace, whereupon they fall into sinne; the diuell suggests euil motions, which causeth them to run into all euill.

Deus deficit gratiam detrahendo, diabolus afficit malitiam apponendo; homo seipsum inficit curitiam contrahendo.

Thirdly and lastly, God worketh in sinne, in ordering and directing of it as it pleaseth him; sometimes he restraineth it that it shall not passe, nor proceed further then hee appointeth. Sometimes he turneth it to another end then the person intended that practised it; both these wee see euidently in *Iobs* temptations. Sometimes he maketh

Licet Deus non sit author, tamen ordinator est peccatorum ne vniuersitatis naturã turbare, vel turbare permittantur. Aug. contra Faustam. lib. 22. cap. 78.

keth way for ſinne to paſſe, that thereby he may puniſh one ſinne with another. All this may God do and be free from ſinne.

Thus wee ſee the truth of this doctrine; and may it not bee confirmed out of their owne popiſh writers? Who doe affirme as much in this as wee doe. For the firſt, that God is immediately the firſt cauſe of all things, produced by the ſecond cauſes; but of things euill hee is the mediate cauſe, in that hee produceth and preſerueth the creature. Theſe are the words of one of their owne ſide.

Occham. qu. 5. lit. k.

The ſame writer alſo doth confirme the ſecond, in ſaying that God is a debter to no man, and therefore hee is bound neither to cauſe that act, nor the contrary; nor yet not to cauſe it; but the will of the creature by Gods law is bound not to cauſe the act, and ſo conſequently ſinneth by doing of it.

Occham. 3 qu. 12. lit. yy.

The third way of Gods working in ſinne, *Bellarmine* (their grand-champion) doth maintaine. Who ſaith; that God not onely permitteth the wicked to doe many euills; but he alſo ouerſeeth their euill wills, and ruleth and gouerneth them, hee boweth and bendeth them by working inuiſibly in them. Thus we ſee that our aduerſaries doe in plaine termes maintaine that which they exclaime and cry out againſt vs for. But I wonder with what faces they dare challenge vs, for that, whereof they themſelues are ſo guilty, haue they forgotten what is written in their Canon law, *viz.* that the Iewes had ſinned deadly if they had not crucified our Sauiour Chriſt: (oh horrible blaſphemy) whereby they doe affirme that that immaculate Lambe in whom was no ſinne, and in whoſe mouth was no guile, was iuſtly and worthily condemned. Can they ſhew any thing of vs touching the prouidence of God, which commeth neere to this impiety? Let theſe things ſtop the graue of their ſlanderous throats, if they haue not a whores forehead, being paſt ſhame. But I may leaue them as a people that haue caſt

Bellar. de amiſſ. grat. lib. 2. ca. 13

off

off all ſhame, ſpurned againſt the truth, and *trodden vnder feet the blood of the new couenant*, and therefore damned (if they conuert not) through the iuſt iudgement of God, of themſelues. 2 Theſ.2.9.10.

Now for our ſelues. Seeing this is ſo that God oftentimes leaueth men to themſelues, and giueth them ouer to their owne hearts luſt: Let it admoniſh vs all to beware of this heauy iudgement, and pray to the Lord of all iudgements to keepe thee from this, that thou mayſt not bee giuen ouer to thy owne hearts luſts. It is the ſaying of a worthy man, if God ſhould giue him the option to chooſe the torments of hell, with hope to recouer his gracious fauour; or thus, vtterly to forſake him, of his grace, and leaue him to his owne wayes: he would wiſh rather hell torments, with expectation of deliuerance, then this giuing vp to the luſts of his owne heart: and ſurely except God ſhould preſently ſend vs downe to that place of torment, where is paine endleſſe, eaſeleſſe, and remedileſſe, I cannot ſee, what greater iudgement can befall. *Vſe 2.*

But ſhall a childe of God, alwayes be thus left? Hath not God promiſed to returne againe: how then can this be ſo heauie a iudgement? *Obiect.*

I haue formerly ſaid; the deſertion that doth befall Gods children, it is but *temporary* for a time, and not for euer: were it for euer, it were hell it ſelfe. But albeit, it be but for a time, yet for that time, their caſe is grieuous. Theſe temporall deſertions are more grieuous vnto them, then temporall death, and if they might haue their choice, they would rather chooſe to die a thouſand deaths, then to be thus forſaken: and no wonder, for in ſuch a caſe they may be as that they can diſcerne ſmall difference, (if any,) betwixt themſelues and Reprobates; nay, they may hereby be ſo tormented, that they, euen Gods owne deare children, (they I ſay) may blaſpheme God, and cry out, they are damned. Reade theſe places, *Iob* 13. 24.16.12.22.3.4. And ſee whether *Iob* was in any better *Anſw.*

eſtate. Reade alſo *Pſ.6.1.-4* And iudge how miſerable was *Dauids* condition. It is the iudgement of a worthy Diuine, that the pangs which *Dauid* felt, after his fall, before he could recouer againe Gods former fauour, were more ſharp and vexing, then thoſe that did accompany his firſt conuerſion vnto grace. Oh beware, beware! ye that now ſtand, beware leſt you fall; bee more prouident for your owne good, then to giue God occaſion by reaſon of your ſinnes, to depriue you of his fauour, and leaue you to your ſelues. If euer you doe recouer your loſſe, many a ſigh and groane muſt be ſent from the heart, before it can be obtained. Many a ſalt teare, and longing looke vp towards God, before the ſence and feeling of Gods ſpirit can be regained: be not then high minded but feare, bee fearefull of this heauie iudgement; and in a ſpeciall manner take heede of the cauſes thereof: for as all ſinne in generall doth cauſe the Lord to leaue vs to our ſelues: ſo there are ſome ſinnes, which in a ſpeciall manner will lay vs open to this danger. I will name them, that you may the better auoid them, they are theſe.

1 Cor.10.12.

Rom.11.20.

Speciall ſins that doe cauſe the Lord to leaue vs for a time.

Rom.1 21.24.

Ingratum ſi dixeris, omnia dixeris. Mimus Publianus.

Pſal.116.12.13

1 *Vnthankfulnes*

The firſt is, vnthankfulneſſe for graces receiued, as our Apoſtle *Paul* doth make manifeſt, thus ſpeaking; *becauſe when they knew God, they glorified him not as God, neythere were thankefull, &c. God gaue them vp to vncleanneſſe, through the luſts of their owne hearts, &c.* O beware of this ſame ſinne, it is an excuſeleſſe ſin: this is the onely tribute God doth expect from vs, for all his mercies that he hath done vnto vs. And ſurely, I am perſwaded, this is one cauſe, why Gods children are often thus left and forſaken of the Lord; and why his bleſſed ſpirit departs away, becauſe they take no more notice of thoſe graces which are wrought in their hearts; neither are they ſo thankfull as they ſhould be: they are euer complaining, they haue nothing in them; no grace in their hearts, &c. This grieues Gods bleſſed ſpirit, that thou art no more thankefull for his good work that is begun, and cauſeth him to leaue thee for a time, that thou maiſt at laſt be more thankefull; take therefore

therefore ſuch notice of thy infirmities, for thy humiliation, as that thou forgetteſt not Gods good gifts and graces, for thy conſolation.

The ſecond ſinne that cauſeth deſertion.

A ſecond ſpeciall ſin which cauſeth the Lord to leaue and forſake vs, is, the ill vſe or no vſe of good gifts beſtowed. The ſlothfull ſeruant, that employed not his tallent, ſhall haue his tallent taken from him: ſuch gifts as are not employed, ſhall be blowed on, and ſoone come to nothing: let this be conſidered of euery of vs; art thou a publike perſon, whether Maieſtrate, or Miniſter? hath God giuen thee gifts fit for thy function? employ them, and employ them well, for the aduancement of Gods glory: art thou a priuate Chriſtian, and haſt thou a tallent giuen thee? Oh take heede, lappe it not vp in a Napkin, but imploy it to the behoofe of thy maſter. In a word; let all that haue receiued, ſpend their gifts, ſo as that their ſtocke may be encreaſed. Breaſts not often drawne, will ſoone dry vp: gifts not well vſed, will ſoone abate, and cauſe the Lord and his bleſſed ſpirit to depart.

Luk.19.12.

Matth.25.25.

A third ſinne is ſpirituall pride.

A third ſinne to be taken heede of, is *ſpirituall pride*: a high conceit of our ſelues, in reſpect of thoſe gifts wherewith God hath furniſhed vs; this ſinne is a dangerous ſin, and ſuch a ſin, as the beſt of Gods children, are prone vnto: a diſeaſe that the very elect are ſicke of: yet God is ſaid to reſiſt the proud, and to giue grace to the humble: let euery one therefore whom God hath gifted in any ſpeciall meaſure, take out that leſſon of Apoſtle, *be not high minded, but feare: feare thy heart, it is deceitfull*; feare all thy waies: *Oh bleſſed is he that feareth alway.*

1 Pet 5.5.

Rom.11.20. Pro.28.14.

A fourth ſinne to be auoided, is non-proficiencie vnder the means.

Fourthly, the Lord doth leaue and forſake vs, and giues vs ouer to our owne luſts, when weedoe not profit by the meanes which he doth vouchſafe, to giue vs for our good. As doth euidently appeare, *Eſay* 1.5. *Heb.*6.8. and *Ezek.*24.13. Oh beware how you neglect thoſe meanes of your good, which God doth offer and afford, if you will not be giuen ouer to his fearefull iudgement.

Theſe are the ſinnes, eſpecially to be auoided of all ſuch as would not bee left vnto themſelues, and forſaken of God, in whoſe preſence is fulnesse of ioy, and at whoſe right hand, there are pleaſures for euermore: auoid them then, yea, carefully auoid them, leaſt thou giue the Lord occaſion to withdraw his ſpirit: it is quickly loſt, but not ſo ſoone regained. Thou maiſt looſe it in a minute, not recouer it in a yeare; remember it and be watchfull.

Vſe 3. A third Vſe which we may make of this, is, not to deſpaire of the conuerſion of any, ſeeing it is vſuall with the Lord to leaue man for a time, to follow the wayes that ſeeme good in his own eyes: the Lord at length may turne this to good, as he did this Prodigals running in riot; hee went out of his Fathers dores with a purpoſe neuer to haue returned; little thought he of being conuerted, yet God orders this his ſinne, that at length it makes for his glory, and the Prodigals good; ſo wonderfull wiſe and good is our God, that euen by ſinne hee will deſtroy ſinne in his owne.

Text. Verſe 13. *And not many dayes after, the younger Sonne gathered all together, and tooke his iourney into a farre countrey, and there wasted his ſubſtance with riotous liuing.*

Thus we haue ſeene what was the Prodigals ſinne, before he had receiued his portion: now let vs ſee what was his ſin after he had receiued it. It is here laid downe to be twofold. 1. *A leauing of his fathers houſe*, in the former part of the verſe. 2. *A ſpending his goods riotouſly*, in the latter part of the verſe. In the firſt we are to conſider two circumſtances. 1. The circumſtance of *Time*, when hee went, which is here ſaid to be 1. *After* he had receiued his portion. 2. *Not long after.* 2. The circumſtance of *Place*, whither he went, *into a farre countrey.*

In the ſecond branch, we are to conſider. 1. *What* hee ſpent: it was *his ſubſtance.* 2. The manner *how*: which was *with riotous liuing.* And of each of theſe in their order:

And

And first of the first, which was his leauing and forsaking his fathers house: and therein first of the Time, It was after; and not many dayes after.

In that this Prodigall doth leaue his Father, after his Father had beene thus beneficiall vnto him. Wee may hence learne;

That the wicked are most vndutifull to God, when God is most beneficiall vnto them: When God is best to them, then they are worst to him, they are neuer more readie to rebell, then when God multiplieth his mercies vpon them. See this further confirmed in *Moses* his song, *Deut.* 32.15. Where he reckoneth vp many great fauours, that God had shewed, and many blessings that hee had bestowed vpon that people of *Israel*: *Hee chose them for his owne inheritance: he kept them in the wilderness, as the apple of his eye: he bore them on his wings, as the Eagle her young ones: he fed them with the best, and gaue them plentie of all things: hony out of the rocke, and oyle out of the flintie rocke: butter of kine, milke of sheepe, fat of lambes, and rammes of the breed of Basan, and goates, with the fat of kidneies, of wheat: yea, they did drinke the pure bloud of the grape.* These, and many more blessings did the Lord bestow on them. But now behold *Iesurun waxed faire, and kicked: hee waxed fat and was growne thicke, yea, hee was couered with fatnesse: then he forsooke God, which made him, and lightly esteemed the rocke of his saluation.* This caused *Moses*, with admiration, to cry out, *Doe you thus requite the Lord? O foolish people, and vnkind! Thus*, that is with sinne and disobedience, in stead of Gods loading you with his fauours, loading and pressing him downe with your sinnes: Another proofe of this point, we haue in the fourth of *Hosea*, the 7. verse, where the Lord speaketh thus by his Prophet; *As they were increased, so they sinned against me.* Not the more they were encreased in people, but in their greatnesse, the more I multiplied my blessings vpon them, the more they multiplyed their sinnes against me: So then we see, that whereas Gods liberall bountie towards them should

Doctrine. *Wicked men are worst to God, when God is best to them.* Deut. 32.8-15.

Verse 6.

Hos. 4.7.

ſhould haue made them thankefull vnto God; contrariwiſe his benefits made them wanton, proud, and forgetfull of God, and not onely negligent of all good duties, but made them prone to all manner of impieties. Againe, this is further confirmed in the 13. Chapter of the ſame Prophe-
Hoſ.13.6. ſie, verſe 6. the words are theſe, *According to their paſture, ſo were they filled: they were filled, and their heart was exalted, therefore haue they forgotten mee.* Where wee ſee their great abundance, which ſhould haue made them thankefull and dutifull to the Lord, made them vnthankefull and forgetfull of him. The like place haue we in
Eſay 5. 12. *Eſay* 5.12. But I need not be prodigall, in bringing Scripture for proouing this, which daily experience doth make manifeſt: compare the Court with the country, the Pallace with the priſon, and it will plainely appeare, that where there is greateſt plenty of Gods bleſſings, there is greateſt penury of grace amongſt ſuch as feare not God.

Reaſ. The reaſon of this is, the corruption of mans nature, which being poyſoned with ſinne, ſpider-like turneth all into poyſon: a corrupt ſtomacke maketh all meates haue an ill reliſh; and a naughty temperature the more it is fed with good nouriſhments, the worſe it becomes: ſo is it with an ill tempered ſoule, the more it is fed with Gods good bleſſings, the worſe it is; like that countrey mentioned in *Tullies* Hiſtory, where raine cauſed duſt, and want of raine cauſed durt and mire. Thus we ſee the truth of this point, with the reaſon thereof: let vs now ſee what Vſe it will afford.

Vſe 1. And firſt, ſeeing this is the curſed diſpoſition of the wicked, let it admoniſh vs all, to take heed of it, returne not euill to the Lord for good, but let euery bleſſing tye thee faſter in obedience: be not ſo earneſt in begging for any bleſſings, as earneſt in praying for a ſanctified vſe of them; for if the more we abound in them, the more wee abound in ſinne, they ceaſe to bee bleſſings, and become curſes: and ſurely ſo much the more need haue we to bee watchfull

watchfull ouer our ſelues, by how much the more apt we are to be forgetfull and vnthankfull: hence it is that *Iſrael* was ſo often warned, before they came into the land of *Canaan*, to take heede to themſelues, leaſt when they had it in poſſeſſion, they forget the Lord, and rebell againſt him; and why then rather then at another time? Surely, becauſe riches, and pleaſures, abundance, and eaſe would be ſuch baites, that then they ſhould be in greateſt danger, to be drawne by them to forget Gods mercies: this is the corruption of our nature, and the poyſon of ſinne: oh then bee you carefull, whom the Lord hath annointed with this oyle of gladneſſe aboue your fellowes: and vpon whoſe habitation this Sunne of outward proſperity ſhineth bright: the path wherein you walke is ſlippery, like the fat, fertill ſoyle, whereon a man may ſooner catch a fall, then on the rugged grauelly way: ſtand therefore on your watch, let your bleſſings proportion out your obedience, and with euery bleſſing, deſire a greater meaſure of grace, that you may not forget the Lord that gaue them.

Deut. 6. 10. 11. 12.

In the ſecond place, I muſt fall from admoniſhing, to reprehending of too too many, and that of the better ſort, who forget the Lord, and are not thankfull for his fauours: in ſtead of being better, they become much worſe then they were before they had ſuch abundance; in former times when they had not ſuch plenty, they were more humble, more pittifull more forward in good things, in duties publike, in duties priuate, then now they are: their proſperity hath now made them (through their owne corruption) to be more backeward in the performance of good exerciſes; like pampered horſes, they kicke and fling, and will endure no rider, when while they were poore and bare, they were well content to be wrought; this is too too apparent in many (I ſpeake it to your ſhame) good exerciſes are forgotten. As for prayer, reading, catechiſing in thy family, thou haſt now no time; why? thou haſt time before thou haſt ſuch plenty. Take heede leſt penury

Vſe 2.

which the Lord may ſend, may make thee finde time for the performance of theſe duties, which now thou careleſly omitteſt.

Neither is this the ſinne of one, or two, but it is *Epidemicall*, the ſinne of many; many are the fauours which God hath ſhewed to this land, he hath laden vs with his bleſſings, both ſpirituall and temporall, and wherein hath he beene wanting vnto vs? But alas! the more Gods bleſſings doe abound, the more pride, forgetfulneſſe of God, contempt of Religion, and the vtter neglect of all holy duties, abound alſo: our peace and plenty hath bred pride, and ſecurity, curſed daughters of ſo good mothers: had *Moſes* cauſe to cry out againſt *Iſrael*: and haue not wee much more cauſe to cry out againſt *England? Doe you ſo requite the Lord, oh fooliſh people and vnkinde*: For his many fauours heaped vpon thee, doſt thou thus multiplie and heape vp ſins againſt him? To return euill for euill, is a damnable ſinne: but to returne euill for good, how ſhall we anſwer it? But thus it is, *let fauour be ſhewed to the wicked, yet will he not learne righteouſneſſe in the land of vprightneſſe, will he deale vniuſtly, & will not behold the maieſty of the Lord.*

Eſay 26.10.

Vſe 3.

Thirdly, ſeeing this is the curſed diſpoſition of man, by nature, to be moſt vnthankefull when God is moſt bountifull: and the more Gods mercies doe abound towards vs, the more pride, forgetfulneſſe of God, and vnthankfulneſſe, doe abound in vs. Then this may be a notable ground for patience, though we abound not with temporall bleſſings. For the Lord herein reſpecteth thy good, he withholdeth theſe worldly bleſſings from thee, that thy heart may not be with-drawne from him, couldeſt thou vſe them as thou oughteſt, they ſhould not be wanting, hadſt thou more ſayles hoyſed, the tempeſt of temptations would haue more vantage againſt thee; now by their fall thy veſſell is deliuered from that danger; learne then to bee content, and count it none of the leaſt of Gods fauours, that thou wanteſt what happily thou couldſt deſire, and ſeeſt others to enioy. *Oh how much better, to want the world, and enioy the Lord;*

Lord; then to gaine the world, and loose the Lord.

In the last place, this may teach vs not to be vexed out of measure, whenas such as of whom wee haue best deserued, doe shew themselues, most vnthankfull towards vs, considering that thus wee deale with our God, to whom we are so many waies bounden and indebted. Hast thou children, with whom thou hast taken great paines? of whom thou hast taken great care? for whom thou hast beene at great cost and charges? and are they stubborne, vndutifull, and disobedient? Hast thou any such acquaintance, who, for many great fauours by thee to them shewed, returne great vnkindnesse? Well, be not too too impatient, considering thou shewest thy selfe much more vnthankefull against God, to whom thou art infinitely more indebted; in their glasse see thy owne face; in them behold thy owne fault. *Vse 4.*

Not long after] As this Prodigall forsooke his Father, after he had receiued his portion: so it was soone after: for he being left to himselfe, incontinently manifesteth his owne weakenesse; hence then we may note: *Text.*

That man being left vnto himselfe, cannot long stand: the many falls and infirmities of Gods owne children doe euidently confirme this truth, *Noah*, *Lot*, *Dauid*, *Peter*, how fouly did these worthies fall, when God a little did withdrawe his hand? Nay, *Adam* himselfe in the estate of innocencie, how long stood he, being at his owne dispose? some are of the minde hee fell the sixt houre. Others are of the opinion, he fell the ninth houre. Others, that he fell the twelfth houre after his creation. Most agree, that he fell the same day wherein he was made. *Doctrine. Man being left to himselfe cannot long stand.* *August. Theoph. Tho. Aquin.*

And is it any wonder, if we consider how weake wee are become by that hereditary disease, which wee had from our first Parents? Man at the first was made of a mutable nature, in power of standing, and possibilitie of falling. The power to perseuere in goodnesse hee had, yet the act of perseuerance was left to the choice and liberty of his owne will; he being assayled by Sathans temptation, *Reason 1.*

tation, abused this his free will, and receiued a downe-fall, whereby he left all power to Good, and brought on himselfe a necessity of sinning; in which estate all his posterity now lie; so that man is not now able to sustaine or beare vp himselfe in any good course; he hath not now power left not to fall, but lieth vnder a necessity of sinning.

Reason 2. Secondly, as we are weake, so the Diuell he is strong and craftie in tempting; fitting his temptations to euery mans humour, diligently obseruing, whereto we are enclined, what we loue, what we hate, what we feare, what we want; and when he hath found vs, he fits vs: thus, dealing like a cunning fowler, hauing his nettes and his call, and euery thing in a readinesse, if once he becomes acquainted with the birds note, and dyet; he makes no question of the game: thus his poyson meeting, our nature is easily deuoured. Considering then how readie wee are to runne, how forward the Diuell to driue, it is no wonder, that (except God keepe vs) we make no more stay.

Vse 1. *For Reproofe.* *Vse.* This first *Reproueth* such as trust too much to their owne strength, and relie too much on their owne power; these of all other are in greatest danger, for *pride goeth before destruction, and a high minde before a fall*: looke vpon *Peter*, he was neuer more weake, then when hee thought himselfe most strong; how cowardly did he behaue himselfe in denying of his master, euen then, when he made that couragious profession? Alas! how secure doe men grow, thrusting themselues wilfully into dangerous places, exposing themselues to dangerous temptations, yea, tempting the Diuell to tempt them, as if Sathan durst not set vpon them, or if he did, as if they by their owne strength were able to withstand all his encounters? and hence it is, that through this their carelesnesse, God doth leaue men to themselues, and so they runne on headlong into all vngodlinesse, committing such sins, as the sunne doth blush to see; and the very earth doth groane to beare.

Pro. 16. 8.

In

In the ſecond place let this *Admoniſh* vs to deſpaire of our owne power, and of all ſtrength of the fleſh, *Be not high-minded, but feare*, and *thou that now ſtandeſt, take heed, thou mayſt fall.* Art thou as ſtrong as *Sampſon*, as righteous as *Lot*, as holy as *Dauid?* yet thou canſt not long ſtand without Gods grace. *Peter* would needs walke on the ſea, he thought he could haue done as his Maſter did, but aſſoone as he ſets his foot on the waters hee is ready to ſinke, had not Chriſt caught him by the hand and held him vp, he had beene gone. So is it with thee and me, vnleſſe the Lord reach out the hand of his grace to ſupport vs we cannot but fall. A ſtaffe ſtands while the hand ſtayes it, but when the hand is with-drawne it falls immediately to the ground. Wee are to the Lord as the ſicke man to his keeper, who cries, take me vp and I will riſe, hold me and I will ſtand, helpe me and I will goe, &c. Let vs then learne to renounce our ſelues, and relye wholly vpon the Lord and the power of his might, for by that ſhall we bee ſtrengthened, without that our ſtrength is weakeneſſe. Doctor *Pembletons* ſtorie ſhewes this, of whom we reade in the Booke of *Martyrs*. *Worke out therefore thy ſaluation with feare and trembling.* True it is in reſpect of God, thou haſt no cauſe to feare, *for his foundation remaineth ſure*; but in reſpect of thy ſelfe and owne frailty thou haſt great cauſe to feare, leaſt by falling into ſinne thou doeſt diſpleaſe the Lord, and cauſe him to hide away his face; and ſhould not the Lord ſtrengthen thee by his power thou wouldſt hazard thy ſaluation euery day, and forfeit heauen. It is not with vs as with a childe, who after two or three yeares may be let goe alone, God muſt ſtill leade vs; if hee hold vs not by the hand we ſhall ſoone haue a knocke. Nay more, as *Mephiboſheth Ionathans* ſonne, wee ſhall catch ſuch a fall, as that thereby we ſhall become lame vntill the day of our death. Conclude therefore with *Dauid, It is good for mee to hold faſt vnto the Lord.* Truſt not to thy own ſtrength, feare thy owne weakeneſſe, then ſhalt thou be moſt ſtrong when

Vſe 2.
Rom. 11. 20.
1 Cor. 10. 12.
Matth. 14. 30.
Eſay 6. 10.
Eſay 1. 11.
Phil. 2. 12.
2 Tim 2. 19.
2 Sam. 4. 4.
Pſal 73. 28.
2 Cor. 12. 10.

when thou art most weake. When thou art most weake in thy owne apprehension and acknowledgement, then shalt thou be most strengthened by a gratious supply from a higher hand.

Vse 3. In the Third place this doctrine may serue to humble vs, yea the best of vs. We are still ready to stand in our owne light, and to bee highly conceited of our owne strength and power, as if wee were able to goe through fire and water if need should require: alas! thou art ignorant of thy owne weakenesse, thou canst not patiently beare an ague, nor the touth-ach, nor the collicke, nor the gout, much lesse greater torments: should God withdraw his hand, what *Apostates* should we proue? what sinnes would we not commit? we deceiue our selues if any of vs thinke that it proceeds from vs, or that it is out of our strength, that we liue so blamelesse a life, commit not such nor such grosse euils as others doe: blesse God for it, no thankes to nature, thine is as bad as others. Let this be well considered of, it will helpe thee to that iewell which is so much set by of the Lord. Namely a humbled and a thankfull soule.

Hee tooke his iourney into a farre country] We haue seene *when* he went, now let vs see *whither* he went, the Text saith, *into a farre countrey*: where consider wee First, what is meant by this farre countrey: Secondly, how he went into this farre countrey. For the first; the farre countrey here spoken of is, the *Region of sinne.* So *Austin* doth expound it. This countrey is farre, not in regard of the distance of place (for euery part of the world is alike neere vnto the Lord, as *Ionas* found when he tooke his iourney from *Ioppe* to *Tarsus*) but in regard of distance of affection, then is a man farthest from God, when hee is most vnlike vnto God, so the Lord himselfe expounds it. *What iniquities haue your fathers found in mee, that they are gone away farre from mee? so the Ephesians are said to bee farre of, while they were in the estate of nature.*

Regio longinqua fuit obliuio ori. Aug. quest. euang. 33.

Esay 46.12. Psal. 139.7.

Ier. 2.5.

Ephes. 2.17.

And

And thus we may ſee the Second point alſo cleared, which is, The manner how hee went into this farre countrey: he went not by the feet of the bodie, but by the affections of the ſoule, he withdrew his heart from the Lord, and ſet it vpon vanity, he departed farre from him. Firſt, in regard of the oppoſite and differing diſpoſition: God his *volo*, being his *nolo*, and his *nolo* being Gods *volo*. Secondly, he went farre, in regard of the great and many ſinnes he did commit, for multiplication of ſinnes is like multiplication of ſteps, which at length carry a man farre away from the place where he was: Both theſe wayes may this Prodigall be ſayd to take his iourney into this far countrey.

Non pedibus ſed affectibus.

Non interuallo locorum Deus relinquitur, ſed prauitate morũ. Amb. in Pſa. 119

Thus hauing ſeene the meaning of the words, let vs now come to the inſtructions; the firſt ſhall be this:

It is the nature of ſinners, to fly from Gods preſence, and get farre away out of his ſight. This is their deſire and indeuour.

Doctrine. Sinners cannot endure Gods preſence.

See this prooued in the 21. of *Iob* 14. So *Ionah* 1.3. alſo confirmed by examples. *Adam* who hid himſelfe in the buſhes. *Theſe fled from God in their affections and by their ſinnes; and manifeſted it by a fooliſh deſire, to conuey their bodily preſence out of his ſight.*

Iob 21.14. Gen.3,8.

Reaſons. Firſt, the remembrance of his preſence doth croſſe them in their ſinnes; and that they would not bee. Therefore they (purpoſing to ſinne) get out of his ſight (as they fooliſhly imagine) that ſo they may haue the more liberty.

Reaſon 1.

Secondly, there is as great contrariety betwixt God and ſinners, as there is betweene light and darkeneſſe: how then is it poſſible for them to agree; therefore doth the ſinner fly from his face: and by no meanes can abide his preſence.

Reaſon 2.

Thirdly, ſinne maketh a man Gods debter, for the law tyes him to obedience, if he faile in it, it binds him ouer to the curſe, and the more a man ſinneth, the further hee runneth into arerages with God: Now experience teacheth,

Reaſon 3.

cheth, debtors care not for the ſight of their creditors, eſpecially if the bonds be forfeit, and debt due: but ſo is it with euery ſinner, and therefore no maruell if they flie from him.

Vſe 1. Let vs therefore examine our ſelues, whether we bee ſtill in our ſinnes; hereby may we know it: doſt thou loue Gods preſence, and delight in it? doſt thou ſet the Lord alwaies before thee, walking as in his ſight with that kingly Prophet? doſt thou loue his houſe, and the place where his honour dwelleth? doſt thou bewaile his abſence as the bitterest croſſe; and neuer reſteſt ſeeking with the Spouſe vntill thou haſt found him; and canſt thou long and looke for his appearing in glory, deſiring to be abſent from the body, that thou maiſt bee preſent with the Lord? are theſe things in thee in truth? doſt thou finde thy heart and ſoule thus affected? is it thus with thee, art thou ſure of it? why then, without queſtion, thy ſinnes are pardoned, debts diſcharged and thou at peace with God: But if it be otherwiſe, if the contrary be in thee; if thou putteſt God out of thy remembrance, and canſt not endure to haue him in all thy thoughts; if thou reſpecteſt not his houſe, but eſteemeſt it as a iayle, being neuer well while thou art vnder his roofe, and neuer better then when hee is loſt: and if thou deſireſt that hee might neuer appeare, or thou neuer by death or iudgement might bee brought vnto him; Let mee then tell thee to thy face thou art ſtill in thy ſinnes, thou art infinitely indebted to the eternall God, thou mayſt euery day expect a *capias corpus* to bee fetcht from hence and throwne into the iayle, *from whence thou ſhalt not depart till the vttermoſt farthing be payd*, which will neuer be.

Pſal. 16. 8. Pſal. 26. 8. Cant. 3. 1. 2 Cor. 5. 8. Pſal. 10. 4. Matth. 5.

Vſe 2. In the next place; let this ſerue to admoniſh ſuch, as we would be able to endure Gods powerfull preſence, eſpecially at that great and terrible day; to breake off their ſinnes by vnfeined repentance, and labour to haue their debts diſcharged by *Chriſt*, for otherwiſe thou ſhalt call

to

to the mountaines and hilles, to hide thee from his presence that sitteth on the throne. Reuel.6.

In the Second place, wee may obserue this doctrine:

The following of sinne is a forsaking of God; and the further in sinne the further from God. *Doctrine 2. The following of sin is a forsaking of the Lord.*

The Scripture is plentifull in proofes, as *Deut.* 32. 15. *Iud.*2.11. 12. 1 *King.*11. 33. *Isay* 1.4. *Ier.*2.5. & 5.7.

But doth not the Prophet affirme that it is impossible to flie from the presence of God? *Psal.*139. wonderfull are the testimonies, the Prophet there bringeth to amplifie Gods illimited presence: how then can this be true? *Obiect.* Psal 139.2,3,4, 5,&c.

In a word for answer, know that out of Gods reach no man can fly, but out of his fauour hee may, and from his awe by his rebellious will. Thus doe sinners flie from God and forsake him (as I formerly shewed euen now in the opening of these words, and therefore it is now needlesse to stay your eares with a commemoration, of what I so lately said) now for the Vses. *Answ.*

First, this setteth forth the miserable estate of all impenitents: their whole life is nothing else, but a wandering from the eternall God, in whose presence there is fulnesse of ioy, and at whose right hand there is pleasures for euermore; like lost sheepe they stray out of Gods pastures into Sathans inclosures; destruction and calamity must needs be in their waies, horror and shame will seise on them in the end. *For loe they that are farre from thee shall perish, they shall be destroyed that goe a whoring from thee.* He that leaues the light must needes walke in darkenesse, and he that forsakes the God of life, whither is he posting but to eternall death? when *Cain* went away from God, there was no more account made of him, then of a vagrant and vagabond; is their estate any better, who by committing of sinne depart from the Lord? what are they but *Cains*, Outlawes, Rebels, Runnagates? trauelling as it were without *Vse* 1. Rom.3. Psal.73.27. Gen.4.14.

without a passe, whose fairest end will be to be sent to the house of correction: but greatly to be feared of most, to the place of execution?

Vse 2. *Vse* 2. Admonition to such as are yet in their sinnes, and keepe a constant course in committing of them, speedily to turne backe vnto the Lord and looke vpon him, (as *Esay* exhorteth) as you haue gone from him by sinning, turne to him againe by daily repenting, that it may be spoken of thee, as *Paul* speaketh of the *Ephesians*. *You who were once farre off, are now made neere.* Conclude with *Dauid*, *Psal.* 119.28. *It is good for me to draw neere vnto the Lord.*

Isay 45.22.

Ephes.2.

Psal.119.28.

Oh consider, aduisedly consider, the estate thou now liuest in, make a stop, and call to minde whither thou art going, thou hast kept a course of sinne from the first day of thy birth to this present houre, euery thought that came from thy heart hath beene a step; so euery word, and much more euery deed. Thus hast thou multiplied steps, and beene walking on for this twenty or thirty yeare; and whither hath thy course tended, surely to perdition and destruction, *Thy feet goe downe to death, and thy steps take hold on hell.* Be wise now at the last, walke on no further in this way, *Auoyde it, passe not by it, turne from it, and passe away*; the further thou goest, the more sighes, sobs, and teares it will cost, if euer thou returnest. *Take heed then that thou depart not further from the liuing God*; if thou wilt persist and wilt not be reclaimed, why then, what remedy; if thou wilt needs perish, perish; but know that in the end it will prooue an euill thing, and a bitter, *that thou hast forsaken the Lord thy God.*

Pro.5.5.

Pro.4.15.16.17.

Heb.13.3.

Ier.2.19.

Vse 3. Here wee see the reason why the wicked cry and are not heard, the reason is, they are too farre off. Much complaining there is of Gods deafnesse; hee will not heare when they cry; he is farre off when they call: True it is, *Salomon* doth affirme it, but where lyeth the fault? in God, or in thee? surely in thy selfe, and none else, for God goeth not from man, but man from him. But wee play

Pro.15.29.

play like ſome fooliſh Mariner, who ſailing nigh ſome rocke, thinkes the rocke runnes from the ſhip, when indeed the ſhip ſailes and the rocke ſtands ſtill: ſo wee leaue the waies of God, and run our owne courſes, and then complaine the Lord hath forſaken vs, and is farre away. Draw neere to God by grace, he will be neere to thee in mercy. Iam 4.8.

And there waſted his ſubſtance with riotous liuing] As it was not long after he had his ſubſtance that he departed from his Father, ſo was it not long after he had left his Father that he departed from his ſubſtance. This is the fruit of forſaking God. *Text.*

A man that will forſake the Lord and caſt away his gouernement, can neither keepe himſelfe, nor the good gifts which God hath giuen him. But I will not proſecute this point. *Doctrine.*

Obſerue we here how this Prodigall being ouer ſhooes, neuer reſts till hee haue plunged himſelfe ouer head and eares, he goeth on in ſinne and maketh no ſtay till he come vnto the top; being once impudent to call for his portion, hee groweth paſt grace, and cares not how lewdly hee ſpends it. This may teach vs this generall truth. *Obſer.*

That it is the nature of the wicked not onely to ſinne, but to proceed and make a progreſſe therein, going on from euill to worſe, not ceaſing till they come to the extreamity of prophaneneſſe. *Doctrine. Wicked men proceed from euill to worſe, they make no ſtay but wilfully runne on.*

This truth may be further prooued, *Ier.9.3. 2 Tim.3. 13. Iſay 1.5.*

The Scriptures are full of examples (for the further confirmation of this point) both of the wicked and godly. Thus was it with *Eue*, firſt ſhe liſtened to the diuels temptation; ſecondly, ſhe made a light reſiſtance; thirdly, ſhee began to doubt of what God had affirmed; fourthly, ſhe grew in concupiſcence, the eye likes, the heart luſted, and both of them deſired the forbidden fruite; laſtly, ſhee fell to flat apoſtaſie and rebellion. Thus was it with *Cain*, firſt, he was an hypocrite, offering ſacrifice only for faſhion; ſecondly, when he perceiued God reſpe- Gen.3.6. Gen.43.8.

 cted

cted his brother better then himselfe, hee waxed angry and wrath; thirdly, hee grew to haue a deadly hatred; lastly, he became a most vnnaturall murtherer.

Thus also *Iudas* was first an hypocrite, then a thiefe, then a lyar, lastly a traitour. What neede I speake of *Dauid*, *Noah*, *Peter*, and many others, who like a cloude of witnesses will prooue what hath beene deliuered.

Reason 1.

2 Tim 2.16. 1 Cor 5.6. Matth.13.33.

The Reasons are many, one taken from the nature of sinne, which will fret like a canker, and like a gangrene, eate further and further: *Paul* compareth it to leauen which is of a spreading nature, as Christ sheweth in the Parable of the leauen, it ceaseth not vntill the whole bee leauened. So sinne getting once the heart, diffuseth it selfe ouer all the body, and neuer ceaseth vntill allbe infected, it leaueneth the hand, the eye, the eare, and closely creepeth from part to part, till the whole man be leauened.

Iam.1.15. Ezek 47.1.4.

Many other comparisons there are in Scripture, that doe set out the nature of it.

Reason 2.

A second Reason is, because wilfulnesse in sinning silenceth conscience, and by degrees extinguisheth it; so it is no wonder they commit sinne with greedinesse, when this same *Monitor* is dead, or speechlesse.

Reason 3.

Pfal.81.11.12.

Rom.1.24.

Thirdly, Because God often giueth vp such to the hardnesse of their owne hearts, as make no conscience of lesser sins, he forsaketh them who forsake him. This secret iudgement the Prophet declareth, which fell on the old Israelites for not hearing the voice of the Lord. They would not be admonished nor reclaimed, *Therefore he gaue them vp to the hardnesse of their heart*, and suffered them to walke in their owne counsels. Thus God doth punish sinne with sinne: the sinne that followeth is as a punishment of that which went before; he punisheth the first sinne with a second, and the second with a third; and for their not obeying in smaller matters, he giueth them vp to the swindge of their affections.

A last reason may be, because the diuell driueth them by his temptations and prouocations; As he did *Iudas*, who would not suffer him to rest in a plotting and purposing to betray his master, but still put him on till he came to the height of wickednesse, and after hee had brought him thither, rewarded him with the halter for his paines. Now then it is no wonder they runne so fast, for *they whom the diuell driues feele no Lead on their heeles.* *Reason 4.*

Seeing this is so, that it is the nature of the wicked to waxe worse and worse, adding sinne to sinne, not staying till they come to the extreamity of prophanenesse, as hath beene prooued by Scripture, example, and reasons. Then let wicked men take notice of their cursed condition and fearefull estate, for what sinne so foule that a wicked man may not, nay is not likely to commit? There is none so chast but may proue an vncleane adulterer, none so loyall but may prooue a perfidious traitor, for what should hinder? Surely, if any thing doth, it must be Gods restraining grace: But what hope or promise hast thou that thou shalt be kept from comming to this height of sinne? Gods promise is onely to such as feare him, and not to thee. Blesse not then thy selfe from these grosse euils, for thou mayest prooue as vile a *Nero*, a *Iulian*, a *Iudas*, as euer the Sunne saw, or earth bare, there wants but a temptation to driue thee to the grossest euill; There is that leauen, that poyson, in thee which (without Gods wonderfull power in restraining) will at last discouer it selfe in the practising and following of the most flagitious courses: Many from honest beginnings haue risen to incredible licentiousnesse, whose liues are such, as that it is now as hard a taske to be perswaded they had beene euer good, as once it would haue beene to haue perswaded them they would proue so desperate. Oh how happy were it for thee if by this that hath beene said, the eyes of thy vnderstanding might bee opened, that thou mighteest see thy selfe what thou art, and what thou art like to be. *Vse 1.* 1 Kings 8. 13.

Vse 2. A ſecond Vſe may bee for further terrour to the wicked: for doth ſinne grow? ſo doth the wrath and vengeance of God grow; thou that committeſt ſinne, with euery ſinne thou committeſt (and alas what word, action, thought, is not a ſinne vnto thee) thou hordeſt vp a proportionable meaſure of *wrath againſt the day of wrath*, as *Paul* doth witneſſe. Thus is euery wicked man a woeſull hoarder vp of treaſure. Thou that heareſt this, or readeſt this, who art in thy naturall eſtate, conſider aduiſedly what is ſaid, couldſt thou number exactly the multitude of thy actions, both ſpirituall, naturall, and ciuill, couldſt thou reckon vp the millions of words, and put in the beſt words into the number, thou haſt euer ſpoken, that euer paſſed betweene thy lips,&c. couldeſt thou ſumme vp the infinite number of thoughts that euer hath beene in thy heart; if thou couldſt do this, thou mighteſt put downe in thy Catalogue ſo many ſinnes; and with euery of theſe make account for a meaſure of indignation and wrath proportionable to thy ſinne. Oh conſider this, the Lord giue you hearts ſeriouſly to conſider it, and thinke of it; happy had it beene for thee, thy mothers wombe had beene thy graue, or that thou hadſt periſhed many yeares agoe, except thou repenteſt of thy ſinnes, for long life in ſinne is no bleſſing but a curſe. *Accurſed ſhalt thou be though thou liueſt an hundred yeares.*

Rom. 2. 4. 5.

Eſay 65. 20.

Vse 3. Thirdly, This may ſerue to informe our iudgements concerning the wicked man, and who he is: ſeeſt thou one to perſiſt in euill, adding drunkenneſſe to thirſt, going on from euill to worſe? thou maieſt then giue ſentence that he is a wicked wretch: True it is, thou canſt not ſay he is a Reprobate, for God may call him in his good time, but for the preſent, thou maiſt auouch (without crauing pardon) he is wicked. One Swallow maketh not a Summer, nor one Sinne a Sinner; but, as we may iudge a man to be of ſuch a Trade, if hee follow it early and late, earneſtly and conſtantly, and (in a manner)

Pſal. 50. 16. 18. 19, &c.

manner) busie himselfe in nothing else, so if a man trade in wickednesse, and make it his occupation, we may bee perswaded he is prophane.

Fourthly, Is this so, that when a man hath once giuen himselfe to sinne, hee makes no stay, but runneth on to further degrees; then let it *Admonish* euery one to take heed of the first beginnings of sinne; sinne is deceitfull; nay, it is deceitfulnesse it selfe: Haue therefore no dealing with it. It playeth with vs, as the Leuites father in Law, perswading vs to stay this dinner, this night, and so at last makes vs stay two dayes longer then we would, or should. It saith as the sluggard, Yet a little sleepe, Yet a little slumber, A little folding of hands to sleepe, Yet a little more sinne, Yet a little more good fellowship, Yet a little more deceit; and so many of these littles make a great deale. But what *Salomon* saith of the beginning of strife, is true also of any other sinne, it is as the opening of the waters: Those that haue giuen the onset to Sinne, haue as it were opened the floud-gates of impiety, which are not againe so easily shut, for the violence of the streame beareth all things before it: Open not therefore those floud-gates, though it be but a little; the waters will gush out, there is no easie stopping them: Haue nothing to doe therefore with sinne, no not with the least sinne (for they doe but vsher great ones: and like little Rogues, being crept in at a window, open the doores for the bigger to come in) but keepe it off, euen as thou wouldest an enemie at the swords poynt, for if once it enter, it is like the vnwelcome guest, it will not away. Wickednesse is much easier to keepe out, then to cast out. While thou art on the top of the hill, it is at thy choyce whether thou wilt thence throw thy selfe downe or not, but, if once thou throwest thy selfe downe head-long, it is not at thy choyce to stay, before thou commest to the bottome. They vtterly therefore delude themselues, and pittifully gull their owne soules, that running head-long into a course of sinning,

Vse 4.

Hab.3.13.

Pro.24.33. *Sin is a shamelesse Begger.*

Pro.17.4.

conceiue an opinion to leaue ſinne at their pleaſure; What need they Saint it in their youths, they haue time enough to repent in their age? Oh that this Doctrine were well conſidered, ſurely it would take away this conceit, and euidently ſhew them their madneſſe and folly, for doth not cuſtome proue another nature? doth it not bring ſuch a hardneſſe on the heart, as that man cannot repent; it is no eaſie matter for a man to forget that hee hath beene long in learning. Bee admoniſhed therefore to ſtay from entring into any vngodly courſes. Wouldeſt thou keepe thy ſelfe from Murder, then repreſſe raſh anger; from Sodomie, flye adultery; from Periury, beware of common ſwearing; for as no man on the ſodaine becommeth moſt excellent in virtue, ſo no man on the ſodaine becommeth deſperate in euill, but commeth to the height of ſinne as it were by degrees: Wherefore none can be too warie or watchfull ouer himſelfe in the preuenting of the firſt beginnings, yea in killing and ſlaying of ſinne, while it is in the thought, as men do Serpents in the ſhell, and Rauens in their neſt. This is a high poynt of heauenly wiſedome, and therefore let vs all be learners of it.

Rom. 2. 5.

Vſe 5. A laſt vſe, is for our *Imitation*, though not for the matter, that is abominable; but for the manner of growing, let vs imitate them, for that is commendable: they grow worſe and worſe, and from one degree of ſin to another, why then, ſee that thou grow better and better, proceed from one degree of grace to another, to faith adde vertue, to vertue adde knowledge, &c. God in his Arithmetique loues *Addition* in good, and *Subſtraction* in euill; but the Diuell, contrary: as then, hee that is vniuſt becommeth more vniuſt, ſo let him that is righteous become more righteous. Conſtancie and growth, if in goodneſſe is a vertue, but if in vice, a ſinne: Be good, and the Lord increaſe thy growth.

2 Pet. 1. 5, 6.

Reuel. 22. 11.

Text. Now wee will come nigher vnto the words [*And there, &c.*] Wherein obſerue, firſt, what he did in this farre

farre Countrey: The Text saith, *hee wasted his substance*, that portion which his Father gaue him, hee spent and consumed: Secondly, how he spent it; it was with riotous liuing, hee did not onely spend but mispend it, hee wasted it vpon Harlots, and in other flagitious courses. The instructions that I doe gather from these words, are these two:

First, *That euery sinner is a great waster.* *Doctrine 1. Sinners are great wasters.*

Secondly, *That Sinners spend and wast Gods good gifts in sinnes seruice.*

For the first of these, and the proofe of it, *viz.* that Sinners are wasters and spend-thrifts: See it proued, by two or three instances; Take notice of the wast that *Adam* made, by sinne at the very beginning; What a wast made he of his knowledge, wisedome, liberty, glorie, peace, and other good gifts and graces, by forsaking of his God? Did hee not loose that in sixe houres, which God was prouiding for him in sixe dayes? Consider *Esau*, what a wast made he? how many priuiledges lost he at once: for first, he was by Nature, heire to the Couenant that God had made with his grandfather *Abraham*, which was, *That God would be his God, and the God of his seed after him.* Gen.17.7. Secondly, he was heire to all his grandfathers and fathers lands. Thirdly, all his brethren and sisters must doe reuerence vnto him: Now, all these he wasted and sold away: but what had he? surely but one dish of meat, and that a meane one, *A messe of Pottage.* Gen.25.34.

The Reasons may be these:

First, they want wit; (as hath beene before shewed) they haue no spiritual wisedome, nor vnderstanding to husband Gods blessings well, *viz.* to his glory, and their own profit, and the good of others: what is not thus imployed, is but wastfully spent. *Reason 1.*

Secondly, they are so greatly in league and loue with their owne lusts, (as so many Harlots which they maintaine, and keepe) that they thinke nothing too good, Iam.4.3.

or too deare for them: What is layed out on them is leudly wasted: They will at length wast all in maintayning these.

This in the first place may Reproue such as iudge contrary iudgements, esteeming wicked worldlings, couetous misers, and others of the like stampe to be excellent husbands: True it is, they are still in trading, buying and selling, and seeme to thriue, but if the matter be well weighed, they make but a sorrie gaine, they get earth, loose heauen, get a little vanity and vexation, and loose an eternall weight of glory, now is this any better then *Esay* his pennyworth? What gaine is this? What profit brings this? Is it profit to winne the whole world, and loose the soule, which a thousand worlds cannot redeeme? this is but penny wise and pound foolish: these courses are no thriuing courses; let vs therefore reforme our iudgements, and esteeme of them as they are indeed, *great wasters* and *spend-thrifts.*

Secondly, let it Admonish euery one of vs, and such as are Masters, in a speciall manner to take heed of dealing with the wicked, for they are stroy-goods and spend-thrifts; they wast their owne goods, and what hope is there they will husband thine better? nay; doe they not bring Gods curse at their heeles, which will consume, and (like a Moth) fret what they goe about? hath not God threatned to curse whatsoeuer they put their hand vnto? Take heed then how any of you open your doores to a graceless person, without you want a waster and a spend-thrift; if so, then set open your doores, and entertaine the wicked, and bid them welcome. It may also admonish Parents, and put them in minde in matching of their children, to beware of such: Euery one desires to haue good Husbands for their daughters, and prouident Wiues for their sonnes; if so, then match with them that feare the Lord, for they will as well bring in, as lay out; their eare and eye gathers, as well as heart and hand spends. But, as for the wicked, they lay out

Deut. 28.

of

of the whole ſtocke, and haue no care of increaſing of their goods, and what good husbandry is in this? In a word, let all be warned, and of all let this councell be regarded, leſt thou mourne at the laſt, when thy fleſh and body are conſumed: and ſay, *How haue I hated inſtruction, and my heart deſpiſed reproofe.* Pro.5.11,12.

The ſecond poynt which I obſerued, is this:

Doctrine. *The wicked ſpend Gods gifts in ſinnes ſeruice.* Hoſ.2.8,9.

The wicked ſpend Gods gifts in ſinnes ſeruice. Read *Hoſ.* 2.8,9. Where we may ſee how liberall and bountifull the Lord was vnto them; he gaue them Corne, Wine, and Oyle, multiplyed their Siluer and their Gold, but theſe they imployed in the ſeruice of *Baal*, which they ſhould haue imployed to the glory of God. So *Am* 6.4. they abuſe theſe outward bleſſings, to gluttonie and drunkenneſſe, ſee *Rom.*3.13. As they thus abuſe the gifts of *body*, ſo alſo gifts of *minde*; their Knowledge, they abuſe to Gods diſhonour; imploying it in curious prying, and ſearching into hidden Myſteries; their Wit and Learning alſo they thus imploy, as euidently appeares in the Stories of *Ieroboam*, *Saul*, *Achitophel*, *Hammon*, *Herod*, and others. I ſhall not need to ſtand further vpon the proofe, it being ſo euident, and therefore I will come to ſome Vſe. Amos 6.4, Rom.3.13.

Vſe.

And firſt, this ſerueth ſharpely to Reprooue thouſands in the World, who thus abuſe thoſe gifts which they haue receiued from the Lord. How many are there to whom God hath giuen the fat of the earth? whoſe bellies he hath filled with his hid treaſure? whoſe barnes are full? whoſe cup doth ouerflow? whoſe corne and oyle hee hath wonderfully increaſed? that truely ſeeke to glorifie God by theſe their riches? Is it not a rare matter to finde one amongſt a thouſand? Let experience ſpeake, who more griping, more couetous, more proud, more forgetfull, more vnthankfull, then they who haue greateſt abundance of theſe outward things? Againe, doe not many ſpend their riches on gorgeous attyre, vnbeſeeming their places? vpon gorgeous buildings,

dings, for the Screetch-owle and Batt to dwell in? vpon excessiue cheere, and vaine pleasure, spending more at one banquet, then would keepe twenty poore members of Christ Iesus in good sort all their dayes? Are there not as many (nay more) that doe offend in abusing the gifts of body, imploying euery member thereof to the seruice of sinne? their *eyes* making windowes of vanities, hauing their *eares* open to filthy talke, songs, and ribald speech? their *tongues*, are not they vsed to cursing, swearing, and blaspheming of the most sacred name of God, which they should feare and reuerence? their *hands*, are they not cursed instruments of sin? wholly imployed in deceit, filching, or fighting, or the like: Their *feet*, are not they imployed in walking in the waies of sinnes, to places of vncleannesse, Stage-playes, Bull-baitings, Bawdy-houses, and other such like cages of vncleannesse? Doe not most of you thus vse those members, to his dishonour, who hath bestowed them vpon you. Alas, alas, it is too too apparant. And as for these inward gifts, the gifts of *minde*, which God hath bestowed on men, as Wit, Knowledge, Learning, how are they abused, for the nourishing of contention, and the maintenance of iniury, oppression, and iniustice?

Thus then you see how many in the world come vnder this reproofe, let euery one of vs looke well vnto it, for he is one of a thousand that deserues not to bee taxed: See therefore, and confesse your faylings, and imploy Gods gifts to his owne glory. Oh! consider how you will answer it; Should a louing Husband giue vnto his Wife rich iewels and fayre bracelets, and shee bestow them on a Stranger, could this bee well taken? or should a King giue many Lordships, and much Reuenewes vnto a Subiect, and he imploy them in the enemies seruice, would not all count him for a ranke Traytor? And what art thou better? God hath giuen thee many Iewels, and bestowed on thee many Lordships, as thy tongue, thine eye, thy hands, thy bodie, thy soule; these thou wholly dost imploy in the seruice of

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Gods enemie: thou giueſt them to the Diuell, by thy blaſphemie, drunkenneſſe, by thy pride, by thy vncleanneſſe. Oh wretch! to receiue thus with the one hand from the Lord, and to giue with the other vnto the Diuell. But in a word, to conclude the poynt, remember all you that any way thus miſpend theſe gifts of God, (I ſay againe remember) the ſeruant that was vnprofitable in not imploying his Maſters Tallent to his aduantage, but returned to him his owne, wrapped vp in a napkin; hee (you know) had his portion in that Lake which burneth with Fire and Brimſtone. Now, if he were thus puniſhed in not vſing of it, how ſhall you be plagued, who doe abuſe it wickedly and malitiouſly to his diſhonour: If you perſeuere herein, the Hotteſt fire in Hell ſhall be your reward. You that are in Authority, (I ſpeake to you and warne yee) abuſe not your authority, peruert it not to iniuſtice, or oppreſſion: Rich men, I ſpeake to you, let not your wealth make you ſwell with pride, let it not cauſe you to be contentious: I ſpeake vnto you all, and from the eternall God I warne you, not to abuſe any good bleſſing that God hath giuen you, for bee you well aſſured, there will come a day of reckoning. Matth. 25.30.

And when hee had ſpent all, there aroſe a mighty famine in that land, and he began to be in want. Verſe 14.

And he went and ioyned himſelfe to a Citizen of that countrey, and he ſent him into his fields to feede ſwine. 15.

And he would faine haue filled his belly with the husks that the ſwine did eate: and no man gaue them vnto him. 16.

In theſe three Verſes, we haue laid downe to be conſidered the *Puniſhment* of his ſinne, which is *Common* vpon the whole countrey with him, *ver.*14. or *Perſonall* on himſelfe in ſpeciall, *ver.*15,16. To come to ſome inſtructions (brieſly) which this 14. *verſe* will affoord, and ſo to haſten to the next. In generall we might obſerue:

That where ſinne goeth before, puniſhment will follow after. Doctrine.

We

We haue heard of his ſin, now here followes the wages: but I will onely name this.

Text. *And when he had ſpent all*] *i.e.* All that portion the Father had beſtowed, thoſe common gifts which his Father had giuen vnto him, theſe were they that were ſpent and waſted. This may teach thus much.

Doctrine. Common gifts are of a waſting nature. 1 Sam.16.14. *Common gifts are of a waſting nature*: They may bee vtterly ſpent, and conſumed, and finally bee loſt. Thus did *Saul* looſe that portion of common gifts God had giuen him; for the Text ſaith, *the ſpirit of God departed from him*: not the ſpirit of regeneration, which worketh in the elect; for that dwelleth where it once entereth. But by *ſpirit*, we are there to vnderſtand the common gifts of the ſpirit, as wiſedome, fortitude, and other morall, ciuill, and ordinary gifts, wherewith *Saul* was endued, and which God had vouchſafed vnto him, for the enabling him to the duties of his gouernement; as for the ſpirit of regeneration, and the ſanctifying and ſauing graces of that ſpirit, he neuer had. So alſo *Heb.6.4.* the Apoſtle doth confirme this truth, where he ſheweth, that ſome that are partakers of the holy Ghoſt, they may fall away: Any common gift or grace, as knowledge, learning, or the like, may be loſt: and ſo for the things of this world, which God giues in a plentifull meaſure, to the men of this world, they are but of a waſting nature; *For the world paſſeth away, and the luſts thereof*, as *Iohn* affirmeth.

Heb.6.4.

1 Ioh.2.17.

Vſe 1. *Vſe.* Let this teach vs to learne, to put a difference betwixt that portion, which God giueth to his children, and to the wicked, betweene the earthly and heauenly inheritance: the one may be waſted by the vſing; the other ſhall be increaſed: The one may vtterly be ſpent; the other neuer: moſt true it is, the ſanctifying graces of Gods children are ſubiect to a kinde of abatement and decreaſe, for want of vſing and renewing; but finally bee ſpent they cannot; for theſe gifts and graces are without repentance.

Rom.11.29.

In

In the ſecond place, let this ſerue for direction, what portion eſpecially to chuſe and ſeeke after, not that which is ſo readie to decay, but labour for a portion of a better nature, namely, for that inheritance which is reſerued in the heauens: what folly is it for thee to ſpend thy time, and beſtow thy paines, in getting that which is of no continuance, which will conſume and waſt like waxe before the Sun? Oh be more wiſe and chuſe the better part, that ſhall neuer be taken from thee. Weane thy heart more and more from theſe periſhing pleaſures, and make choyce of that portion that endures for euer. Get true faith, and other ſauing graces, and be aſſured Hell gates ſhall neuer preuaile againſt thee.

Vſe 2.

Caduca ſpernere, cœleſtia ſpirare.

Luk. 10. 42.

Laſt vſe, may be an vſe of comfort, to all ſuch as haue the ſauing graces of Gods bleſſed ſpirit beſtowed on them. The beſt portion God hath giuen thee, the goods of the permanent inheritance is thine, be thou content that God ſhall diſtribute his moueables to whom he pleaſeth. Take thou thy part which is the better, goe thy way; be thankefull: Thy free-hold is farre better then their coppie-hold: complaine not.

Vſe 3.

There aroſe a mighty famine in the land] By this famine is prefigured the want of all heauenly comfort, which how euer it was before, in this land of ſinne, yet hee felt it not before, and therefore it is ſaid, he began to bee a hungrie. *i.e.* to feele it. The point I will note is this:

Text.

The region of ſinne is a land of famine. There is no food for the ſoule to bee found in it: As no corne to be had but in *Egypt*, ſo no ſuccour but in the Church of God, in all the world elſe there is a great dearth. This *Salomon* doth confirme in his *Eccleſiaſtes*. All that the world affords, is but vanity and winde vnto the ſoule; nay, ſo farre is it from ſatisfying and refreſhing of the ſoule, that the beſt things it can afford, doth but oppreſſe and vexe it.

Doctrine. The region of ſin is a land of famine.

Eccleſ. 1.

Sin is meerely contrary to the ſoule of man, as poyſon to mans body; this then cannot ſaue but deſtroy.

Reaſon 1.

It

Reason 2. Pro.4.19. It is a way of darkenesse, therefore comfortlesse, *Pro 4. 19.* How vncomfortable was the darkenesse of *Egypt*, to *Pharaoh* and his subiects.

Vse 1. Let vs apply this to our selues. And first behold the miserable, wretched, and deplored estate of such as remaine within the borders of their sinnes; these are like for euer to perish and be affamished. To *perish*, and to perish by *famine*, what more grieuous? *Better is hee that perisheth by the sword, then he that perisheth by this: they that be slaine by the sword are better then they that are slaine with hunger; For these pine away.* No other punishment is so tedious, they that die by the Sword are dispatched in an instant; onely famine is like hell, where euery part is pained, a man being already dying, yet neuer dead. And yet this is but the famine of the body, behold a greater famine then this, a famine of the word; A famine of the soule, which most sustaine, yet feele not; know not: The one is felt and bewayled, the other not respected nor regarded. What God said to the Church of *Laodicea*, may truly bee sayd to many thousands in these dayes, *thou sayest thou art rich and increased with goods, and hast need of nothing, and knowest not that thou art poore, blinde, miserable, wretched, naked.* May not this be spoken to many of vs, who haue their corne and wine increase, their cups run ouer, their bodies fat and in good likeing; thou thinkest thou art rich, increased with goods, and art in good case, and hast need of nothing, when alas, thou knowest not thou art poore, miserable, and readie to be starued. Oh that you did know it, you prophane ones, whose bones are well couered with fat and flesh, I would that you could feele it, then should not Gods pastures be contemned and trodden vnder foot, nor Gods waters fouled; then should not Gods seruants need to spend their strength and wast their spirits, in calling vpon you to come and drinke, nay you would cry with *Sisera, giue me drinke, or else I perish.* But this famine is not felt nor discerned. Where shall one finde that man that complaineth for want of meanes?

Lam.4.9. Am.8.11. Reuel.3.17. Ezek.34.18. Esay 55.1.

these

these birds are rare ones: But to finde one, nay, many, that say, they haue enough, is no hard matter. They heare once a weeke, once a moneth, once a quarter, and their soules are in as good a case to God-ward, as the best. But is this like, thy soule can be in so good plight, with so little food? Can that thriue well when it is bereaued of her daily meales, and weekely feasts, which she should haue? Be more wise, and well consider of the matter: whose heart doth not ake, that hath in him any sparke of remorse, to passe by our Prison grates, and there to see such gastly countenances, and heare such ruefull complaints for want of food. But had euery soule a grate to looke through, and liberty to cry for her selfe, a thousand times more lamentable would the cry be in all places and companies where you come.

This may serue for Exhortation, to leaue this barren land, which affords nothing but famine and scarcity, and returne to thy Fathers house, for there is plentie: haue some pittie on those poore soules of yours, which are committed to your trust, for a small time, and for which thou must assuredly stand before Gods tribunall, and render an account: let vs consider how by it we liue and breath, should that leaue vs but a little, for a moment, we should returne vnto the dust, and the body be but a dead corps; and shall we not feed it? Oh be more wise, giue it the bread of life, as well as thy body the bread of wheat; let thy soule haue her meales daily and duly, as well as thy body hers: suffer her not to be starued with these inferiour things: they are *pauca, parua, praua*, few in number, small in measure, bad in abuse; there is bread enough in your Fathers house, why doe you then sicken your spirits in a voluntary want, and fast from it, which is able to feast a world of faithfull guests? *Vse 2.*

And he began to be in necessitie] The countrey being punished with a great famine, the Prodigall is here said to haue his share in it, as these words and the words following do make manifest. Wherein obserue, first, his *Distresse*, which *Text.*

which is laid downe briefly in these words, but more largely, *ver.* 16. Secondly, his *Shift* in this his distresse, with the effects of it, *ver.* 15.

For the first, *he began to bee in necessity*; hee had made great wast, and now he sustaines great want: how iustly is he payd home in his owne kinde: here in generall wee may learne this lesson:

Doctrine. *God doth often punish sin in it owne kinde.* 2 Sam. 24. 10. 15.

God doth often punish sinne in it owne kinde: Of what kinde is the sinne, of the same kinde shall the punishment be, proper and proportionable to their offences. This may plentifully bee prooued out of Gods booke: this was Gods dealing with *Dauid*, he sinned in numbering of the people, and God doth punish him in diminishing of the number: so, for his sinne of adultery, as he defiled the bed of another, so should others defile his; thus did God deale with *Ahab*, who shed the bloud of innocent *Naboth, in the place where dogs licked vp the bloud of* Naboth, *should dogs licke vp his bloud also.* Thus was *Pharaoh* payed also; he drowned the males of *Israel*, and he himselfe shall be drowned in the red sea. Not to heape vp more places (which were a thing easie, if as needfull) take notice of that one in the first of *Iudges*, verse 7 and so an end; threescore and tenne Kings had their thumbes and great toes cut off by *Adonibezeh*, and were made to gather their meat vnder his Table: at last he himselfe is taken, and his thumbs and toes are cut off also: now heare what he himselfe professeth, *As I haue done, so hath the Lord requited me.* The Lord payd him home in his kinde, his punishment was in the like, proper and proportionable to his offence. This is that same retaliation of sinne, which God returnes into their owne bosomes that harbour it, as it were *eye for eye, tooth for tooth, &c.*

2 Sam. 12. 11. 1 King. 21. 29. 1 Sam. 15. 33. Reuel. 16. 5, 6. Dan. 6. 24. Ester 7. 10. Iudg. 1. 6. Verse 7. Matth. 7. 1. 2.

The Reasons of the Lords so dealing, may be these;

Reason 1. *He hath the law, which is called* Lex talionis.

First, hereby his Iustice is cleared, and the mouth of iniquity stopped, for what hath man to say for himselfe, how can he complaine of iniustice, so long as he receiueth his owne, and is repayd with his owne coyne.

A ſecond Reaſon may be in reſpect of others; hereby the ſinner is better put in remembrance of that ſinne for which they ſuffered: for this kind of puniſhment preſenteth the ſinne, as it were viſible before our eyes; know the puniſhment, know the ſinne; remember the puniſhment, remember the offence. *Reaſon 2.*

Now let vs apply this to our ſelues (for herein lyes the life of doctrine) firſt then ſeeing this is ſo, let euery one looke to haue his ſinne brought vpon his owne head: thou that art a ſwearer, looke that as thy tongue ſpets abroad the flames of hell, ſo ſhall the flames of hell bee poured vpon thy tongue: thou drunkard be thou aſſured, that as now thou wilt not keepe the cup of ſatietie from thy mouth; ſo God will one day hold vnto it the cup of vengeance; a cup of wine, of mixed wine ſhalt thou drinke, to the very bottome: thou adulterer looke to haue fire added to thy fire, the fire of hell to the fire of luſt: art thou mercileſſe, hauing no regard of the afflictions of *Ioſeph*; iudgement mercileſſe ſhall be ſhewed vnto thee, thou *Diues* looke to it, who now waſteſt ſo many tunnes of wine, the time will come thou ſhalt not procure a pot of water, nay, not one drop to coole thy tongue: art thou a couetous extortioner, or a griping vſurer, expect that thy poſterity ſhall be deuoured by it, and thy houſe eaten vp by the extortioner. *Vſe 1.* Pſal. 75. 8. Iam. 2. 13. *Deſiderauit guttam qui non dedit micam. Aug. Hom. 7.* Pſal 109. 11.

Let me further apply this to you that are inferiours; art thou a diſobedient childe vnto thy parents? doſt thou contemne thy fathers and mothers wholeſome admonition, as *Hophny* and *Phineas* did the counſell of their father *Ely*? or doſt thou mocke and ſcoffe at them for their infirmities, as curſed *Ham* did? or doſt thou beguile them, or cloſely conuay any of their goods from them, as *Micah* from his mother? or art thou ſicke of the mother, or longeſt thou after the death of thy father as *Eſau* did? Be thou aſſured, who euer thou art, that there is a iuſt God in heauen, who (if euer he beſtow poſterity on thee) may withold his grace from them, and ſuffer them 1 Sam. 2. 25. Gen. 9. 22. Iudg. 17. 1. 2. Gen 27. 41.

to be as disobedient, scornefull, theeuish, vndutifull to thee as now thou art to thine, and see thou expect it without repentance: so thou that art a seruant, dost thou giue stubborne, or moyling answers to thy master or mistresse, as *Hagar* to *Sara*; or sleeueless answers, as *Gehezi* to *Elisha*? or dost thou belye thy master, or falsely accuse him, as *Ziba* did *Mephibosheth*? or runnest thou from thy master, and wilt not abide with him, like the seruant of *Shimei*; or pickest and pilferest from him, as *Onesimus* from *Philemon*? Looke then to reape, euen as thou sowest; and to be payed home in thy owne kinde; for God is iust, and what hath beene may be, as God hath dealt with others, he may deale with thee.

2 Sam. 16.3.

1 King. 2.39.

Phile.

Vse 2. A second Vse we may make of this is, to teach vs in time of any iudgement or affliction that lyeth on vs, to labour for spirituall wisedome, that by the punishment we may come to see what the sinne is, that is the cause thereof; for by the kinde of the punishment we may very often come to finde out the kinde of the offence. God doth engraue the name of the sin vpon the Iudgement, for which he sends it, so that the offender (if he be not wilfully blind) may reade it there: As *Haman*, who being accused, and that by the King himselfe, of that he was not guilty, and being condemned without solemne iudgement, might easily reade his Sin in his carriage towards the *Iewes*: And *Abimelech* in that stone that dashed out his braines, his cruelty in slaying his brethren, vpon a stone. Art thou then punished in thy Body, in thy Goods, &c? thinke thou hast sinned in them and there search for it. Art thou slandered and backe-bitten, are there reports raised of thee that are not true? why, it may be thy heart can tell thee that thou hast slandered others. Hast thou disobedient children, seruants, &c. call to mind thy former waies, it is to be feared such disobedience was then in thee. And now thy sin hath found thee out, begin to say with *Iosephs* brethren, *We remẽber our sins this day, &c.* And so in all other kinds of punishments, or manner of iudgements whatsoeuer, take them, and

Eccles. 7.21.22.

and lay them on thy ſinne, as ſalue vpon a ſore, ſo ſhall we make them profitable; yea, this benefit will come of it, we ſhall iuſtifie God, iudge our ſelues, and preuent further iudgements, that otherwiſe we may looke to fall vpon our heads.

In the third and laſt place, this doctrine will affoord much comfort to the children of God, for as God doth thus puniſh according to the manner of our ſinning, ſo will he reward according to the manner and meaſure of our walking. Many notable examples are recorded in Scriptures, of Gods gracious dealing in this kinde alſo, towards thoſe that haue beene obedient, for our comfort and encouragement. The widdow of *Sarepta* ſhee relieued the Prophet of the Lord, wherefore God relieued her and her whole family, for *the meale waſted not, neither did the oyle faile.* So *Ebed-melech* ſaued the life of *Ieremiah*, and therefore had his owne life giuen him as a prey. Many other examples might be brought. Oh how ſhould this incourage vs to all good workes! What a ſpurre would this be, if it were well conſidered, to well doing? Let it be conſidered of vs, and let it ſtirre vs vp to doe good to Gods Church and people: Doe good to them, thou doſt good to thy ſelfe, for thou ſhalt receiue meaſure for meaſure, good for good, bleſſing for bleſſing.

Vſe 3.

1 Kings 17.16
Ier.39.18.

Matth.7.1,2.
Eccl.11.1.

This is generall. Now we might here further take notice of the curſed diſpoſition of the wicked, who though they be miſerable in regard they are ſtrangers from the life of God, yet do they not know their miſery, vntill by want of earthly comforts they be brought to neceſſity. This Prodigall was miſerable before, yet he felt not his miſery vntill now: and now hauing loſt all, and conſumed his portion, it is ſaid, *he began to be in neceſſity*; that is, he began to feele himſelfe to be in miſery.

Thus then it often falleth out, that ſo long as Gods creatures are enioyed, the great want of God himſelfe is not felt. But of this I ſhall haue occaſion to ſpeake more,

Obſer.

when I come to ſpeake of the occaſion or motiues of his conuerſion. Now then to the next verſe.

Verſe 15. *And he went and ioyned, &c.*] Though this Prodigall begins to feele his miſery, yet he returneth not home vnto his Father; but trieth further, and ſeeketh other meanes to ſupply his need.

Doctrine. The wicked in miſery vſe other helpes before they flie to God. Hoſea 2.7.

In him behold the corrupt diſpoſition of man by nature, *Who being in miſery, aſſaieth all other meanes for deliuerance, before he flyeth vnto God for helpe.* To his Father this Prodigall will not goe, till a failing in other courſes doth enforce him: to God man will not ſeeke, vntill a kinde of abſolute neceſſity doth compell him. See this prooued in the example of the Iſraelites; who being afflicted for their ſinnes, and hedged in with troubles and grieuous afflictions, runne vnto their Idols, and follow after their louers, hoping and expecting deliuerance from them. They betake not themſelues vnto the Lord, vntill they ſee themſelues croſſed in their wicked courſes, and are out of hope by any other meanes to haue helpe or deliuerance out of their preſent miſery; and *then ſhall ſhe ſay I will goe and returne vnto my firſt husband*; that is, they ſhall then reſolue and determine to forſake their Idols, and returne vnto the Lord, and of him ſeeke helpe. Thus was it alſo with *Ephraim* and with *Iudah.* For *when Ephraim ſaw his ſickneſſe, and Iudah his wound: then went Ephraim to the Aſſyrian, and ſent to King Iareb.* God was not ſought to nor enquired after, vntill *hee was to Ephraim as a Lyon, and as a young Lyon to the houſe of Iacob, vntill he did hide himſelfe and returne vnto his place, then did they acknowledge their offence, and ſeeke his face; yea, in their affliction they did ſeeke him early, ſaying, Come, and let vs returne vnto the Lord, for he hath torne, and he will heale vs, he hath ſmitten, and he will bind vs vp.* What ſhall I need to ſpeake of *Saul*, of *Aſa*, and others, of whom Scripture maketh mention, who haue ſought to others, before they ſought vnto the Lord.

Hoſea 5.13. Verſe 14. Verſe 15. Chap 6.1.2. 1 Sam. 28.3.

Reaſon 2. The Reaſons may bee theſe. Firſt, Faith is wanting, they

they doubt either of Gods power, that he can; or of his mercy, that he will helpe them; and therefore it is no wonder they seeke to other helpes, and flye not to the Lord.

Secondly, There is a quarrell betwixt God and them by reason of sin; now we know how hardly that man is brought to seeke helpe of his neighbour that is at ods with him, he will rather seeke farre then be beholding to him; and so is it with the sinner towards God.

Reason 2.

This may serue, first for Reproofe of such as herein imitate this Prodigall; if they beginne to be an hungry, to haue a sight of their sinnes, or if they be in any other distresse flye to vaine helpes. Thus doth the Papist, who hath his seuerall Saint for each seuerall sicknesse, to Saint *Anne* they flye in pouerty, to Saint *Roch* they flye in sickenesse, to Saint *Urbane* in time of hunger, to Saint *Margaret* in the time of trauell. What shal I stand reckoning vp their rabble of vnknowne Saints, to whom they seeke for themselues and others, allotting to one [a] *the head*, to another [b] *the eyes*, to another [c] *the teeth*, to another [d] *the necke*, to another [e] *the belly*, and to each of them they flie according to their needs. Should now that question be propounded to them which *Eliphaz* did once to *Iob*, *To which of the Saints wilt thou turne?* They would quickly make answer, I to this, I to that, they want not for Saints to turne vnto; for the number of their hee-Saints and shee-Saints is so great, as that they haue no more roome left in the Kalender to put others in.

Vse 1.
Reproofe of three sorts:
First sort reproued.

[a] *Anastatius.*
[b] *Otilia.*
[c] *Apallonia.*
[d] *Blaze.*
[e] *Erasmus.*
Iob 5. 1.

But to come to our selues: Many amongst vs come vnder this reproofe, who in time of their distresse withdraw their hearts from the Almighty, vsing sorrie shifts, yea, sinnefull courses, for the relieuing and easing of themselues: are they inwardly troubled with a sight of their sinnes, terrour of conscience, or the like? then they seeke and haue a foolish hope to deceiue this their inward anguish by some by-imployments; thus, going to a stage-play, reading of some merry bookes; a game at

2. Sort to be taxed.

Cards, or Tables or held to be excellent helpes against these spirituall qualmes and melancholy fits, as they please to terme them; or are they outwardly crossed, themselues or their Children strangely visited, or their Cattle lost, or languishing with any extraordinary disease? then by and by they seeke to this cunning man or that cunning woman; then they run either to *Baalzebub* the God of *Ekron*, or to *Beelzebub* the Prince of diuels for helpe; they expect succour either of the witch of *Endor*, as *Saul* did; or flye to the wizard of *Pethor*, as *Baalak* did; or to the sorcerer of *Babel*, as *Nebuchadnezar* did; one wizard or other must be found out. And thus they forsake the Lord that made them, flying to the diuell himselfe for succour and reliefe. This sinne is rife and common, yea, so common as it is counted but a cipher. When *Saul* fought vnto the witch, we reade, *He changed his garment that he might not be knowne*; but in these daies men are growne more bold, they change neither coate nor countenance.

1 Sam. 28.

Obser. But softentimes wee haue helpe by seeking, and were it not lawfull thus to seeke for helpe, why doth God giue them such power of curing?

Obser.

First, the diuell (being indeed very skilfull in things naturall) doth often, yea, for the most part, recompence this homage and seruice done vnto him, with a cure of the disease or sicknesse; yet know, that it is but a pittifull cure where the diuell is Physition; and better were it for thee to die of thy disease, then to be thus cured.

Answ. 1. Vulnerat animã sanando corpus.

Secondly, I answer, God permitteth this to bee, not that we should trust them, but to try vs whether we will depart from him, yea, or no. What *Moses* saith of the false Prophet, may bee spoke of them in this case, *If there arise among you a Prophet, or a dreamer of dreames, and giueth thee a signe or wonder; and the signe or wonder come to passe whereof hee spake vnto thee: You shall not hearken to his words. For the Lord your God proueth you, to know whether you loue the Lord your God with all your heart, and*

Answ. 2.

Deut. 13. 1, 2, 3.

and with all your soule. So then, we see though the things doe come to passe that they foretell, yet are they not to be beleeued. Let all such consider this as either haue or doe seeke to these helpes for succour; and remember *Saul* neuer went to the witch of *Endor* till God had left him, as he himselfe confesseth. 1 Sam.28.15.

Others there are that make Gods vnto themselues, for their deliuerance of riches, friends, pollicie, and power, seeking not to God for helpe, but wholly rest vpon these vaine things, which will at length prooue as the Reed of Ægypt, which will not onely breake when it is leaned on, but (flying into splinters) doth pierce the hand of him that trusted on it. *3. Sorts to be taxed.* 2 King.18.21.

But for a second Vse: Let euery of vs be exhorted to relye onely vpon the Lord, and in time of distresse to runne to him who will relieue vs both freely, and speedily. Take heede, take heed of vsing any indirect course, be so much the more watchfull ouer your selues, by how much you are most prone vnto it. The seede of this sin is in the very best, and often sprouteth forth to our great shame; say thou with *Dauid* in euery distresse, *It is good for mee to draw neere vnto the Lord.* For assuredly, this is the onely way that will bring a man peace at the latter end. *Vse 2.* Psal.73.28.

Vnto a Citizen.] The farre Countrey (as wee haue heard) is the region of sinne. Now this Citizen may seeme to represent the Prince of darkenesse, with his cursed confederates, the reprobate Angels, called Citizens in the kingdome of sinne, because they haue not onely sinned, but they abide and continue in sinne, they dwell in it, and cannot leaue it. But let him be whom hee will, he was but a hard master towards this his seruant, he put him to base worke, and gaue him but small wages, not food for his belly. *Text. Ambrose.*

Learne then; *Those that refuse to giue seruice vnto God, shall bee enforced to serue a worse Master.* Deut.28.47,48. And what doth the Scripture speake of such as are not *Doctrine. Those that will not serue God shall serue a harder Master.* Deut.28.47,48

2 Chro. 12. 8.
2 Tim. 2. vlt.

conuerted nor returned to the Lord, doth it not say such are ruled by the God of this world, *id est*, the Diuell; who works in the hearts of the children of disobedience: doth it not testifie, that such are in the snare of the Diuell being taken captiue of him at his will.

Reason.

Reason there are but 2. Lords and commanders of the whole world. God and the Diuell: forsaking the seruice of the one, wee must needs goe into the vineyard of the other, there is no remedy.

Vse 1.

The Vse of this is, for *Admonition* to vs that we know how we leaue Gods House and Seruice, that we cast not off the yoke of the Lord our God, for if we refuse to serue him let vs be assured, we shall serue others whose seruice we shall finde more hard, and wages most wofull at the last. There is no fishing like vnto the sea, no seruice like vnto Gods, and to the Kings: keepe still then in the house of God; neuer comes a better. Oh remember that you are Gods sworne seruants, and haue taken the blessed Sacrament vpon it, that you will be obedient vnto him, and fight against the world, flesh and diuell, and that valiantly and constantly vnto your liues end; beware lest you be found guilty of periurie and apostacie from the liuing God; make good what you haue promised and vowed to the Lord before his Saints and blessed Angels, who are witnesses of thy couenant: Call him not onely Lord Lord, as many do; but let him indeed be thy Lord, as few doe. Did seruice consist in wearing of a liuery or taking of wages, or giuing good words, then God should haue seruants enough; but there must be more; obedience is required, in a cheerefull doing all that is enioyned: be not then stubborne, withdraw not the shoulder from yeilding obedience vnto the Almighty; carry thy selfe in all things like a dutifull seruant, deserue not to be cast out, lest thou sing the song of this Prodigall. *How many hired seruants in my fathers house haue bread enough, and I perish for hunger.* This Master is liberall, he giues the best wages, and for the easiest worke: euery one of his seruants

Matth. 7. 22.

1 Ioh. 5. 3.

uants are aduanced to be ſonnes: euery ſonne is an heire, euery heire a king, euery king hath an eternall kingdome: thus God rewards with honour, but Sathan with ſhame: doe not then by ſwearing, by drunkenneſſe, and ſuch like ſinnes, thruſt thy ſelfe out of Gods doores, and enter into the ſeruice of that beggerly maſter the Diuell, who hath nothing to giue his followers, but hell and euerlaſting torments, keepe then in Gods ſeruice and thou art made for euer.

And he ſent him to his fields to feed ſwine] By *farme* or *fields* we may vnderſtand this *world*; by *ſwine*, *ſinners*, wicked, and vngodly men of the world; his *feeding* of them, is his *keeping company* and *conuerſing* with them. This ſeemes to be the morall expoſition of theſe words. Now for ſome inſtruction, and firſt, in that the wicked are compared to ſwine, we may obſerue thus much: *Text.*

Men without grace are no better then beaſts without reaſon, they are ſwiniſh, brutiſh. *Doctrine. Wicked men are no better then bruit beaſts.*

Hence it is that the Holy Ghoſt (who can giue moſt congruous names to natures) doth ſo freqently in Scripture, compare the wicked to bruit and ſauage creatures; ſometimes to *Lyons*, ſometimes to *Doggs*, ſometimes to *Bores*, ſometimes to *Bulls*, ſometimes to *Horſes*, and *Mules*, ſometimes to *Wolues*, ſometimes to *Foxes*: ſometimes to the *Oxe* and *Aſſe*; otherwhiles to *Swine*: doe not all theſe names ſerue to ſet forth their brutiſh diſpoſition. Pſal. 58. 6. Pſal. 59. 6. Pſal. 80. 13. Pſal. 22. 12. Pſal. 32. 9. Matth. 10. 16. Luk. 13. 32. Iſay 1. 3. Matth. 7. 6. 1 Pet 2. 22.

Reaſons of this point may be theſe, firſt, becauſe man by ſinne degenerateth into the nature of the beaſt, by it he loſeth the right vſe of his vnderſtanding, which is the very thing that maketh them men, and doth diſtinguiſh them from bruites. This the Prophet ſheweth plainely in the 49. *Pſal.* the 20 verſe. Where he ſaith *that man being in honour and vnderſtandeth not, is like to the beaſts that periſh.* Here the Prophet ſheweth that mans honour aboue the beaſts, is his vnderſtanding, which he looſing by ſinne, doth degenerate into the diſhonourable ranke of bruit creatures. *Reaſon 1.*

Secondly,

Reason 2. Secondly, because wicked men giue vp themselues to be led by sence and appetite, like the bruit beast who followeth his owne lust and no other perswasion: they will not liue by rules of renewed reason: Perswasions to leaue sin, and take better courses can no more preuaile with them then with a beast: This reason *Peter* giues in his second Epistle, the second Chapter and the 12. verse. So the Prophet *Ieremiah*, expresseth this property in the wicked Iewes, where he saith, that *like full fed horses, euery one neigheth after his Neighbours wife.*

2 Pet. 2. 12.

Ier. 5. 8.

The Vse we are to make of this poynt is manifold, first, it may serue to shew vs the cursed and malignant quality of sin; which *Circes*-like doth transforme men into beasts, and maketh those who at the beginning were made after Gods owne Image, most glorious and beautifull, to bee more vgly in the sight of God then the most brutish creature that he hath made. We say there is no beast vpon the earth which hath not his like in the Sea: Sure I am there is no bestiall disposition, which is not answerably found in mans nature. Mankind hath within it selfe, his *Goates, Camelions, Salamanders, Camels, Wolues, Dogs, Swine, &c.* Yea euery one man naturally, hath all beasts properties, and therein exceeds.

Secondly, it may teach vs how to esteeme of the wicked, surely as God himselfe esteemes of them, no better then of beasts; nay, well were it for them, if they were no worse, for when the beast dies, his misery ends; but when these die, their vnhappinesse begins: These are the heard of vncleane Swine, whereinto the Diuell is entred, and will at length fling them into that bottomelesse Lake.

Vse 3. Thirdly, let wicked men take notice of their owne base estate and condition, who though they be neuer so great, rumbling it in Caroches, riding on their Palfreyes, yet if sinfull and graceless, they are no better then the beasts that draw them, then the horse that carries them; nay, worser in Gods account. What man would indure to be called a beast,

beast, to be termed an Asse, an Owle, a Dogge, or the like? yet the brutish practises of many, shew they are no better. How many liue like Swine, rooting in the earth, trampling vnder their feet the holy things of God? contemning the Word and Sacraments, and wallow in the myre of vncleanenesse and drunkennesse? How many resemble the Horse and Mule, who will not indure bit or bridle, nothing can curbe them or keepe them in compasse? mercies, iudgements, promises, threatnings, all are too little, their Rider they will cast, and giue him a farewell with their heeles, such iadish trickes too many vse. What a number of two-leg'd Dogges are abroad in the world of all sorts and kinds? some resemble the Mastiffe, worrying Christs Lambes, by grinding the faces of the poore; some haue the quality of the Spaniell, fawning and flattering, good for nothing but to fetch and carrie; Tale-bearers, busie-bodies: Others, of the Greyhound, out-running all moderation, running in all excesse of riot, spending on backe and belly their whole patrimonie: There are many also resemble your bawling Curres, Raylers, Reuilers of God and goodnesse: And as many the Bloud-hound, persecuters of the Saints and seruants of God, who are neuer well till they haue their bloud to drinke. And (which is further to be noted) the deformity which men see, and dislike in any of these, in themselues they allow, and approue of: they cannot endure to looke vpon a dogg, when hee licketh vp his vomit; nor on a *Sow*, when she is wallowing in the puddle; and yet their onely delight is to swallow vp sinne, and feed on their owne filth, and after (as they professe) they haue beene clensed by repentance from their iniquities, yet returne to it within a little time. Men detest the *falshood* of the *Fox*; and the *Subtilty* of the *Serpent*; and yet themselues falser then both. While we thus resemble, nay exceed beasts in their brutish practises, and properties, shall we scorne the name? I must tell you, there are but *few men, amongst men*: The *Shape* is not so much

as

as the *Condition* and *quality*, *Dan.4.25.* If thou beest not *a Man within*, in thy Affections and inclinations, it had beene better for thee to haue beene *a Beast without*: A Beast is but like it selfe; but a wicked man is *halfe a beast* and *halfe a diuell.* And therefore.

Vse 4. Fourthly and lastly, let this teach vs not to satisfie nor content our selues in this; that hauing speech and reason, we goe beyond birds, beasts, and other creeping things, vnlesse by grace and goodnesse wee excell, and goe beyond vnregenerated persons; for else, though thou dost retaine both the place and shape of a man, yet being in thy qualities and properties like a beast, thou art no better in the eyes of God.

Text. *To feed Swine*] Here is the worke this new Master did imploy this Prodigall in; to keepe his Pigges: Here was a sorrie preferment, to forsake his sonne-ship, and become a Swine-heard. The point we may from hence learne, is this:

Doctrine. The seruice of Sathan is a most base seruice. *The seruice of Sathan is a most base seruice.* What more base then this, to keepe at the Hogges-trough, and serue sinne? yet this is the worke whereabout he was imployed: so then, his seruice is but base drudgery; neuer did the Taskemasters of Ægypt impose on the Israelites so base a worke, as Sathan on his slaues: for their making Bricke was not vnlawfull, but these must doe that onely for the Diuell that is vnlawfull; euery brutish lust must be yeelded to; euery lewd and sinfull companion conuersed with; the body must be defiled; the soule and conscience corrupted; yea, all their workes and waies polluted: What was the seruice whereabout *Amnon*, *Iudas*, *Achitophel*, were imployed? was it not most base, and vile? and why is it that the Holy Ghost compares sinne to the myre, nay, to the dogges vomit, if it were not to set forth the basenesse of it.

2 Sam.13. 2 Sam.17. Matth.27.3. 2 Pet.22.

Reason. Such as the Master is, such must needes his seruice be: now Sathan, is become the very basest of all Gods creatures, therefore his seruice must needes be base: he can

can imploy his, in no better ſeruice then he hath for them, *viz.* to rake continually in the ſtinking kennels of ſinne, whereby to ſtaine and poyſon themſelues, yea the whole World.

The Vſe that we are to make of this, may be firſt for reproofe of ſuch as glory in their ſhame, bragging and boaſting of their baſe ſeruitude, of their wicked ſinnefull and flagitious courſes, which they daily follow, and thinke it to be a credit to ſweare, ſwagger, drinke, carouſe, and the like: ſurely, if it be a credit to be a drudge and ſlaue vnto the Diuell, to be at the command of euery baſe luſt, and to be imployed about the baſeſt ſcullerie, then they haue whereof to boaſt. Deceiue thy ſelfe no longer, thou prophane liuer, but ſee thy condition; bragge and boaſt of freedome, and priuiledges, wealth and worſhip, neuer ſo much, yet know thou art but a drudge, and a baſe drudge, being at the command of euery luſt be it neuer ſo vile, and canſt thou be free? No, no, thou art not free till Chriſt doth make thee free, and then, *thou ſhalt be free indeed*: So long as thou ſerueſt ſinne, thou art not freed by him, but art ſtill a bond-ſlaue vnto the Deuill, *being taken captiue by him at his will.* Ioh. 8.36. 2 Tim.2.26.

In the ſecond place, this may ſerue to eſtrange our affections from Satans ſeruice: Who would ſerue ſuch a Maſter, as doth ſet him about nothing but the baſeſt drudgerie? Shall man, who was created after the glorious Image of God, ſuffer himſelfe to be ſo abaſed, as to become a Hog-heard? If thou haſt any ſparke of true courage in thy boſome, returne to thy fathers houſe, and be no longer held in this baſe ſeruitude. Shall ſuch a man as I flye, ſaid *Nehemiah*? ſo ſay thou, Shall ſuch a one as I, who was made but a little inferiour to the Angels themſelues, created after the Image of God, nobly diſcended, borne to a Kingdome, ſuffer my ſelfe to be the Diuels Scullion? nay, I will not, I will hereafter carry my ſelfe more loftie, and thinke ſcorne to inthrall my ſelfe to ſo baſe a bondage. *Vſe* 2.

And

Text.
Verse 16.

And he would faine haue filled his belly with the Huskes.]
By Huskes, is generally vnderstood the vanities of this present euill world, which can giue no true content to the soule of man, hauing nothing in them but emptinesse, vanity, vacuity, and no solid nor substantiall nutriment. Yet there are some, who by them vnderstand the Doctrine of the Scribes and Pharisees, which was frothie, and without substance, being stuffed with tales and fables, and many traditions receiued from their elders; which Doctrine of theirs, (being thus of their owne deuising) could not satisfie nor nourish the hungrie soules of poore sinners, but they went away still as hungrie as they came: and this they take to be meant by the words following, *And no man gaue vnto him.* If this Exposition be taken (which in my iudgement may well be) I cannot see any inconuenience will follow. But forasmuch as the whole current of Expositors doe giue the other, it will not be amisse to speake somewhat of both, though the briefer: Taking the former, this is the poynt:

August.

Doctrine.
No earthly thing can content the Soule.

No earthly thing can satisfie the soule, nor conferre any true content vnto the minde: They are but huskes, a frothy substance; they may puffe vp, but not nourish. All things are full of labour, saith *Salomon*, man cannot vtter it, the eye is not satisfied with seeing, nor the eare filled with hearing: heare a wiser then *Salomon* speake, Christ *Iesus* who is wisdome it selfe, *Whosoeuer drinketh of this water shall thirst againe.* There is a defect in the water of *Iacobs* well, and so in euery other earthly thing whatsoeuer, it cannot quench this inward thirst, but causeth a greater thirst then was before.

Eccles. 1. 8.

Iohn 4. 13.

Reason 1.

The Reasons of this point may be many. The First is this, because God is the proper obiect and center of the heart, now we know if a man had all the musicke and melody in the world before him, he could not heare it with his eyes, because it is the proper obiect of the eare; if neuer so gorgious shewes, he could not see them with his eares, because

because it is the proper obiect of the eye: and againe take a stone and sling it out of a sling, it neuer rests vntill it comes vnto his center, no more will our hearts, vntill it rest vpon the Lord, who is the proper obiect and center of the soule: excellently therefore said a father, Thou madest vs ô Lord for thy selfe, and our heart is euer vnquiet till it rest in thy selfe.

Fecisti nos Domine propter te & semper inquietũ est cor nostrum donec requiescat in te. August. 1.

A Second Reason may bee this, because euery thing in this world is transitory; now where there is no assurance of perpetuity, there is no content; therefore not in riches, honours, nor the like: these flye away like an *Eagle* as *Solomon* speaketh; not like a tame bird that may againe be caught by running after, nor like a *Hawke* that may be called to the lure: but like an *Eagle* strong of wing, swift in flight, whose wings thou canst not clip nor pinion.

Reason 2. Prou. 23. 5.

Thirdly, this is vnnaturall food for the soule: which will not satisfie but increase the hunger of it; you know how it is in meates, nothing contents vs, but what agreeth with our appetites, and is proper nourishment. Let neuer so much flesh be layd before a horse, or hay before a Lyon, yet they are not contented: so here; lay neuer so many thousands before a man; neuer so much honour, &c. yet he is not satisfied, as might be shewen in *Ahab*, *Haman*, *Alexander*, and in thousands others, who once thought they should haue enough, though they had lesse then now they haue; xx ℔. *per annum* would be enough; that came, but then they thought of another enough, 40 ℔. yearely would doe well; that came, yea a 100 ℔. by the yeare, and yet *Enough* came not: whence is this? but hence, in that these things are *Vnnaturall* nourishment to the Soule, and what will abundance doe in that case? These things are to the soule, as flesh to the horse; grasse to the Lyon; preposterous food: the food that it must haue must be of like substance vnto it selfe, spirituall, not earthly and corporall: It is as impossible to replenish a spirituall emptinesse with a corporall substance; the mind of man with earthly treasures; as it is to fill a corporall emptinesse with a spirituall substance,

Reason 3.

ſubſtance, as a houſe with virtues, or the ſtomach with wiſedome.

Reaſon 4. Fourthly, and laſtly, our appetites are vnſatiable by reaſon of corruption, left in mans heart ſince his fall, ſo that now his carnall thirſt cannot be ſatisfied. All honours, riches, pleaſures, preferments, they are but as oyle caſt into the fire, they ſerue but to encreaſe the flame: were it
Eccleſ. 5.9. poſſible that one man ſhould haue in his owne poſſeſſion all the treaſures, riches, pleaſures, delights, that are in the world; yet he would ſtill be ſeeking and thirſting after more.

Thus we ſee the Reaſons of this truth, now wee will come to apply this doctrine to our ſelues.

Vſe 1. And firſt I muſt beginne to *Reproaue* the folly of many with the words of *Iſay. Wherefore doe you lay out money and not for bread? why ſpend you your labour for that which ſatisfieth not?* Why doe you ſo earneſtly, ſo eagerly, pur-
Iſay 55.2. ſue the vanities of this world, fooliſhly imagining to fill and ſatisfie your hearts with them: which cannot be; for what though by your eager purſuing of theſe earthly things; you get as much as poſſibly can be had, yet ſhall you be as farre from content; nay farther then euer you
Eſay 29.8. were before: much like vnto the hungry man (of whom the Prophet ſpeaketh) who dreameth that he eateth, but when he awakes he hath ſtill an empty ſtomach. Or like thoſe vncleane ſpirits who ſeeke for reſt but finde
Matth. 12. none, you will in the end be deceiued of your hope, and not onely ſo, but finde that you ſought not, namely vanity and vexation of ſoule.

Vſe 2. Secondly, let this Admoniſh vs, not to ſeeke for content in theſe outward things, they affoord it not, but ſeeke for it where it may be had. The Doue that *Noah* ſent forth of the Arke, went flying vp and downe, finding no reſt for the ſole of her foot, till ſhee returned againe to
Gen. 8.9. *Noah*; ſo is it with thy ſoule; no place of reſt will it, or can it finde, nor any creature to content it, till it returne vnto the Lord from whence it came. He onely muſt content thy

thy ſoule;all other things may vex the ſoule of man,but cannot fill it, but he will fully fill it and throughly ſatisfie it, and though it ſhould inlarge the deſires of it ſelfe beyond the heauens,yet ſhal no part thereof be empty or vnrepleniſhed.But as the wax doth the ſeale,he will fill euery chinck of thy deſire,(and that is the nature of true comfort)which nothing elſe can do,but God:for (as *Zanchy* hath well obſerued) the world is round, aud mans heart three cornerd; now a globe can neuer fill a triangle, ſtill one part will remaine empty; only the bleſſed Trinity muſt do it,Say then as *Philip.ſhew vs thy Father, Lord,and it ſufficeth*;ſo ſhew to vs and beſtow vpon vs thy ſelfe, and it is enough; Then would thy Cottage be to thee as a Pallace,and thy ſtained cloth as Arras: As great content thou wouldſt take in thy earthen pot and diſh, as in ſiluer plate, and finde as much ſweetneſſe in the attendance of one boy or girle,as the great ones of the world in their greateſt pomp And in a word, The content thou takeſt in God will ſo take thee vp, as that thou wilt looke vpon the earth diſpleaſedly, as vpon the region of thy ſorrow,and baniſhment.It wil be to thee, as thoſe Cities *Salomon* gaue to *Hiram*,were to him,a very land of *Cabul*,a dirtie and myrie land Be at laſt aduiſed and directed:looke *vpward* for ioy,and content look *downeward* for penitence and vexation.Remember how in the Creation God reſted not his worke vntill he had made man; he wrought the 1,2,3,4,5. daies and ſaw his workes in their ſeuerall kinds,that they were all good,yet no ſight of theſe creatures could content the Lord til man was made, all the thoughts of that diuine minde aymed at him: and when he was made, then is it ſaid that God reſted,and not before. *Wherewith wilt thou oh man requite this kindneſſe of the Lord?* ſurely in this, doe thou labour to ſhew thy thankfulneſſe, that as the Lord would not reſt till he had made thee,ſo do not thou reſt till thou haſt found him,but chuſe him for thy portion,with the Prophet *Dauid: haue none in heauen but him,deſire none vpon the earth beſides him.*

Cæteris rebus occupari poteſt, repleri non poteſt. Bernard.

In Epheſ.

Iohn 14.7.

Gen.2.2.

Pſal.73.25.

Thus much for the former Expoſition of theſe words,

now for the latter; *i.e.* by *huskes* we vnderstand the doctrine of the *Scribes* and *Pharisees*, which was stuffed and mingled with their owne traditions, *deliuering for doctrine* (as *Matthew* sheweth) *mens precepts*. Then this may be the poynt:

Matth. 15.

Doctrine.
Mans doctrine is but a frothie doctrine.

Mans doctrine is but a frothie doctrine: Such doctrines as are of mans inuention, eyther contrary or besides the written Word of God, are but frothie, no better then *huskes* without kernels; that will not, cannot, nourish the soule to saluation. This doctrine is notablie confirmed in the 23. of *Ieremiah*, in many places of that Chapter, in the 16. verse he saith thus; *Hearken not vnto the words of the Prophets that prophecie vnto you; they make you vaine; they speake a vision of their owne heart, and not out of the mouth of the Lord.* Where we see, that their doctrines are farre from feeding of the soule: they oppresse the soule, and make the people vaine, and not better. Againe, verse 21, 22, the Lord saith thus. *I haue not sent these Prophets, yet they run; I haue not spoken vnto them, yet they prophesied. But if they had stood in my counsell, and caused my people to heare my words, then they should haue turned them from their euill way, and from their euill doings.* In which words, the Lord doth imply thus much; that the reason why the people were not turned from their sinnes, was, they taught their owne councels, and spake their owne words. So againe, in the 28. verse, it is thus said. *The Prophet that hath a dreame, let him tell a dreame; and he that hath my word, let him speake my word faithfully. What is the chaffe to the wheat, saith the Lord?* Where you see in plaine termes their doctrine is termed chaffe; a light thing, without any solid substance, or good nutriment: And in the 32. verse, you may finde these words. *Behold I am against them that prophecie false dreames, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their lightnesse: yet I sent them not, therfore they shall not profit this people at all.* So that you see by these many places, this truth strongly confirmed, that mans doctrine

Ier. 23. Verse 16.

Verse 21. 22.

Verse 28.

Verse 32.

doctrine is but light, huskes, chaffe, vnprofitable for the soules nourishment.

The Reasons may be these. First, because this doctrine cannot bring to a true sight of sinne, before which no true comfort can arise: mans doctrine cannot wound the soule; let them strike at sinne the blow is giuen, but with a leaden dagger; the sword is not sharpe enough to cut it downe. *Reason* 1.

Secondly, it wanteth Gods blessing; now man liueth not by bread onely, but by Gods blessing on the bread: Is it so with the body? then much more it is so with the soule: It is Gods blessing that must make this food comfortable; but God hath promised to blesse onely his owne ordinance, and not mans inuentions. *Reason* 2. Matth. 4.

These may be the Reasons. Now let vs see what good Vses it will afford vnto vs.

First, this serueth to set forth vnto vs the miserable estate of poore deluded Papists, who are fed altogether with the huskes of Popish doctrine, hauing for doctrine either Apocryphall additions, or their owne humane inuentions and traditions: their masses, trentals, dirges, halfe communions, inuocation of Saints, adoration of images, and the rest, haue no footing in the Word of God, no warrant from thence, but are of their owne deuising. Now alas, how can the poore people sucke any good nourishment from such trash, for their soules health? this food may load the stomacke, but neuer fill it; such light, sleight stuffe can neuer make them of a ruddie complexion with *Dauid*, nor of a fresh hue with *Daniel*: I meane the constitution of their soules can neuer thriue thereby: True it is, they haue seuerall dishes for the feeding of their sences; braue obiects for the eyes; melodious tunes for the eare, and the like: but by these they are not brought a step neerer heauen. Let a man that begins to be in want, and begins to haue a sight and sence of his sinnes, be brought to the seeing or hearing of this their melodie and musicke, shall his minde be euer the *Vse* 1.

more ſatisfied? Surely he may as well feed his ſtomacke with painted plummes, as his ſoule with ſuch fooliſh guegays: let vs therefore pittie them, and pray for them, that ſo many of them as belong vnto the Lord, may haue their eyes opened, to ſee their miſery, and that they may haue better food, and more ſolid nouriſhment for their ſoules.

Vſe 2. Secondly, ſeeing this is ſo, that mans doctrine is but huskes; this may ſtirre vs vp to thankfulneſſe, ſeeing God hath beene ſo good and gracious vnto vs as to giue vs ſolid and ſubſtantiall nutriment: Neuer was Gods Word ſince the time of the Apoſtles more plentifully, or powerfully taught then now it is amongſt vs. Oh what cauſe haue we to be thankfull? eſpeciall we who haue this *Manna*, in ſuch a rich meaſure, falling about our camps: there are thouſands in the world, nay, in this land, that would be heart-glad of thoſe Sermons that you regard not, but ſleepe out and deſpiſe; Oh how happy were we, if we knew our happineſſe! but we like pampered children, play with our meate; and like the carnall *Iſraelites*, ſtumble at the plenty of our *Manna*: The onions of Egypt haue a better reliſh in our mouthes; well fram'd words, quirks and trickes are more affected then profitable matter; but ſhould the Lord once ſhew vs the terrors of hell, and viſit our conſciences with the apprehenſion of his wrath; then the very crummes of the Goſpell would be welcome, when now we loath the full diſhes of conſolation; Then to heare but one ſentence of the Goſpell plainely expounded, and to haue but one of the promiſes powerfully applyed, would be more acceptable, then all the fine deuices of the wit, deliuered in the perſwaſeable words of mans wiſdome: let not therefore theſe things be hid from your eyes, take notice of your priuiledge, your glory, your aduantage, wherein God hath bleſſed you aboue other places, Countries, and Nations. *Italy*, *Spaine*, and other rich countries in *Aſia* and *Africa*, abound with wealth, but in ſtead of their rich mines of gold

gold and siluer, we haue this inestimable treasure of the word, the value whereof is faraboue all precious pearles: the outward blessings that God gaue vnto his people are compared to the ornaments of the body, as Bracelets, Abilements, Rings, Chaines, and the like; but his giuing of his word and statutes vnto them, is compared to his marriage with them, let vs then take notice of this our happinesse, and rouze vp our hearts to daily thankefulnesse. Ezek.9.10.11.

The third Vse, is that which the Apostle maketh; *Beware least any spoile you through Philosophy, and vaine deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* Let vs not be beguiled by false teachers, neither let vs lend our eares to their frothie doctrine: please the eare they may with the enticing words of mans wisedome; saue the soule they cannot without preaching the words of Christ, that onely is the word of life, and the power of God to saluation; all other food is but dust and drauery, no better then huskes, fitter to feed swine, then to nourish the sonnes and daughters of God to eternall life. When a poore soule falls on meditating of what he hath heard at such a Sermon, what doth it, but with the childe in the night nuzzle for the mothers breast, and missing the nipple, laies hold on the flesh, and sucks the breast black, but hath no nourishment? they are not satisfied with sucking the milke of consolation, for the breast was empty. They that try the inuentions of men in the Conflict of Conscience will in the end cry out, as patient *Iob* to his Friends, *Miserable comforters are yee all; Shall there be no end of words of winde?* *Vse 3.* Colos.2.8. Isay 66.11.

In the last place, here is a lesson for vs Ministers, that wee teach not the people our owne fond deuices, nor feed them with our owne fancies, but build vpon the foundation of the Prophets and Apostles, Christ Iesus being the chiefe corner stone. Let vs teach therefore what he hath commanded vs to obserue, and heare the word from the mouth of God, giuing warning from him: oh *Vse 4.* Matth.28.20. Ezek.3.17.

let me exhort and be exhorted to remember whereto we are called, and wherefore we are sent: is it to please the eare, or saue the soule? Preach I mans doctrine or Gods (saith the Apostle) or goe I about to please men? for if I should yet please men, I were not the seruant of Christ: More I might say, but I will not; a word to the wise may be sufficient.

Gal. 1. 10.

Now, further in that it is here said, *No man gaue vnto him*, we might obserue this point of doctrine:

Doctrine.

The Lord doth vsually take from those whom he meanes to saue, those sinnefull meanes and helpes whereon they rest, and maketh them vnsufficient for the satisfying their desires.

Thus dealt he by his people *Israel*, as doth appeare in the second of *Hosea* 7. taking from them corne, wine, oyle, siluer, gold, &c. and all outward comforts, and so brings her into a wilderneſſe of affliction, before he doe speake kindly to her, as verse 14. of that Chapter.

Reason.

The Reason of this is; Naturally we are strangers to God, and will not come vnto him, till there be no other remedie, and we left hopeleſſe of all other helpes (As hath beene before obserued) If mony, friends, acquaintance, food of any sort or kind (though but huskes which the swine fed on) had not failed this Prodigall, he would not haue as yet knowne himselfe, nor haue thought of returning to his Fathers house. But all these being denied him, then he came vnto himselfe and said, &c.

Vse.

But I will not stand on this generall poynt, I will shew what Vse might be made of it, and so I will leaue it. Art thou disappointed of thy vaine hopes, and depriued or forsaken of these meanes wherein thou trustedst, whether goods, or friends, or strength, and the like? Know and be perswaded, the Lord herby doth chastice thee for thy vaine confidence, and withall, doth beate thee from these worldly stayes, that thou mayest flie to him for succour, and for helpe: For it is with vs as with the woman in the Gospell that had the bloodie issue, so long as she was afore-hand, and had mony in her purse, she would follow the Physitians

and

and not come to Christ but when all was spent and nothing left, then Christ he heares of her. And so, many women, who while their husbands liue, put too much trust in them, thinking they haue one to prouide for them and theirs; to succour them and defend them, and therefore they are well enough, &c. *But shee that is a widow indeed and desolate*, (saith *Paul*, 1 *Tim*.5.5.) that is, she whose arme of flesh is taken from her, and without prouision, &c. *trusteth in God and continueth in supplications day and night*. Another notable example you haue of this, *Psal*.142.4,5. in a man after Gods own heart, *Dauid* that sweet singer of Israel, who speaketh thus of himselfe, *I looked on my right hand and beheld, but there is no man that would know mee, refuge failed mee, no man cared for my soule. I cryed to the Lord, and said thou art my refuge and my portion in the land of the liuing*. As if he should haue said, till all other refuge failed me, I cryed not to the Lord, I sought not to him, but when my friends fayled me, like a brooke in Summer, then I betooke my selfe vnto the Lord and sought helpe from him. Consider of it, and make this vse profitable as occasion serues: Say thus in thy heauiest crosses, surely God sees the pride of my heart, that I will not come at him vnlesse he had thus fired my corne, as *Absolom* did *Ioabs* after he was twice sent for: He sends these fiery Serpents purposely to sting me, that I may at last looke vp vnto Christ for helpe: These great and strange afflictions, they are the auengers of blood which God lets loose that I may run for my life, and hast to the Cities of refuge. And therefore I will betake my selfe vnto his mercy, and run home and fall on my knees before him, seeking helpe where helpe is to be found, for in him the fatherlesse findes mercy.

Hitherto of his *Egresse*. Now of his *Regresse*, and returne: wherein we haue his *Repentance*, and the *Successe* of it: his *Repentance* is laid downe from the 17. verse, to the 22. the *Successe* in 20,22,23. and so to the end.

In his *Repentance* are obseruable these Specialls; First, the *Occasion* thereof, or *motiues*, inducing him thereto, laid

downe in this 17. verse: Secondly, his *Resolution*, grounded vpon the former motiues, verse 18,19. Thirdly, his *Practice*, and *Reuolution*, verse 20,21. To begin with the *motiues*, or *occasion* of his turning, laid downe first *generally* to be a serious consideration of his waies and his courses: then more *particularly*: *First*, a sence of his owne misery, *I perish, &c. Secondly*, a hope of his Fathers mercy, which is nourished in him by the consideration of his Fathers liberall dealing, euen towards his hyred seruants, which maketh him confident to looke for goodnesse towards himselfe, being his sonne. *How many hyred seruants, &c?*

Text.

And when he came to himselfe] Something of the phrase, before I speake of the particulars; the Prodigals repentance is termed a comming to himselfe, as if he had beene out of his wits, or besides himselfe before his amendment: and indeed so much the very phrase doth import. So then we conclude:

Doctrine.
A wicked man is a mad man.
Esay 46.8.
Caluin in loc. hortatur vt cor redeant hoc est respiscant: Mentzerus, Redite preuaricatores ad cor. Discesserant ergo, à corde. Muscul.
μετάνοια ἄνοια.
Respiscentia quasi receptio mentis ad Se. Tertullian Vel vt alij Respiscere quasi resapere. Epimetheus.
Luk.23.34.
Acts 7.60.

A man in his sinnes is out of his sences: He is a mad man, and out of his wits, Sinners are Bedlems and Lunatickes, voyd of sence or reason. Me thinkes these words of the Prophet *Esay*, may sufficiently proue this in the 46. Chapter verse 8. where hee saith, *Remember this, and shew your selues men, bring it againe to mind, O yee transgressors!* the words may be thus read, *Returne to your minds, O yee transgressors!* or, *Returne into your heart*, as *Caluin* reads them: obseruing this very poynt from thence, that they were not well in their wits before. So *Musculus*, *Mentzerus*, with many other.

And indeed the words vsually vsed for repentance, both Greeke and Latine, doth shew as much; the Greeke word is deriued of another, which signifieth Folly and Madnesse, and is as much as after-wit: and for the Latine word the Prophet in the former place cited, seemeth to giue the signification of it. And it is no wonder, for their reason and iudgement are now corrupted through sinne, so that, as our Sauiour Christ and blessed S. *Steuen* saith, they know

not

not what they doe. And is it not the very definition of a mad-man to be without iudgement? to follow his fancie, and to be led by appearances without triall? See for further proofe, 2 *Tim.*3.9. *Luk.*6.11.

Let the Vses of the poynt be these, first it may *Informe* our iudgements concerning sinne and sinners: Sinne is madnesse; Sinners are Lunatikes, being possessed with a spirituall frenzie and madnesse: looke vpon them with a spirituall eye, and their actions will declare it. Some runne to and fro starke naked, and blush not, tearing off, and casting away the garments of holinesse and innocencie. Were they ashamed (saith *Ieremiah?*) nay, nay, they were not ashamed. Are men ashamed of their flagitious courses, which layeth them naked both to shame and iudgement? Alas no! they glory in them, neuer blushing for the committing of them. Others, (though sometimes they keepe within compasse, and seeme to be well gouerned, as if they were no such men) being a little displeased, or any thing crossed, streight fall a playing of their mad prankes, raging and rauing against heauen and earth, cursing and banning all that speake to them, infecting the very ayre with their vile speeches and horrible oathes, as if they would plucke God out of his throne, and againe crucifie the Sonne of God afresh.

Vse.

Wicked men shew that they are mad men diuers waies. Exod.32.26.

Psal.74.18.

Others, foame at the mouth, their talke is idle and beastly, sauouring neither of wit nor honestie; sparkles of hell come forth from their lips, whereat the Diuell kindles fire of dissention.

Phil.3.19. Pro.16.27. Iam.3.

And againe, how deepely are others possessed with this spirit of madnesse? who are neuer well but when they are wounding, beating, and destroying of themselues and others: wasting their estates, consuming their bodies, and pitifully gashing of their consciences and soules, yea killing and destroying whoeuer they companie with, drawing them into the same excesse of riot, that so they may all perish together.

Pro.10.23. & 14.9. & 15.22.

And

And in a word, what mad property is to be ſeene in any Bedlem, that is not to be found in a wicked man? Oh! happie were it, if the rod of diſcipline were better vſed, then there would be hope of more ſobriety.

Vſe 2. Secondly, is this ſo, that ſinners are Lunatiques? let it then Admoniſh all ſuch as are well in their wits to keepe out of their companies. Men bodily mad, are kept bound and chained, and narrowly watched ouer, that they cannot hurt; and yet we are loath to come within their reach; But we neuer feare theſe ſpirituall Bedlems, of whom we ought to be moſt warie, being they are at liberty in euery place and houſe, in moſt companies, and many times haue power to hurt, many being in place of authority and gouernement; and yet (the more is the pittie) how careleſſe are we? Oh be more watchfull you that loue your ſelues, be more carefull, come not in their companies, receiue them not into your houſes, vnleſſe neceſſity compell: What though they keepe within compaſſe for a time, In ſome moneths mad men ſeeme ſober, yet firſt or laſt they will haue their fits, and much in danger your ſoules and bodies.

Vſe 3. The läſt Vſe, ſhall be an Exhortation to ſuch as are yet in the eſtate of Nature, to pittie themſelues, and pray for themſelues, that they may haue their ſences reſtored to them: when thou ſeeſt a Lunatique to rage and raue, to rend and teare his haire and fleſh, thou canſt not but pittie and ſend forth a prayer for him, that God would helpe him: Behold, oh man! thine owne eſtate, ſuch a one art thou, void of all ſence and ſpirituall vnderſtanding, who doeſt daily wound thine owne ſoule by ſinne: Be as mercifull to thy ſelfe as thou art to others; bewaile thine own fearefull eſtate; crie to God for helpe and redreſſe; neuer giue ouer till thou art brought to thy ſelfe, and being once cured, commiſerate the eſtate of others that are not: Turne not their madde pranke into a ieſt, (as moſt doe) but turne to God by prayer for their recouerie, as few doe.

And

And thus much ſhall ſerue for this point, which the phraſe hath affoorded: Now to the *Motiues* or inducements cauſing his turning. He firſt takes himſelfe aſide, and begins to conſider of the eſtate wherein he ſtood: [*He ſaid,*] whence learne;

That a taking our ſelues aſide, and diligent *Examination of our hearts and waies, is the firſt ſtep to Repentance.* Thus much is implied in theſe words of *Ieremiah, Chap.* 8. *ver.*6. *I hearkened, and heard, but they ſpake not aright, no man repented him of his wickedneſſe, ſaying, What haue I done?* They repented not: Why? ſurely, becauſe they examined not themſelues, they communed not with their owne hearts, ſaying, *What haue I done?* Thus much alſo is expreſſed by him in the 3. Chapter of his *Lamentations*, and the 40. verſe. *Let vs ſearch and try our wayes, and turne againe vnto the Lord*: there muſt be a ſearching and trying, before there can bee any turning, See alſo *Ezek.* 16. 43.

Doctrine. Examination of our hearts the firſt ſtep to Repentance. Ier. 8. 6.

Lam. 3. 40.

The Reaſon is plaine, becauſe we can neuer know our waies, what they are, nor whither they lead, without a ſerious conſideration and ſtrict examination of them; a Phyſitian cannot know the eſtate of a mans bodie, without ſome good ſearch and inquiſition; how then can a man know the condition of his ſoule. Now the ignorance of a mans owne bad eſtate is neuer ſeuered from a falſe perſwaſion of a mans owne good eſtate; as wee haue example in the Church of *Laodicea*; he that is ignorant of his own waies, euer thinkes his waies to be the beſt waies, and who in ſuch an errour will deſire any change or turning.

Reaſon.

Reuel. 3.

The Vſes are, firſt, to conuince and condemne ſuch as walke on ſecurely in ignorance, and neuer take notice of their waies, neither call their courſes to account, yet thinke their eſtate to be very good, and no mans better; that they haue repented, and their ſinnes ſhall be pardoned: But is this poſſible, can thy ſinnes be pardoned before they be repented of? and is it poſſible to repent of them before thou doeſt

Vſe 1.

doeſt know them, and canſt thou euer know them without faithfull ſearching and acurate ſifting into them? deceiue thy ſelfe no longer with thy vaine dreames, (for alas thou dreameſt) thou art ſo farre from repentance, that as yet thou art not capable of it, ſeeing thou haſt not called thy ſelfe to a reckoning.

Vſe 2. Secondly, Let this ſtirre vs vp to a diligent ſearch and examination of our eſtates. Wouldſt thou repent of thy ſinnes, turne from them, and haue them pardoned? then labour to know them, ſtriue to finde them out, conſider of thy waies, make a ſtand for a while, and examine thy courſes; put the queſtion to thy ſoule, *What haue I done?* and againe propound it, *wherein am I failing?* Take the light of Gods law, that will ſhew thee thy filthineſſe, that will diſcouer vnto thee thy great corruptions and many failings: Be not backeward in this duty, the more backeward thou art, the greater cauſe haſt thou to feare thy eſtate. It is a ſecret guiltineſſe of ſinne that cauſeth a backewardneſſe in our examination. Bankerupts that are not worth a groat, doe not, dare not looke into their eſtate, becauſe they know they be worſe then nought. And thoſe who haue ſome vexing familiar at home, or their houſes poſſeſſed with ſome vnquiet ſpirit, care not for looking within their dores. Be then perſwaded to call thy courſes to account, conſider the eſtate wherein now thou art, thy caſe is fearefull, becauſe thou art ignorant of it; but it is deſperate, if thou wilt not be perſwaded to looke into it; but on the other ſide, if thou wilt take thy ſelfe aſide, and commune with thy owne heart (as *Dauid* ſpeakes) ſurely then thou wilt be in a faire forwardneſſe to a ſound conuerſion.

Pſal. 4.

Vſe 3. Laſtly, Let mee adde a word of Exhortation vnto all (in as much as all haue ſinned, and all doe ſinne, and therefore had need daily to repent) often to conſider of your waies and courſes, let no day paſſe ouer without a line of examination. Call to minde what euils haue beene committed, what good duties omitted, which God hath required;

quired; suffer not thy eyes to slumber, nor the temples of thy head to take any rest, till this taske bee performed. Would Christians daily keepe this course, and well consider of their carriages the day past, they would soone finde the excellent commodities of it, to their vnspeakeable comfort: Oh! how watchfull would it make them ouer their courses, and how many a sinne would be preuented, which now for want hereof they fall into? This was *Dauids* practise, *I haue considered my wayes* (and what followes) *I haue turned my feet vnto thy testimonies*: As oft as hee considered his waies hee euer found some defect that needed redresse; so will it bee with thee, thou shalt neuer strictly examine thy estate, but thou shalt euer finde somewhat that needeth amendment: Make conscience then of the practise of this dutie. Wee see how needefull consideration is in the things of this life, for without it no estate of life can be well ordered. The Mariner must consider his course by his Compasse, or else he is in danger to runne on rockes or sands: The Merchant, if he consider not his affaires by his Count-booke, will quickely prooue bankerupt: The Traueller, if hee consider not his way, will soone goe wrong; if hee see many waies before him, hee considereth with himselfe which of them to choose, neither will hee goe on till he be well aduised which is the best. How much more then should we consider of our actions, whose course is to the Kingdome of Heauen, for euery way leadeth not to it. Doth euery one vse consideration in euery estate of life; And shall a Christian onely be careless? farre be this from vs. There is no passing from earth to Heauen without consideration.

Psal. 119. 59.

How many hired seruants] See here, the two *Motiues* of his turning. First, he saw his owne misery, and that draue him from himselfe, *I perish with hunger.*

Text.

Secondly, He remembreth his Fathers mercy, and that brought him vnto him. *How many hired seruants of my Fathers haue bread enough.*

By

Matth.6.

By *hyred seruants*, are meant principally the *Scribes* and *Pharisees*, and vnder them all others, who serue God mercenarily, onely for the reward sake, and not of loue.

Panis est doctrinalis, Sacramentalis, victualis, Lusolph.
Iohn 6.51.
Panem à πᾶν multitudinem salutum, magnitudinem solaminum plenitudinē omnium bonorū.

These had Bread enough. *Bread* hath a large extent in Scripture, for vnder it is contained a sufficiency of food and nourishment, both for soule and body; and therefore some would deriue the Latine word from a Greeke, which reacheth farre, and wide, and so make it a comprehensiue word, signifying all things needfull whether to corporall or animall sustenance. It implies then (saith one) much health, great comforts, fullnesse of all necessary good things: but (as I take it) in this place that exposition is too large; for by bread, is especially meant that bread which Christ brake amongst them, I meane, his doctrine and miracles, of this bread they had enough, for they often heard the one, and saw the other. Now to the instructions.

The Prodigall was miserable, and in great distresse, hunger had already consumed his flesh, and almost brought him to *rottennesse* and *wormes*. *I perish with hunger*, this he had a sence of, which driue him home to his Father.

Doctrine.
Crosses and afflictions are excellent meanes to make men looke home.
Esay 26.16.
Ps.107. 10.13.
Hos.5.15.

Here then obserue, *What excellent meanes crosses and afflictions are to chase men to the Lord, and make them look home.* While his purse was full and he in iollity, he cared not for his Father, he came not at him, now in his extremity he thinkes of returning.

The Scriptures are full of proofes for the confirming of this truth: in the 26. of *Isay* and the 16. verse, the Prophet saith thus, *Lord in trouble haue they visited thee, they poured forth a prayer when thy chastening was vpon them.* So in the 107. *Psalme*, verse 10.--14. *They being bound in affliction and yron, &c. cried vnto the Lord in their trouble and distresse.* This the Lord himselfe doth further witnesse in the 5. of *Hosea* 14.15. *I will be to Ephraim as a Lyon, and as young Lyon to the house of Iudah, I, euen, I will*

teare

teare and goe away, I will take away, and none ſhall reſcue. I will goe and returne to my place, till they acknowledge their offence, and ſeeke my face; for in their affliction they will ſeeke me early. And ſo indeed they did, as doth appeare in words following, *Come, and let vs returne vnto the Lord, for he hath torne, and he will heale vs, he hath ſmitten, and he will binde vs vp.* So alſo in the 17. of *Eſay* 6,7. the Lord telling the people of the common deſtruction that hee would bring vpon them for their ſins, ſaith, that *then they ſhould looke vp to their Maker, and their eyes ſhould haue reſpect to the holy one of Iſrael.* And hence it was (as it may ſeeme) that the Prophet *Dauid* (preferring the ſaluation of his enemies (out of a holy loue and ſpirituall charity) before their outward eſtate) prayeth thus, *Fill their faces with ſhame, that they may ſeeke thy name O Lord.* Many examples I could bring for the proofe of this poynt, if it were as needfull as eaſie ſo to doe, as of *Manaſſes*, *Ephraim*, the *laylor*, the danger of whoſe outward man, was a meanes to ſaue both the outward and inward man, beſides many others, but theſe are ſufficient.

Chap.6.1.

Eſay 17.6,7.

Pſal.83.16.

2 Chron 33.11 12,13. Ier.31.18. Acts 16.

And it is no maruaile they ſhould be ſo auaileable, for firſt, hereby we are fitted and prepared for the hearing of Gods voyce; true it is, the ſpirit of God is the principall cauſe of our ſauing hearing, for he openeth the heart, and boareth the eare, that we may attend to it, and receiue it, as he did the heart of *Lidia*, but yet affliction and tribulation is a ſpeciall meane, which he vſeth for the fitting and preparing of vs hereunto, as *Elihu* declareth in the 33. of *Iob*, verſe 16,17. and alſo in the 36.15. *he deliuereth the poore in affliction, and openeth their eares in oppreſſion*: when with *Eliah* wee haue had our ſhare in this ſtormie tempeſt, and haue beene well ſhaken with theſe earth-quakes, then are we well prepared to heare the ſtill and ſoft voice of the Lord, ſpeaking vnto vs in the miniſtery of the Goſpell. But before we are humbled with afflictions, we are like to wanton children, that will be playing with our meat, and caſting it to the doggs: many things we heare, we

Reaſon 1.

Acts 16.14.

Iob 33.16. & 36.15.

1 Kings 19.11, 12.

we cannot, nor will not be perſwaded of; we will heare what we liſt; beleeue what we liſt; receiue ſome kinde of doctrine, laugh at ſome other. Tell a ſwearer, or a drunkard, or an Adulterer in the day of their proſperitie, while they are in their ruffe, that their waies are the waies of hell and death; that their courſes are highly diſpleaſing to Almighty God, &c. they will turne you a deafe eare, they will not beleeue you: But when Affliction comes, and the ſnares of death do compaſſe them, then they are made to beleeue the truth hereof, and as *Iſay* ſpeaketh, *Vexation maketh them vnderſtand our report.*

Iſay 28.19.

Reaſon 2. Iob 42.5.

Secondly, It opens the *Eye* as well as the *Eare*, as *Iob* ſpeaketh, *Iob* 42.5. *I haue heard of thee by the hearing of the eare, but now mine eye ſeeth thee.* It bringeth a man to a more cleare, certaine, and experimentall knowledge of *God*, then euer any without it haue attained vnto, 2 *Chron.* 33.13. And ſo likewiſe of *Himſelfe*; It ſheweth a man of how little worth he is, as *Pſal.* 39.11. and awakens his Conſcience, bringing thoſe ſinnes to remembrance that were forgotten, *Iob* 36.8,9. *If they be bound in fetters and be holden in cords of affliction. Then he ſheweth them their workes and their tranſgreſſions that they haue exceeded*: that is, when they are ſo hampered in afflictions, as they know not which way to turne themſelues, nor how to get out, then their eye is opened to ſee wherein they haue offended: It doth not onely ſhew that we haue ſinned, but layes the finger vpon the ſoare, as you ſee in *Ioſephs* brethren, who were not troubled for their ſinne againſt their brother vpon the committing it, for when they had caſt him into a pit, *they ſate downe to eate bread*, *Gen.* 42.21. But after, when they had no bread to eate, and that they were taken for ſpies, and caſt into priſon, then their ſinne though committed many yeares before, came freſh into memory: then they could ſay one to another, *Wee haue verily ſinned againſt our brother, in that we ſaw the anguiſh of his ſoule when he beſought vs, and we would not heare him, therefore this euill is come vpon vs*, *Gen.* 42.21.

2 Chron 33.13

Thirdly,

Thirdly, It vnties the *Tongue*, and bringeth man to Confession, as you see in that example, and likewise in *Manasses*, 2 *Chron.*33.12,13. so in *Dauids*, *Psal.*32.5. So *Iob* 33.27,28.The Racke causeth the Traytor to reueale the truth, and the lash maketh the Viper cast vp her poyson, which else she would not doe.

Fourthly,and lasty,it melts and mollifies the *Heart* ; and *abates mans pride*,as *Elihu* noteth, *Iob* 33.17.and that not only in taking away the beautie and strength of body ; but it humbleth the proudest spirit, and makes it to relent as wee see in *Ahab*, and in others. This fire will make the heart to run, as our elementary fire doth mettall,so that you may cast it into what forme you will. Now the *Lyon* and the *Leopard* a childe may leade. If *there be a messenger,&c. Iob* 33.23. the poorest of Gods faithfull seruants may deale with the proudest man. In all these respects many afflictions be said to be good meanes in furthering our conuersion.

But if this be so(may some say)how commeth it then to passe that so many haue beene afflicted,yet are not bettered, as the Lord himselfe hath shewed, *Esay* 1.5. *Am.*4. and as we see in the example of *Ahaz*, who in the time of his distresse did trespasse yet more against the Lord. And also by the example of *Pharaoh*,*Saul*,*Ieroboam*,with others.

Obiect. 2 Cor.28.22 23

We must know that it is not affliction in it owne nature, that worketh this repentance (for in their owne nature they are euill, and teach rather auersion from, then conuersion vnto the Lord) but by the secret operation of Gods spirit these fruits are brought forth. Now this working of the spirit is wanting in the wicked, neither are afflictions sanctified vnto them, but are still curses (bee they neuer so many) and not crosses, and make for their further hardening, not mollifying. This therefore is to be vnderstood onely of the elect, and no other, *For all things worke together for the best to them that loue God, euen to them that are called according to his purpose*, *Rom.*8.28. True it is, the wicked are also afflicted, but not bettered, *Pharaoh* had afflictions enough, but his heart was still harder

Answ. Deut 28.15. Esay 45.7. Amos 3.6.

Sim: Poyson of it selfe is hurtfull, but by the skilfull tempering of the Physitian becomes profitable.

Ier.12.13.

der and harder, and like corrupt flesh, it swelled higher and higher, for all blowes and stroakes: looke what difference there was betwixt *Nebuchadnezars* seruants, and the seruants of God in the fiery furnace, alike difference there is betwixt the godly and wicked vnder affliction, one liue in it, the other are thereby consumed. *Now for the Vses.*

Dan. 3. 20, 21.

Vse 1.

And first, it may serue for the *Reprehension* of such, as iudge of Gods fauour and loue towards themselues, or others, by outward afflictions; This is a false measure, and will soone deceiue vs: and yet how are Gods children counted as cursed and plagued, because they are afflicted and corrected, and the proud esteemed blessed, because they are not in trouble as others? but could such a conclusion bee drawne from these premises, then must we needs condemne the generation of Gods children; yea, Christ himselfe (that well-beloued of his Father) *who was a man full of sorrowes and acquainted with griefe, smitten of God and afflicted*; such a conclusion then cannot bee drawne from hence, for *whom God doth loue, them doth hee correct, yea, hee chastiseth euery sonne that hee receiueth.* Be not then too rash in iudging any whom the Lord exerciseth with afflictions: the choyfest flower in the garden lyeth open to a storme as well as the nettle in the wildernesse. Neither thinke the better of thy selfe, because the rod is not on thy backe, for the wholesome meanes of thy amendment is withheld from thee, and thou mayst iustly feare, the reines is laid on thy necke, and thou art giuen vp to thy owne wayes. A tree that is fruitfull will be well cudgelled and beaten, when a tree that is good for nothing but the fire shall neuer bee disturbed. The wheat endureth more then the chaffe; and yet the wheat is for the boord, and the chaffe for the dunghill. Blesse not then thy selfe in this estate: count not thy selfe blessed, because thou art neuer afflicted, for thou art sore plagued when thou art spared; neither is any thing more vnhappie, then this felicity It is spoken of as an argument of Gods wrath and indignation against desperate

Psal. 73. 15.
Matth. 3.
Esay 53. 3, 4.

Heb. 12. 6.

Nihil infelicius felicitate peccantium. August.

perate ſinners, that God will forbeare to correct them, *Iſay* 1.5. *Wherefore ſhould you bee ſmitten any more*, and *Hoſ.*4. 14. *I will not viſit your daughters when they are harlots, nor your ſpouſes when they are whores.* And on the other ſide, an argument of Gods loue and fauour when he doth correct, *Pro.*3.12. *The Lord correcteth whom he loueth.* And we ſhall finde that the godly haue wondered at Gods loue in this, as *Iob* 7.17,18. *What is man that thou ſhouldeſt magnifie him, and that thou ſhouldeſt ſet thine heart vpon him? And that thou ſhouldeſt viſit him euery morning, and try him euery moment?* Hence is that ſtrange and paſſionate ſpeech that the Lord vſeth of his people. *Behold I will melt them and try them; for what ſhould I elſe doe for the daughter of my people? Ier* 9.7. as if he ſhould ſay, wherein ſhall I manifeſt my affection, and loue more, then by caſting them into the furnace? In this reſpect haue the godly not onely beene *quiet* vnder them, as *Pſal.*39.9. & 62.1. and *reioyced* in them, as *Rom.*5.3. *Heb.*10.34. *Acts* 16.25. and were *thankefull* for them, as *Iob* 1.21. *Pſal.*42.11. but alſo after a ſort *begged* and *deſired* them, *Ier.*10.24.

Iſay 1 5.
Hoſ.4.14.
Pro 3.12.
Iob 7.17,18.
Ier.9.7.

But for a ſecond Vſe: Is this ſo, that croſſes and afflictions are ſuch excellent meanes, to driue men home and bring them to repentance. Let this then ſerue for Terror to ſuch as haue often beene afflicted, and yet are not bettered. The Lords hand hath beene often vpon them and yet for all that they haue not turned to him: ſinne is not left; their wicked wayes are not forſaken, ſurely ſuch may feare, their caſe is deſperate; ſeeing theſe are ſuch excellent meanes, and ordinarily the laſt meanes to bring a ſinner home, and yet with them can doe no good: what cauſe haue ſuch to feare, that they ſhall be giuen ouer of the Lord, as a hopeleſſe cure. Heare and tremble at that which the Lord ſpeaketh by his Prophet *Ezechiel.* Thus ſaith the Lord God, *becauſe you are become droſſe, behold therefore I will gather you into the midſt of Ieruſalem, as they gather ſiluer, and braſſe, and yron, and lead, and tinne, into the midſt of the furnace, to blow the fire vpon it, to melt it: ſo will*

Vſe 2.

Ezech.22.18, 19,20.

I gather you in mine anger, and in my fury, and I will leane you there, and melt you. Yea I will gather you and blow vpon you in the fire of my wrath, and you shall be melted in the midst thereof, &c. The Lord had, in the verse before these words, complained of the house of *Israel*, that it was become drosse, they were all brasse, and tinne, and yron, and lead in the midst of the furnace; that is, in the furnace of affliction, they would not be bettered, nor purified, as they ought to haue beene, therefore doth the Lord threat that fearefull iudgement to fall vpon them. Oh consider of this, thou that hast often beene afflicted, by sicknesse, losses, either of goods, friends, or any such like crosse: I say ponder on it, consider how fearefull a thing it is to be afflicted, and not purged by affliction, to bee stricken with the rods of God, and no conuersion to follow: What is this but a signe of a fearefull induration? Consider another place in the Prophecie of *Jeremiah*, and weigh it well. The words be these; *The bellowes are burnt, the lead is consumed of the fire: the founder melteth in vaine: for the wicked are not plucked away. Reprobate siluer shall men call them, because the Lord hath reiected them.* Loe here, if those afflictions that the Lord hath laid vpon thee doe not better thee, nor plucke thee away from thy wicked and flagitious courses, Reprobate siluer shall men call thee, and thou maist feare that the Lord hath reiected thee.

Verse 18.

Ier. 6. 29. 30.

Vse 3. Let a third vse of this be for Admonition to euery one of vs, that we see we profit by these meanes; let it be our wisedome to *heare the rod and who hath appointed it, Mich. 6. 9.* Gods rodds are all speaking rodds, there is neuer a rod that God vseth, but hath a voice with it, and therefore we should hearken; It commeth with an errand, as *Ezek. 38. 22.* when it hath deliuered its message it is gon, but not before: It knocks & will not depart till Repentance comes to dore.

Mich. 6. 9. Psal. 2. 5.

Quest. But you will aske me how you may know the meaning of affliction, or what is the errand that Affliction hath to doe; that you may not be mistaken in the message.

For

For Resoluing this Case, you are to know that sometimes God sends Afflictions as tryals of our graces, God speaketh vnto vs when he afflicteth vs, as *Isaac* did to *Iacob*, come hither my sonne, let me feele thee whether thou be my very sonne or no; not that he knoweth not who are his, but to make our selues and others know, for it is not professing but suffering which discouereth a man. Sometimes he sends Afflictions as wholesome preseruatiues for preuenting sinne, as 1 *Cor*.12.7. a messenger of Sathan did buffet *Paul*, least he should haue beene exalted out of measure. But most vsuall (and so it is safest for the godly to conceiue) as Restoratiues being laid vpon vs for sinne past and tend to awaken vs out of our security. And so they tell vs,

Resp.

Gen.27.21.

1 Cor.12.7.

First, that God is displeased, and hath against vs for some sinne, for vsually God strikes not till he be angry, *Esay* 54. 8. & 57. 17. & 64. 5. It is wisedome therefore when we lie vnder any crosse, to say as *Ier*.2.17. hast thou not procured this vnto thy selfe, in that thou hast forsaken the Lord thy God: And as Gods people, *Deut*.31.17. Are not these euils come vpon vs because our God is not amongst vs? Thus *Naomi* did apprehend the hand of God to be gon out against her in the taking away of her two sonnes though by an ordinary death.

Esay 54.8. & 57.17. & 94.5. Ier.2.17.

Deut 31.17.

Ruth.1.13.

Secondly, It wills vs to take notice of the cause of Gods displeasure, and finde out that, *Lament*.3.39,40. God is highly offended with the neglect of this, *Ier* 8.6. No man saith what haue I done, so *Ezek*.16.43. This then ought to be our care, euery one to know *the plague of his owne heart*, and finde out the speciall sinne that hath made the difference betwixt God and thee.

Lam.3.39.

Ier.8.6.
Ezek 16.43.
1 King.8.38.

But how may this be done?

Quest.

Thus, First, examine what sinne it is that God in Scripture, hath threatned with the like affliction that lies on thee, as thus, if thy friends haue failed thee, so as that they will not, nor cannot helpe, vpon examination, thou shalt finde it is a punishment denounced against the affiance in

Resp.

the creature: If thou haſt a barren wombe, or wanteſt
2 Sam. 6.23. Hoſ 4. poſterity, vpon examination, thou ſhalt finde it is a puniſh-
ment threatened for deſpiſing of ones husband in the heart,
and for whoredome; I might instance in many other par-
ticulars; now in ſuch a caſe examine thy heart if that ſin
be not thine.

Secondly, Sometimes God hath engrauen vpon the
iudgement, the name of the ſinne for which he ſends it, ſo
that a man in his puniſhment may plainely reade his ſinne,
and this is when God proceedeth by Law of requitall, *like*
for *like*, as *Dauid* ſinning in his people, was puniſhed in his
people; and *Pharoah* ſinning in drowning the infants, was
drowned himſelfe; according to that anſwer which the
Lord commands his Prophet to giue the people; *Like as*
Ier. 5.19. *you haue forſaken me and ſerued ſtrange gods in your land; ſo*
ſhall you ſerue ſtrangers in a land that is not yours. Thus
when we are puniſhed in our goods, let vs thinke we haue
ſinned in our goods; when we are puniſhed in our chil-
dren, let vs examine if we haue not ſinned in our children;
and ſo in the reſt.

Thirdly, Sometimes the ſinne in it owne nature, bringeth
forth the puniſhment, as the fruit thereof: As when beg-
gary followeth idleneſſe; want followeth waſtful-
neſſe; weakeneſſe and ſickneſſe, the ſinnes of adultery
and vncleanneſſe: And thus it was no hard matter
for this Prodigall to finde out his ſinne in the hogs-
trough.

Fourthly, When a man is ſmitten in the very act of his
ſinne, or it is preſently attended with a puniſhment: Wee
Acts 5.5,10. know if the creature (as the Dog or Cat) bee brought
preſently and beaten where the fault was done, it will per-
ceiue the cauſe: So the Lord ſometimes deales with the
brutiſh amongſt the people, that they may vnderſtand,
Acts 5.5.10.

Fiftly, Oftentimes our owne conſciences will helpe vs,
and point out the particular offence; as I haue ſhewed be-
Gen. 42.21. fore in *Ioſephs* brethren, which did tell them of their
ſinne

ſinne though a long time before committed.

Sixtly, and laſtly, if yet after all theſe meanes, thou canſt not finde out the cauſe, then ſeeke to God by prayer: Say vnto *God*, as *Iob Chap.* 10.2. *Shew me wherefore thou contendeſt with me*: and as *Chap.* 13 23. *Make mee to know my transgreſſion and my ſinne.* Beg this earneſtly at Gods hand, and he wil direct thee in thy Search.

Thirdly, Affliction wills vs ſpeedily to make our peace, to agree with our aduerſary whilſt we are in the way, to take vp the ſuite and compound betimes: for Gods quarrells are not like mans, cauſleſſe; and therefore God will not giue ouer the ſuite till there be ſome reall ſatisfaction. Now that God lookes for this, in all our Afflictions, ſee *Iſay* 27.5. *Let him take hold of my ſtrength that he may make peace with me*: that is, let him take notice of my power and acknowledge my ſtrength, that they are all but as bryars, and thornes before me; and ſo in time ſtrike in that we may be at one. Matth 5.

But how may that be? *Queſt.*

By *Repentance* and *Amendment*, 1 *Pet.* 5 6. So *Iſay* 27.9. *By this ſhall the iniquitie of Iacob be purged, and this is all the fruit to take away his ſinne.* God meeteth Repentance (if true) as the Father did this Prodigall, and kiſſeth it, whilſt it is yet halfe way, euen in the *Purpoſe* and *Reſolution.* *Reſp.*

Thus you ſee what meſſage Afflictions doth, now then let vs ſee we profit by them. And thou that hitherto haſt beene a *Non-proficient* in this Schoole, looke to it in a ſpeciall manner, let euery croſſe purge away ſome droſſe and filth; wherefore doth the Lord ſend them, but for this end? let not God looſe his end, but let thy croſſes become corrections: now how are they corrections, when they worke no amendment? Bee not thou more fearefull of being afflicted, then thou art carefull of not being reformed by that thy affliction, and ſo maiſt thou haue great comfort that thy affliction is ſanctified vnto thee; that it is a part of Chriſts croſſe, and not of *Adams* curſe.

Be carefull to come out better then thou wenteſt in, for if thou beeſt hardned, not melted, thou art clay, not gold.

Vſe 4. The laſt Vſe, may be *Comfort* for Gods elect, for ſeeing that afflictions are ſo good and profitable, as the effects thereof doe declare, prouing as wholeſome medicines, and fatherly chaſtiſements, to amend and reforme vs, what cauſe haue Gods children to groane ſo much vnder the burthen? many are ready through the Diuels ſuggeſtions, to make hard concluſions againſt themſelues in time of trouble, as if God had forſaken them, or that they were caſt out of his fauour; but conſider why doth the Lord ſend them? what effects doth he worke by them? ſurely, no other then to bring thee to himſelfe, theſe are but like the dogge of our good ſhepheard, to fetch vs into his fold: he ſetteth them but as thornes and bryars, to keepe vs from running on in that ſame ſmooth and pleaſant paſſage, which leadeth to deſtruction. Doth he take from vs health, wealth, eaſe, peace, or the like; yet he dealeth no otherwiſe with vs, then *Dauid* did with
1 Sam. 26. *Saul*, who finding him ſleeping in his campe, would neither ſlay him himſelfe, nor ſuffer *Abner* to ſlay him, onely he tooke away his ſpeare, and his water-pot, which alſo after he had wakened him, he reſtored againe, no way intending his deſtruction. Thus dealeth God with vs, who many times findeth vs ſleeping in our ſinnes, when we ſhould be waking, yet he ſlayeth vs not, neither intendeth our deſtruction, but happily taketh from vs thoſe things wherein we place our ſtrength and truſt; which alſo after we are awaked, he reſtoreth againe vnto vs in a moſt gracious manner. What cauſe then haſt thou to murmure or complaine, when thou art afflicted? nay, how great cauſe haſt thou of thankeſgiuing, and reioycing? our afflictions may ſay to vs, as *Iacob* did to *Laban*, *Gen.* 30. 30. *It was little that thou hadſt before I came, and now it is increaſed to a multitude*: thy *Faith* little, and ſo thy *Hope*, and ſo thy *Patience*; Thy *Prayers* not ſo many, nor

not so feruent as they haue beene since I came vnder thy roofe,&c. The bird flies most and highest, whilst she is at liberty, but sings most and sweetest, in her Cage; so the godly, neuer more deuout then when they lie vnder Gods correcting hand.

But my *Afflictions* are bitter? *Ob.*

No wonder for they are a medicine, but most wholesome and soueraigne. Secondly, swallow them downe with one of these promises, *Ier.* 30.11. *Isay* 30.20.21. *Psal.* 37 24. 1 *Cor.* 10.13. 2 *Cor.* 1.5. or some such like. Will any man chew his pils? were it not euough to kill a horse, to champ them in ones mouth like meate? beware of that folly. *Resp.*

But they doe increase? *Ob.*

You know, it is euer darkest towards day-breake, the Saints of God haue (ordinarily) the sharpest fit's at the time of the birth, when they are vpon deliuerance from their sorrowes. *Resp.*

But I dare not looke them in the face, they come so fiercely? *Ob.*

So did the *Lyon* at *Timna* vpon *Sampson*, with open mouth; but being ouercome, they will feed thy hopes with sweet experience of Gods mercies, as that did him with honey. Oh that wee would with *Sampson* goe backe to the carkasse; looke vpon former deliuerances, so should we haue better hope of future. *Resp.*

Be not then cast downe vnder the hand of God, nor too much discouraged: Gods rods are like vnto the rod of *Moses*, when we fly from them, looke fearefully at them, and wil not willingly take them vp, they proue as *Serpents*; but if we put forth the hand and take them by the taile, they are as a rod to comfort vs, or as a staffe to stay vs: *Wherefore Comfort one another with these things.*

And thus much bee spoken of this motiue, the sence of his misery: now for the next, which is the perswasion of his Fathers mercy. Thence first wee learne:

That

Doctrine. Sence of Gods mercy causeth repentance. Zach. 12.10.

That the sence and knowledge of Gods mercy and goodnesse, is that which causeth vs to turne vnto him.

This is notably confirmed in the 12. of *Zachary*, verse 12. The house of *Dauid* and inhabitants of Ierusalem, are brought to Repentance, and godly sorrow, vpon a consideration of Gods infinite loue towards them in Christ Iesus. So saith the Prophet *Dauid*, *Psal.*130.4. *There is mercy with thee, that thou mayst bee feared.* So saith Saint *Iohn. Wee loue him, because hee loued vs first*: and what doth the Author to the *Hebrewes* else meane, in saying, *Hee that commeth to God, must beleeue that God is, and that he is a rewarder of them that seeke him.* Hence the exhortations to *Repentance* are founded commonly vpon the *mercy* of *God*, as *Ier.*3.14. *Hos.*6.1. *Ioel* 2.13. *Matth.*5.7. *Rom.*2.4. *&* 12.1. And *Iob* 25 10. *Elihu* giuing a reason why men repented not, saith, they remembred not the *mercies of God. None saith where is God my Maker who giueth songs in the night? &c.*

Psal.130.4.

1 Iohn 4.19. Heb.11.6.

Reason 1.

The Reasons may be these, our hearts are of a sturdie and flintie nature, and neuer will kindly relent, till loue worke on them. You know there are some stout natures, which with seuere hard courses are not stirred, but come ouer them with kindest and they relent, 2 *Chron.*10.7. So is it in the dissoluing of our hearts; one haire of loue drawes more then a teame of horses. True it is, the heart may be pricked by the Preaching of the Law, and humbled with sence of a mans owne misery, but it neuer commeth to break forth into heartie confession and true griefe for sinne, as it is sinne and a breach of Gods law, vntill the sence of Gods mercie is in some measure tasted of. Could misery alone turne one to God, then might the Diuels haue beene long agoe conuerted: and *Iudas* also might haue repented, for he felt anguish enough, and horror of conscience enough, but that did rather driue him from God, because he could not apprehend the kindnesse and mercy of God towards him. Looke as it is in the change of the earth, though Winter stormes may cast it into diuers formes,

formes, yet till the Sunne causeth an influence of his sweet heate into the bosome of it, it is neuer changed from vnfruitfull to fruitfull, neither is the face of it till then renewed; So in our soules, though the *stormes of the law* may diuersly affect them, yet till the *beames of Gods grace* shine into the heart it is neuer truly changed.

Reason 2.

The workes of Gods fauour and mercy towards vs imprint a stampe and image of the like in vs, therefore his choosing of vs, imprints this in our hearts, to choose him for our chiefe treasure; his loue of vs, causeth vs to loue him; his turning to vs, to turne to him.

1 Iohn 4.19.

Vse 1.

Now for Vse. Hence it followes, that in order of nature there must be *Faith* to apprehend, at least some hope and possibility of mercy before *Repentance* can be, else (questionlesse) the Sinner will but harden his heart, and enrage his Affections, and grow more furiously desperate against the Lord. But I will not insist on this, but come to a second Vse.

Vse 2.

Is this so, that the perswasion of mercie should cause vs to turne: this then reproaueth such as turne Gods grace into wantonnesse, and make this mercy of God a bawde for sinne. Nothing is more called for, and nothing more abused: *Knowest thou not* (saith the Apostle) *that the mercie of God should lead thee to Repentance: But thou despisest the riches of his goodnesse, and forbearance, and long suffering; and after thy hardnesse, and impenitent heart, treasurest vp vnto thy selfe wrath against the day of wrath*: how often heare we this apologie returned, when all other defences faile, *Oh God is merciful*: it is true, but to whom, it is to such as turne from their sinne, not to such as continue in sinne: as for such, *Esay* reads their doome; *He that made them will not haue mercy on them, and hee that formed them will shew them no fauour.* And *Moses* fearefully in the 29. of *Deut. Hee that heareth the words of this curse, and blesseth himselfe in his heart, saying, I shall haue peace, though I walke in the imaginations of my heart, to adde drunkennesse to thirst. The Lord will not spare him, but then the*

Rom.2.4.

Esay 27.11.

Deut.29.19.

the anger of the Lord and his iealousie shall smoake against him, and all the curses that are written in this booke shall lye vpon him, and the Lord shall blot out his name from vnder heauen. A fearefull thunder-bolt throwne on the head of all such impious beasts, as make Gods mercie a cloake for sinne, take notice of it thou filthie prophane liuer, who being reproued for thy drunkennesse, and such like vncleannesse, hast this for thy defence, and holdst vp this for a buckler; no, no, he hath no mercy for thee, so long as thou walkest on in thy impenitencie, but wrath and seuerity, which he will one day manifest.

Vse 3. Thirdly, let this exhort you to take true notice of his mercy, thou that wouldst repent; get a tast of his loue; This is that which brings in the sinner creeping and crouching before God, as the *Syrians* to *Ahab*, because they haue heard that the Kings of Israel were mercifull: the knowledge of the grace of the throne, brings to the throne of grace; were his mercies seriously thought vpon, whom would they not moue? whom would not these cords of his loue draw? call them to thy mind, muster them together, they are indeed innumerable; For God is the *God of mercies, Neh.9.17.* The *Father of mercies, 2 Cor.1.3. Hee is rich in mercy, Ephes.2.4.* And hath a *multitude of mercies, Psal.51.1. Mercies that reach vp to the heauens, Isay* 55.7. And *into the heauens, Psal.36.5.* And of such a large and endlesse extent his mercy is, that in regard of continuance, it doth equalize *eternity, Psal.103.17.* but for your better meditation, consider of these foure rankes: First, his *Preuenting* mercies; consider from how many sinnes he hath kept and preserued thee, many sinnes indeed thou hast committed, but farre more wouldst thou haue had committed, had not his mercy preuented thee; what hath kept thee from murder, was it not his mercy? what from robbery, was it not his mercy? and what from whoring, but this his mercy? the seedes of all these are in thy heart, yea and of worse, the seedes of the sinne against the Holy Ghost not excepted, which thou mightest, nay wouldest

Psal.59.10.

wouldſt haue committed, had not God withheld thee: Had not God beene thus mercifull vnto thee, thou wouldſt haue proued the vileſt *Iulian*, *Nero*, *Iudas*, that euer the earth bare: This then is Gods mercy; Gods great mercy towards thee; oh let it leade thee to repentance. If mercies of this kinde cannot moue, then in the Second place call to minde his *Sparing* mercies: for albeit thou haſt not committed ſuch groſſe ſinnes as ſome others haue, yet thou haſt done enough, yea a thouſand times more then enough, to cauſe God, and that iuſtly, to haue deſtroyed thee long before this houre * and to haue throwne thee into hell, and giuen thee thy portion amongſt the reprobate. Conſider Gods iuſtice on *Zimri* and *Cosby you Adulterers, on Iezabell you proud ones, on Senacherib you blaſphemers, on Achan you worldlings, on Ananias and Saphira, you lyers.* And then tell me if Gods mercy be not great towards thee; Thou liueſt in the like ſinnes, thou knoweſt it, yea and happily thy conſcience condemnes thee for it; theſe were ſtricken ſuddenly in the very act of their ſinnes, thou haſt committed them ouer and ouer againe, and yet art ſpared. Oh the mercy of God towards thee! conſider of his goodneſſe. There are many thouſands in hell for thoſe ſins thou liueſt in, and yet haue not committed them ſo often as thou haſt done. *Sodom* is in hell for pride, yet thou art proud. The *Glutton* for abuſing his wealth, yet thou doeſt abuſe it. *Corazin*, becauſe they profited not by the meanes, and yet thou profits not by them, &c. And others that haue not committed ſo great groſſe ſinnes as thou, behold then Gods ſeuerity towards them, but his mercy towards thee: Let this leade thee to *Repentance*. If mercies of this kinde preuaile not, then in the third place conſider, his *Renewing mercies*, whereby he doth renew his fauours to thee daily, and lodeth thee with his bleſſings, though thou ladeſt him with thy ſinnes. Doth he not daily renew his fauours with the light, and like tyles lap and lay one ouer another to keepe the tenement of thy body from ruine and deſtruction? giuing thee life, health, food, rayment, and many other bleſſings,

* Lam. 3.

Pſ.

blessings which others more dutifull then thy selfe doe want? There is neuer an houre in the day nor night, but thou forfettest all health, wealth, peace, liberty, yea heauen and thy saluation; Yet for all that, God is thus gratious, and openeth his hands liberally to bestow good things vpon thee: Shall he be thus gratious in renewing his mercies, and wilt thou be so graceleſſe as not renew thy obedience? be not so wretchiesse, let these cause thee to repent.

If yet these will not doe, then in the last place consider, his *Paraoning mercies*; he is ready to pardon all thy sinnes, and willing to passe by all thy offences, vpon thy repentance, be they neuer so many, *Were they as red as scarlet yet they shall bee made as white as snow*: howeuer thou haue liued and thy sinnes be many and great, and they all double dipped and died, wilt thou repent? the strength of his mercy shall vndoe them, shall change them, and make them as if they had neuer beene done, thy sinnes shall be forgiuen in Christ, and neuer imputed nor laid to thy charge; if yet these will not preuaile, then put all together; consider his *Preuenting*, his *Sparing*, his *Renewing*, his *Pardoning mercies*, and if there be any hope of thee, they will moue thee to looke home, and with this Prodigall to returne to thy fathers house. Oh how inexcusable art thou whom these mercies cannot allure? art thou not worthy of double condemnation? the sinnes committed against the law, may be cured by the grace of the Gospell, but when this grace is despised, and men who may receiue mercy for repenting, will not repent, wherewith shall this impiety be healed, doth there remaine any more sacrifice for sinne? shall any new Sauiour be sent to saue such men? Surely no, there remaines nothing for such, but a fearefull looking for, and expectation of iudgement, and fiery indignation, which shall deuoure them.

Esay 1.18.

Heb.10.27.

Vse 4. In the last place, here we see, that sence of misery without sence of mercy will not bring vs to repentance, no nor yet sence of mercy, without sence of miserie: the sence

ſence of mercy without a feeling of our miſery, maketh vs to preſume, and the ſence of miſery without hope of mercy, driueth vs to deſpaire; ſo that miſery and mercy muſt be both ſeene, elſe it is impoſſible to be brought to repentance. You know the act of ſeeing is hindered both by no light, and too much: ſo is the light and comfort of conſcience hindered by ſeeing either no mercy, or nothing elſe but mercy. So looke on thy miſery, as withall thou haſt an eye on Gods mercy, and ſo haue an eye on his mercie, as that firſt thou haſt an eye on thy owne miſery: theſe are the two eyes of euery penitent; of neither of them muſt hee bee blind, that would finde the way to Gods kingdome.

Thus much in Generall, now more particularly in that he doth conceiue of God as of his Father, and ſo calls him often; twice in 18. verſes, and once more, verſe 21. we may thence note:

A ſound perſwaſion that God is a Father to vs, and of Gods fatherly affection towards vs is a ſtrong motiue to bring vs vpon our knees, and to doe him ſeruice. Doctrine.

Hence it is that our *Sauiour* teaching his Diſciples (and with them all Chriſtians) to pray, bids vs ſay *Our Father*, *Matth.6.9.* ſetting that in the fore-front, as the firſt, and moſt forcible thing, to ſet vpon God withall; clearely ſhewing, that whoſoeuer cannot thus begin his prayer, he cannot proceed on with comfort; If we do not apprehend him as a father, and bearing a fatherly affection vnto vs; If we cannot ſo call him, when we call vpon him, we can haue little hope to be heard in that which followes.

So *Rom.* 8. 15. the Apoſtle tells vs, that this is the voice of the ſpirit of Adoption *Abba Father*, and this aſſurance, *that we are children* doth embolden vs to put vp our requeſts, and is enough to hearten vs, in the hope of being heard though we could ſay no more. And thus holy men in their prayers haue euer vſed this, as a ſtrong motiue, as *Iſay* 63.16. *Though Abraham be ignorant of vs, yet doubtleſſe thou art our Father.* And *Chap.*64.8. *But now O Lord thou*

thou art our Father we are clay, &c. Yea our *Sauiour* himselfe vseth it, *Matth.26. verse* 39.42.44. in euery of his three requests, this is added and not omitted in any one (*O my Father, &c.*) And when he would encourage vs to the duty of prayer he argues from the very disposition, and nature of an earthly father, *Matth.7.9. What man is there if his sonne aske bread will he giue him a stone?* from whence his inference is; *If you then being euill can giue good things to your children, &. how much more will your Father which is in heauen giue his holy spirit vnto those who aske it?*

Reason. 1. The grounds or Reasons of this truth are many, these are some: First, because *proprietie* in any thing is the ground of boldnesse and encouragement that we can haue thereof, or take therein: what is any thing to vs if it bee not ours? how dare I be bold with what is not mine owne? Those silly *Pagans* did see this by the dimme light of nature: *Ionah* 1.5. for being in danger of perishing, *euery one cryed to his God*, not one to anothers God, but euery man to his owne: And calling vpon *Ionah* (who was asleepe vnder hatches in this distresse) they willed him to call vpon *his God*; So that their can be little heart to pray, or hope to speed vnlesse we haue an interest in him to whom we pray.

2. Secondly, till we haue this perswasion, what we doe will not proceed from *Loue*, but from seruile feare, or some other by-respect; neither can we haue any comfortable assurance that what we doe in Gods seruice pleaseth him, 1.*Cor.*13.3. Now it is Loue that drawes vs into Gods presence, and puts vs on vpon all conscionable seruice. As for *Feare*, it puts vs further of, as 1 *Sam.*12.20,21,22. *Exod.6.9.* while we looke vpon God as a *Iudge* and not a *Father*, it causeth a strangenesse in vs, and keepes vs from comming at him.

3. Thirdly, this assurance and perswasion, armes vs notably against the temptations of Sathan: You know the diuell cannot brooke, that we should giue God seruice, and least of all that we should serue him vpon our knees; hence he

he seekes to affright vs with strange and hideous suggestions, such as these; What hast thou to doe with God? he is not thine, nor art thou his; thou art but an intruder, and mayst feare his curse rather then hope to partake any way of his mercy: besides, is such a seruice as comes from thy polluted lips, fit for the eyes, or eares, of so holy and righteous a God? &c. Now by this assurance of Gods fatherly affection towards vs, all these obiections are remoued and wee encouraged, notwithstanding our infirmities, thas we shall finde acceptance at his hands.

Let this that hath beene said, direct vs how to come to God, when we seeke for grace and mercy; Thinke not that you come vnto a stranger, but to a Father, yea a louing, compassionate, and tender-hearted Father, who doth loue vs, tender vs, and beare a fatherly affection towards vs, as *Psal.*103.13. *Mal.*3.17. and that when no body else will; as *Psal.*27.10. *Though my Father and my Mother should forsake me, yet the Lord will gather me vp*, so *Isay* 49.14. and *Chap.*63.16.17. And as he hath the *Affections* of a Father, so he will also make the *Prouisions* of a Father for you: As 1. *Food*, and diet; Milke, 1 *Pet.*2.1.2. stronger meate, *Heb.*5.12. pure wheate, *Psal.*81. *Ier.*23 28. Wine, *Cant.*2.4. Bread from heauen, *Iohn* 6.50. 2. *Cloathing*, 2 *Cor.*5.2.3. *Reuel.* 3.18. *Isay* 61.10. Garments sweet, dainty, and perfumed, *Psal.*45. 3. *Inheritance* and *Portion*; *Iacob* calls all his sonnes before him, and shewes his fatherly affection in giuing euery one a legacie: so doth God euen in this Life, he hath a seuerall blessing for each seuerall childe, As for the *meeke* and *pure in heart*, and *poore in spirit*; read *Matth.*5. in the beginning of the Chapter; yea he hath prouided for vs *an inheritance incorruptible, vndefiled, that fadeth not away reserued in the heauens*, 1 *Pet.*1. 4. Lastly, a *fitting mariage* out of his deare loue to you, he will prouide for you; One that doth excell in all perfections, *Cant.*5.9.10. *&c. Reu.*19.7.8,9. And thus we see what a Father hee is in euery respect.

Vse.

Psal 89.28. & 31 1. Rom 8.16. 1 Pet.1.4.

O then! thou that haſt run away from God as far as euer did this *Prodigall* from his Father; that haſt ſpent all, and nothing left through thy bad husbandrie, yet be not out of hope, This Comfort yet remaines; you haue, or may haue a gratious Father to come vnto. Set this *Prodigall* often before thine eyes, who had no hope to be accepted vpon his returne, but this, *It is my Father, I will go to my Father.q.d.* True it is, I haue beene a bad, and a lewd childe, but bleſſed be God, my Father hath the Affection of a Father ſtill, he is good though I am nought; I will get me to him, and ſay, &c. This is thy Caſe, let this be thy Courſe and Practiſe.

Queſt. But you will aske me how you may know that God is a *Father* to you; vpon what you may ground your Aſſurance that he beareth towards you a Fatherly affection?

Reſp. To this I anſwer, thou mayſt be perſwaded that the Lord beareth the affection of a *Father* vnto thee, if thou beareſt the *Affections* of a *Childe* to him; nothing ſooner bewrayeth intereſt then *Affection*: 1. If thou doſt loue him, for *if any man loue God, the ſame is knowne of him*, ſaith Saint *Paul*, and ſo 1 *Iohn* 4.19. *Wee loue him becauſe hee loued vs firſt.*

1 Cor. 8.3.

Queſt. But you may aske me what loue is that, there ſpoken of? for a wicked man may pretend he loueth God, becauſe God loued him firſt, For *he hath done vs all good, and giuen vs raine from heauen, and fruitfull ſeaſons, and filled our hearts with food and gladneſſe.*

Acts 14.17.

Reſp. I anſwer; ſuch a *Loue* is not there meant, for if a man haue no further fruit of Gods loue, then that, he can neuer loue the Lord with a Child-like affection: the loue that Saint *Iohn* meanes in that place, is ſuch a loue as God beareth to vs, in, and through his ſon Ieſus Chriſt, as appeares in the 10. verſe of the Chapter. *Herein is loue, not that wee loued God, but that hee loued vs, and ſent his Sonne to bee a reconciliation for our ſinnes.* So then, vnleſſe a man ground his aſſurance vpon this, that he loueth God, as he is become a Father to him in and through his Sonne; If hee ground it vpon this, that God hath made him and preſerued him, &c.

&c. therefore hee loueth him, his assurance is in vaine.

2. If thou *Feare* him, so as that thou art loath in any thing to offend him; not fearing with a seruile feare in respect of the whip and rod; (For a true child-like affection workes out that, 1 *Iohn* 4 18. *Rom* 8 15.) but so to feare as to feare the *Lord and his goodnesse*, as *Hos.* 3.5. and his *mercy*, as *Psal.* 130.4. When we see no plagues, nor no crosses, but all mercy and goodnesse, compassing vs about on euery side, yet then to feare him, and not to dare by the least sin to prouoke him vnto anger: To feare him in a *Sun-shine*, as well as in a *Storme*, is a true childe-like affection and disposition indeed.

3. If thou *honour him*, *Mal.* 1.6. *A sonne honoureth his Father; If I be a Father, where is mine honour?* Hence, after *Our Father*, *Matth.* 6.9. is added, *Hallowed be thy name*, as a necessary inference: And this must be, 1. *Inwardly*, by a glorious conception of him in our minds, cloathing the very thoughts of this our God and Father, with great glory and maiesty. 2. *Outwardly*, and that both in *Word* and *Deed*; In *Word*, in speaking *Of him*, his *Titles*, *Attributes*, *&c.* We speake not of the King but we make him glorious in his Titles, as we see in euery Briefe, or Pattent; CHARLES *by the grace of God*, *King of England*, *&c.* And should we not God much more? Or *To him* by *Prayer* or *Prayse*, *Psal.* 50.15.23. Thus haue Gods children euer giuen him reuerent Titles, when they haue presented themselues before him, 2 *Chron.* 20.6,7. 1 *Chron.* 29.11. *Matth.* 6. 13. Or in speaking *For him*, as in maintaining of his truth, 1 *Pet.* 3.15. And defending his cause, *Luk.* 23.46.47. If any vse a terme of disgrace against vs, it kindles coales presently in the hearts of our louing Children; So should it be with vs in Gods cause.

1 Pet. 3.15.

1 Tim. 1.17. Reuel. 14.7.

Psal. 65.3. & 66.1,2,3.

Next in *Deed*, and so the whole course of our liues should tend to Gods honour, as Christ sheweth, *Matth.* 5.16. and the Apostle *Peter*, 1 *Pet.* 2.12. A lewd sonne is a shame vnto his Father, he dishonoured the whole house, as speaketh *Salomon*, and so is it with a lewd professor, as *Rom.* 2.24.

Iohn 15.8.

4. If thou *Cast thy Care vpon him*, depending vpon his fatherly prouidence, for food, rayment, and other outward supplies, resting content with his allowance: Childrens sole dependance (as wee know) is on the wise and carefull prouidence of their parents; so ought ours to be on God's, as our Sauiour at large sheweth, and vrgeth by diuers Arguments, *Matth.6.* Seeing he is a *Father* and a *Heauenly Father*, and therefore both knowes what we need, and is fully able to helpe: And besides he daily feeds the foules of the ayre, and yet he is not a father vnto them: If he make such prouision for the poultrie without dores, can he neglect those within dores, whom he hath begotten as children vnto himselfe,&c?

Psal.55.22. 1 Pet.5.7.

By these, and such like *Child-like Affections*, thou mayst get good assurance to thy heart, God is thy Father, and beareth a fatherly affection vnto thee: And I could wish, that thou wouldst put thy selfe in good sadnesse, vpon the tryall, in regard many seeme to haue this assurance, who in truth haue it not; And many want it, who seeke it not: Notwithstanding as we see it is a doctrine of great importance to be well assured of. You see it is the first thing in Nature vsually that a childe speakes, to name and call his Parents; certaine it it, that the first thing in Religion is to call God Father; till we can doe that, all we doe in religion is little worth: But I passe to the next point which also will helpe vs further in our search, whether we are good children or no. This *Prodigall* speaking of his Fathers liberality, doth illustrate it from the Persons towards whom he exercised it, *viz.* the *hyred seruants*, whence we first take vp this *Doctrine*:

Doctrine. *In Gods house are hyrelings.* Matth.6.2.

In Gods house some are hyrelings: Such were the Scribes and Pharisees here, they serued God onely for reward, and did other duties mercinarily; as doth appeare by the words of our Sauiour Christ, *Matth 6.* and so in the Parable of the Grounds, one of those kindes receiue the Word with ioy, but it is onely for by-respects, and temporary causes, and therefore fall away in time of persecution. Such also

Matth.13.20.

also were manie of Christs followers, who sought onely after the bread that perisheth, as appeares by Christs words, *Iohn 6.27.* Iohn 6.27.

Vse.

And therefore, seeing this is so, it standeth euery one in hand, truely and throughly to examine himselfe, whether he be a sonne or hyreling; thou maiest know it by the end thou aimest at in the seruice of God: Aymest thou at his glory principally, or thy owne good? Is his glory the White thou leuellest at? Or, art thou corrupted with some other consideration? If Gods glory bee the marke, then art thou a sonne, but if thou professest the Gospell for other ends, and by-respects, thou art a mercinary, and a hyreling.

Ob.

But *Moses* is said to haue an eye to the recompence of reward: so had *Abraham*, the *Macabees*, yea Christ himselfe, (the Sonne of God, in whom was no sinne) *who for the ioy that was set before him, endured the Crosse, despising the shame, and is set downe at the right hand of the Throne of God.* Heb.11.10. 26.35. Heb.12.2.

Sol.

How we may haue respect to the recompence of reward in doing good workes. Annot. Test. Matth.3.10.

I answer, in performing of good duties, an eye may bee had to the recompence of reward, and the consideration of it may be vsed as a helpe to our dulnesse: But let vs know, that wee are not principally to respect it, for were there no reward, neither heauen for the good, nor hell for the bad, yet a childe of God is bound, yea and would obey the Lord for conscience sake: Take notice then here by the way, of a shamefull vntruth, wherewith the Rhemists doe charge vs, namely, that we condemne all doing of good, in hope of heauen; or leauing of euill, for feare of hell; and that such kinde of preaching, we vtterly dislike: How true this is, our Congregations can testifie; we exhort men to doe good, in respect of the reward, and wee vse (as Motiues) both heauens ioy, and hels horror: howsoeuer (indeed) wee exhort not men to doe good onely and principally for the rewards sake, but rather in dutie and thankefulnesse to God, that he may thereby be glorified. It is a good speech

of *Bernard*, God should bee loued *sine intuitu Mercedis*; yet serued he may be sincerely with an vnder-respect to the reward; why else hath God propounded it to our meditation? and why did our *Sauiour* (who was aboue a Seruant, and farre aboue a mercenarie) hereby support the weakenesse of his humanity? So then, vnlesse thou makest that the vtmost of thy intentions, thou art not presently to conclude thy selfe *Mercinarie*, who to incourage thy heart dost behold the Crowne or Garland.

Now further see, these hyred seruants *haue bread enough*, yea, and more then enough, for they haue *to spare*: Hence we gather:

Doctrine. *God prouideth a large diet for his Houshold.* Pro. 9. 1, 2.

God prouideth a large and liberall diet for those of his houshold. The very hyrelings haue such plenty, that there is to spare, and then surely his sonnes shall not be pinched. For the confirming of this point, see *Pro.* 9. 1, 2. *Wisedome hath built her house: Shee hath hewne out her seuen Pillars: Shee hath killed her Beasts: Shee hath mingled her Wine: Shee hath also furnished her Table.* In which words, the bounty and magnificence of the Lord towards his Church, is represented by the plentifull prouision of a liberall Feast-maker: so also, in the 36. *Psal.* ver. 8. *They shall be all abundantly satisfied with the fatnesse of thy house: and thou shalt make them drinke of the riuer of thy pleasures.* And in the 25. of *Esay* most excellently: *In this mountaine shall the Lord of Hoasts make vnto all people a feast of fat things, a feast of Wines on the Lees, of fat things full of marrow, of Wines on the Lees well refined*: The meaning is, that God will prouide for his Church and people (both Iewes and Gentiles) a sumptuous and royall feast for the refreshing of their soules: which bountifull prouision, our Sauiour Christ also setteth forth in the Gospell by a parable; comparing the kingdome of Heauen (that is, the Doctrine of the Gospell) to a marriage Feast, which a King prepared for his Sonne: Now marke, *First*, it is compared to a *Feast*, therefore *costly*: *Secondly*, made by a *King*, therefore *not common*, but plenty: *Thirdly*, to

Psal. 36. 8.

Esay 25. 6.

Math. 22. 4.

to a *Wedding feast*, therefore *not sparing*, but liberall and large: *Fourthly*, to a feast made *at the mariage of his owne Sonne*, and therefore so much *the more sumptuous, and magnificent*. So then we see this truth strongly confirmed by these Scriptures which haue beene brought. Now heare the Reasons.

First, God is of sufficient ability that he can doe it: many indeed would prouide for their Family in a more liberall manner then they doe, if they were able, but meanes is wanting: It is not so with God, he hath meanes sufficient, to him is nothing wanting. *Reason 1.*

Secondly, as he is *able*, so hee is *willing*; his loue is great vnto his houshold, and therefore hee will doe it. Some there are, that though they haue ability, yet they haue no will, and therefore doe it not; but in our God, is both, he hath both large heart and hands, and therefore we may conclude with *Dauid, Nothing shall bee wanting that is good.* *Reason 2.* Psal. 23.

The first Vse is, for Reprehension, and that two-fold; first, of such as being in the place and roome of Stewards, do scant the houshold of that liberall prouision which the Master alloweth: thus doe the Papists, who bragge and boast that they are the faithfull Stewards in the house of God, yet (by their leaue) sacrilegiously rob the Family of Gods allowance, prouiding for the people such a poore thinne dyet, as is not able to keepe life and soule together, for whereas God hath appointed for his Church large fare, and a feast of fat things, both the Word and Sacraments, to be taught and administred, and charged, that as faithfull stewards, euery one should haue their portion; They depriue them of some, and corrupt the rest; giuing them Gall for meate, and Vinegar to drinke, as the *Psalmist* speaketh. For the Word, (behold their dealing) they keepe it from the people, and locke it vp in an vnknowne Tongue, condemning it as hereticall, for them to haue it in the vulgar Language: charging, vpon paine of damnation, that none reade it without speciall licence. Psal. 69. 21. *Harding.*

Quest. Why the Papists keepe the Scriptures from the people,

But what may be the reason of this, may some demand? Why do the Papists thus coffer vp the Scriptures, and keepe the people from reading of them?

The true cause.

Surely, the true cause is this, that their workes of darkenesse may not be discouered: Should this light be set into his Candlesticke, their rotten wares would lye rotting vpon their hands, they would want vent for their filthy Merchandize of Pardons, Masses, Indulgences, and the like; therefore to haue the better saile, like deceitfull Tradesmen, they care not for the light; or, like vnto theeues, they put out the candle, that they may rifle more safely in the darke.

Their pretended Reasons. Psal. 19. 7. 119 130. 2 Tim 3.15.

I confesse, they alledge other causes of this their dealing, they say it is darke and obscure, hard and knottie, yea a breeder of heresies, and maker of strifes, and many pernert it to their owne destruction. And thus reasoned Doctor *Buckuham* against Master *Latimer*; the Plowman hearing that of the Gospell, *Luk.9.62. No man that layeth his hand on the plough, and looketh backe, is fit for the kingdome of God*, may peraduenture cease from his plough: And so the *Baker* hearing that, *Gal.5.9. A little leauen corrupteth the whole lump of dough* may (it may be) leaue our bread vnleauened, And so our bodies shall be vnseasoned. Also the simple man hearing that, *Matth.5.29. If thy right eye offend thee, plucke it out and cast it from thee*, may make himselfe blinde, and fill the world full of beggar. To which friar-like conceits we may answer with the wish of *Latimer*, *I would that the Scripture may be so long in our English tongue till English men be so mad.* I am sure, the Holy Ghost saith, it giueth wisdome to the simple, and will guide them in the way, as also, that it is profitable to improue, and not to impayre the truth; it is as a hammer, to bruise errors, and not to breed them. And what if some doe peruert it, shall therefore all be depriued of it? then away with preaching, for to some it is the sauour of death; Away with the Sacrament, for to many it is a seale of damnation; yea, and with Christ himselfe, for to many he is a Rocke of offence. Now then,

Fox Martyrd. p.1904. Edit Lond. An. 1570.

2 Cor.2.16. 2 Cor.11. Luk.2.34. Rom.9.33. 1 Pet.2.7.

then, becauſe ſome abuſe it, ſhall we take away the right vſe of it? Is it a good reaſon to proue that no Vines muſt grow in Lacedemon, becauſe ſome drunkards did abuſe them to exceſſe? or, becauſe ſome abuſe a Sword, therefore let none weare any? Were it not cruelty in a Nurſe to refuſe to giue children milke, for feare of dropping vpon their Cloathes? and crueltie in a Mother, to take bread from her children, for feare the dogge may ſnatch it? Is it leſſe crueltie in theſe to keepe the Word from the people vnder theſe pretences?

But (may ſome ſay) this ſeemeth to be a ſlander, for they permit the people to read the Word, and haue tranſlated the Teſtament into their vulgar Tongue, ſo that any may vnderſtand. *Obiect.*

True it is (the curſes of the people haue beene ſo manie, for their ingroſſing vp this graine into the muſtie garners of their Biſhops houſes) that now within theſe few yeares, to ſtop the peoples mouthes, they haue vented ſome of their corne; but it is ſuch muſtie, mildewed and blaſted graine, ſo corrupted with Apocriphall additions, and humane traditions, that their ſinne is no leſſe now in poyſoning, then it was before in ſtaruing. *Anſw.*

But yet may ſome ſay, they take paines in preaching, and what is wanting one way, they ſupply another. Let the words of a learned man, be an anſwer to this. In former times, it was as great a wonder to heare a Biſhop preach, as to ſee an Aſſe to flye (as one of their owne ſide in a publique Oration before the Biſhops aſſembled in *Antinion* did teſtifie:) Now indeed they preach more then heretofore, but their Doctrine ſauours of pollicie more then of piety, tending rather to King-killing, then ſoule-ſauing. Their Diuinity tracts are worſe then their humane learning; and their Sermons are the worſt of all Diuinity; being ſtuffed with lying legends, and not according to the wiſedome of Gods Law. *Obiect.* *Anſw.* *D. Boyt on the Feſtiu. Pſ. 3.* *D. Baſſinet.* *What doctrine Papiſts teach.*

The

Magna vitæ pars, elabitur male agentibus, maxima nihil agentibus, tota aliud agentibus. Senec. Epist. lib. 1. Epist. 1.

The Iesuites (saith my former Author) (alluding to the words of *Seneca*) in their preaching are *malè Agentes*, as making merchandize of Gods holy Word. The Friers in their preaching, are *nihil Agentes*, vnderstanding neither what they speake, neither whereof they affirme: for the most part, all Papists in their preaching, are *aliud Agentes*, either beyond the Text, or behind the Text, or besides the Text. Thus the Iesuites with their too much learning; and the Friers with their too little, wrest and wreath the Scripture to serue their owne turne.

Legant, qui volunt, & inueniunt, aut falli imprudenter, aut fallere impudenter. August.

As this is their dealing with the Word, so the like is their dealing with them about the Sacraments: for whereas Christ bequeathed both the Bread and the Wine to his Church, and prepared a full meale for his people; they barre them of their allowance, giuing onely the bread, keeping backe the cup from them: whereas Christ saith, *Drinke you all of this*; they say, no, onely you Priests, drinke you of it. But let vs heare their Reasons; Christs bloud (say they) is in his veines; now, receiuing the bread, which is the reall body, we must haue the bloud also which is in the body.

Matth. 26. 27. Mar. 14. 23.

Reasons which the Papists bring for withholding the Wine from Laiie.

Answ. We receiue not Christs body and bloud in the Sacrament as he lay in the manger, but as hee was nayled on the Crosse.

Answer. We receiue not Christs body in the Sacrament as he lay in the manger, or as he is in heauen, but as he was nayled on the Crosse: and his bloud, not as it is in the veines, but dropping from his heart: and therefore in the Institution it is said, *This is my body broken for you, and this is my bloud shed for you*: And further, if this reason bee good, why doe they Priests then drinke? for what reason can they bring, why they may not receiue the bloud in the veines as well as the people?

Reason 2.

Secondly, they say, the Wine is in danger of spilling, but there is lesse danger of the bread.

Answ. Christs institution may not be broken for some inconuenience that may follow.

Shall wee breake the Institution of Christ, because such an inconuenience may follow? And admit that some were spilt, it were no such heynous crime: True it is, that it is a fault against that holy comelinesse which ought to be

bee regarded, but no ſuch fearefull ſinne as they make it.

But is not the Wine that is ſpilt, a part of the Sacrament? how then can this be ſo ſmall a ſinne as you make it?

Ob. *The Wine that is ſpilt is no part of the Sacramẽt.*

Sol. I answer; Onely ſo much is conſecrated as we receiue, and no more is the Sacramentall ſigne: for to proue this; That water that the people of Iſrael drunke, was ſacramentall water, And that onely, and no more; I hope none will ſay, that that which the cattell drunke, was ſuch alſo. 1 Cor. 10. 4.

A third Reaſon they bring, is this: Chriſt gaue it onely to his Diſciples, and ſo doe they vnto the Miniſters after his example. *Reaſon 3.*

Anſw. By this reaſon they may depriue the people of both; for the bread was giuen to them, and onely vnto them; but I would they would conſider better of Chriſts words; then would the controuerſie ſoone bee ended. *This is my bloud, &c. which is ſhed for you, and many.* Now, who were thoſe many? Were they not ſuch as ſhould euer after belieue in him? From whence we reaſon, *To thoſe, for whom the bloud of Chriſt was ſhed, the Cup muſt bee adminiſtred. But the bloud of Chriſt was ſhed for the people, aſwell as for the Miniſter; and therefore it ought to be adminiſtred to the one, as well as to the other.*

Anſw. *The people may aſwell bee denied the bread, as the wine.* Mar. 14. 24.

In the fourth place, they ſay, there ought to be a difference betwixt the Clergie, and the Laity, therefore the Miniſters receiue both ſignes, and the people but one, that difference might be made. *Reaſon 4.*

I grant, the Miniſters calling is aboue the peoples, and ſo there is difference: But if we regard their perſons, the people haue as great a part in Chriſt and his Paſſion, as any of the Clergie. Outward differences there are, but in Chriſt there are none, as our Apoſtle teacheth vs, *There is neither Iew, nor Greeke; there is neither bond, nor free; there is neither male, nor female: for you are all one in Chriſt Ieſus.* Gal. 3. 28.

Anſw. *The Laity haue as great a part in Chriſts Paſſion as the Clergie.*

And

And thus haue we ſeene their wicked and ſacrilegious dealing with the Church of God, in keeping from Gods houſhold that large portion which God hath afforded; for which they muſt one day giue a fearefull account, vnleſſe the Lord pleaſe to open their eyes, and giue them repentance. But now to our ſelues.

For are there not many amongſt vs alſo, who being ſet in the place of Stewards, allow to Gods houſhold a thinner dyet then God himſelfe doth affoord? Oh that there were not ſuch amongſt vs! who feede their ſheepe in ſhort paſtures, and lead their flockes by the ſtill waters (I
Pſal.23. ſpeake it in another ſence then *Dauid* did) feeding them quarterly or monthly, but ſcarce weekely can their voice be heard, cleane forgetting the rule of the Apoſtle, *preach*
2 Tim.3.2. *in ſeaſon and out of ſeaſon.* Hence it commeth to paſſe, that the ſheepe belonging to their charge are like *Pharaohs* Kine, ſo leane and euill fauoured, and ſo weake as euery buſh is able to entangle, and euery ditch ready to drowne, euery blaſt of vaine doctrine able to blow away. Oh that we did conſider that charge the Apoſtle giueth to
2 Tim.3. him, and in him to vs, that we would remember that woe that belongeth vnto vs for not preaching the Goſpell. Art thou a Steward? art thou an Ambaſſadour? why then doeſt thou not deliuer thy meſſage? Why doeſt thou not diſtribute Gods food vnto his people? How wilt thou be able to looke him in the face, at whoſe barre one day all fleſh muſt ſtand.

There bee good iniunctions for the comely ceremo.
Doct. *Boys.* nies of the Church (ſaith one) ſo likewiſe many good orders for the reuerent adminiſtring of the Sacraments, and diligent preaching of the Word; let not the one bee true *Canons*, while the other are made onely *Pot-guns.* And thus much for the firſt ſort that come vnder the reprehenſion of this vſe.

2 *Sort reproued.* Now for the ſecond, and they are ſuch as will not feed on Gods delicates. It is Gods good pleaſure to haue them well fed, but they can be content with a ſparer dy-

et,

et, they are affraid of growing too fat at the heart; quarterly preaching is well, and monethly preaching very sufficient, but if it be once a day it is more then needes; they can heare more in an houre then they can practise all their liues; (and I believe them.) As for the Sacrament to receiue that at Easter, or at euery good time, is enough in conscience. But consider you vnwise amongst the people, and you fooles when will you bee wise; doth the Lord deale thus gratiously with thee, and art thou so vnthankefull? Doth the Lord prouide such plenty, and darest thou call it wast? Oh times! Oh manners! how heart sicke are wee growne of peace and plentie. What a surfet haue we taken of Gods good blessings, a happie and a blessed cure were it to restore vs to our former daies of health; but alas, our disease is growne so desperate, that Gods Physitians know not which way to turne their hands or heads, to helpe vs. It is therefore to be feared that God himselfe will take the cure into his hand; and as Physitians prescribe abstinence, when a surfet's taken, so the Lord will dyet vs, and bring vs againe to our former appetite, by with-holding of the meanes as he long since threatned to his people. *Bee you therefore warned, esteeme more highly of the Lords fauours, lest you be deprived of them, and those dayes come wherein you say,* (for loe they will come without repentance) *surely there hath beene a Prophet amongst vs.*

Amos 8.11.12. 13.

Ezek.33.33.

And now for a second Vse, is this so: that God prouideth so liberally for his houshould? then let vs get good stomackes, come to his house with hungry and thirsty soules; resort to the Word and Sacraments, and to the holy ordinances of God, as a hungry man doth to a good feast. Purge away whatsoeuer may annoy your stomackes, and kill your appetites, let no sinne be loued nor allowed, this will cloy your soules, that you can haue no appetite to Gods dainties and delicates, as the Apostle *Peters* words doe import, *all maliciousnesse, and guile, and dissimulation, and enuie, and euill speaking must be layd aside*, before wee can

Vse 2.

1 Pet.1.2. can *desire the sincere milke of the Word, to grow thereby.* All
Esay 55.1. these must be purged away by godly sorrow, before we can
Iohn 7.37. get that hungring and thirsting, whereto we are so often exhorted in Scripture.

Vse 3. A last Vse may bee for comfort to euery true member of the Church of God, bee hee neuer so meane; happily at home there is hard fare, and small prouision; yet in Gods House there is *Gods-plenty*, a feast of fat things prouided and prepared, of which thou shalt haue as large a share as the wealthiest, for the priuiledges of Gods House belong vnto thee, as well as to the greatest, if thou be faithfull: let then the fruition of the greater counteruaile the want of the lesse; though thy fare be hard, yet the fruition of the Word and Sacraments may make amends. The very remembrance of these dainties did so comfort the heart of *Dauid*, that though he were banished, (for the present) from the assemblies of the Saints, and was in a barren and dry wildernesse pinched with hunger, and pressed with thirst; yet (I say) the very remembrance of those things that were passed long before, and the meditation thereof, did satisfie his soule as with marrow and fatnesse, and made him most cheerefully to vndergoe all his penurie and want. If the remembrance of this afforded him such comfort in the
Psal.63.5. time of his absence, how much more should they comfort vs being present at the same? And thus much for this poynt, and for this Verse. Now wee are to come to the next, which containeth in it the purpose and resolution which he had in his heart, vpon the consideration of the premisses.

Verse 18. *I will arise and goe to my Father, and will say vnto him, Father, I haue sinned against heauen, and before thee,*

19. *And am no more worthie to be called thy Sonne: make me as one of thy hyred seruants.*

In the former verse we haue this Prodigall in his deepe medi-

meditations, comparing things together, and weighing them in the ballance: But behold, whileſt he muſed, the fire kindled in his boſome: And now he ſpeaketh; *I will ariſe*, (for by ſin he fell;) *And goe*, (for he was farre departed;) *To my Father*, (for he was vnder the regiment of the Prince that ruleth in the world, and in the hearts of the children of diſobedience;) *And (I) will ſay vnto him, Father, I haue ſinned, &c.* In the words, theſe three ſpecialls are obſerued. Firſt, What he reſolues to doe, *I will ariſe*. Secondly, To whom he will goe, *viz. To my Father*. Thirdly, What he will ſay, *Father, I haue ſinned.*

[*Surgam*] *quia iacebat*, [*& ibo*] *quia longè aberat*, [*ad patrem meum*] *quia ſub principe porcorũ erat. Auguſt.*

Something may be profitably obſerued in generall, before we enter vpon the particulars. As this firſt.

Doctrine. Sound reſolution needfull for him that would leade a godly life.

Sound reſolution and ſerious determination to walke as may pleaſe God, is very neceſſary for him that would liue godly, and leade a life pleaſing to the Lord. It is needfull (I ſay) for ſuch a one as would thus doe, to haue a minde bent and reſolued to ſtriue towards all good courſes, and to ſet it ſelfe againſt all vngodly waies whatſoeuer.

This was that which *Barnabas* perſwaded the *Antiochians* vnto, *That with purpoſe of heart they would cleaue vnto the Lord.* This alſo was *Dauids* practiſe, as appeares in the 119. Pſalme, verſe 57. *I haue determined to keepe thy word.* It was the reſolution and determination of his ſoule, the full bent of his heart was thereupon. So verſe 116. *I haue ſworne and I will performe it, that I will keepe thy righteous iudgements*, he did not onely proteſt to walke before God in obedience, but binds himſelfe by oath thereto. And as it was with him, ſo ought it to be with all other that would walke in the waies of God, they muſt reſolue and determine vpon it, yea (if need be) bind themſelues by oath, that they will not ſin, that they will not perſiſt in their euill waies and courſes, but will auoid euery knowne euill way, come on it what will. For if a mans heart be not thus ſet, if he be not thus reſolued, if he haue not this ſetled determination and reſolute purpoſe, he will neuer hold out in that which is good.

Acts 11.22.

Pſal. 119.57.

The

Reason 1.

The first Reason is, that armes him against all lets and impediments in the way, and fits him to encounter with all discouragements and oppositions, yea and to foyle all contrary forces; that is as armour of proofe vnto him vpon all occurrences. So that whosoeuer thus begins well with sound resolution, is as good as halfe his way in the course of a godly life, the way to heauen.

Dimidium facti, qui bene capit, habet.

Reason 2.

And the second Reason is, because the diuell is subtill, and with his many allurements will striue by all meanes possible to hinder our repentance, which hee will easily doe, if he findes vs to be houering, and not resolute. For alas? then how easily will we giue place to his temptations and wicked suggestions, and how violently will hee (also) assault vs? As a man pulling at an Oake or other tree, if he findes it yeelding, he plucks with greater force, and leaueth not till he haue it downe; so in this case, if Sathan finde vs doubting and wauering, he will the more violently assault vs, and not rest vntill hee ouercome vs, when if we were resolute and constant, and did thus resist him with setled determination, he would be out of heart, and as *Iames* saith, *flie from vs.*

Iames 4.7.

You know that Suters are drawne on with an easie repulse, counting that as halfe granted, which is but faintly deny'd or gaine-said: So it is with the *Temptations* and *Solicitations* of *Sinne* and *Sathan*; the Soule cannot be rid of them, whilst it holds them in any hope of entertainement, and so long they will hope to preuaile, as we giue but a cold and timerous denyall. *Peremptory answers onely, puts sinne out of heart for any second attempts.*

Vse 1.

Let euery one then that beginneth to looke towards heauen, labour and endeuour to haue his minde thus bent and resolued to performe all good duties, and to leaue and forsake all vngodly courses whatsoeuer: yea, and bind himselfe as it were by a couenant to the Lord, that from this good course he will neuer be remooued. This resolution of the heart, is the very heart of Repentance, without which our turning is nothing worth; many

ny there are that enter into a good course, and begin to practise somewhat a while (and indeed it is but a while, for they continue not) and what is the cause? why, surely this: they enter not into this course vpon determination, they doe no otherwise then that foolish builder, of whom Christ speakes, that doth not first lay his count, whether or no he be able to finish: lightly doe they embrace religion, and as lightly doe they fall away from the profession of religion, for that which is not soundly concluded, how can it be constantly performed, and what hope is there that we will attaine vnto the end? (that is, to the perfection of piety) when we are careless of the beginning thereof, which is a sound purpose and resolution, if we will be godly; see therefore that thou hast this constant purpose of heart, to forsake thy sinne, and to endeuour thy selfe to the obedience of Gods commandements: Thus to resolue will proue a matter of no little benefit: For First, hereby thou shalt be kept from falling into those sinnes of *Presumption* which *Dauid* prayes so earnestly against, *Psal.*19.13. and maist comfortably hope thy sinnes are but failings and infirmities, which God will not impute vnto thee. Secondly, thou mayst depend on God for his assistance and protection, and confidenly call on him for his helpe: For he hath vndertaken the protection of all those, who are his sworne seruants: Onely let mee adde a *Caueat*, that you be not too rash in resoluing, let prudent *Examination* order it. And of that I am to speake in the next place, and the doctrine is:

Doctrine. Serious consideration brings forth sound determination.

Serious consideration, that bringeth forth sound determination: He doth not thus resolue, before he had well considered in what estate he was, but hauing seriously communed with his owne heart, he presently vpon it thus determines, *I will arise and goe.* This may bee further prooued by *Dauids* practise, *I consider my waies, and turned my feete vnto thy testimonies*; Before hee had made knowne his *Resolution, I haue determined to keepe thy*

Psal 119.59.

Verse 57.

Verse 58. *thy word*, so that he adds *Petition*, *I haue made my supplication in thy presence with my whole heart*. To these he ioyneth
Verse 59. *Consideration*, *I haue considered my waies*, *&c.* These are three excellent helpes to a godly life; by the *first*, a man *begins well*; by the *second*, he *continues well*; And by the *third*, he is *furthered* in his *Returne* when he goeth amisse, and *Reduced* againe into the way of God, when through weakenesse he hath wandered from it contrarie to his first determination: This is the Reason wee are so often vrged to this, as *Deut.* 32.29. *Oh that they were wise, that they vnderstood this, that they would consider their latter end*: So *Dauid*: *stand in awe and sinne not, commune with your owne hearts vpon your beds, and bee still.*

Deut.32.19.

Psal.4.4.

Reason. The Reason is this, because hereby the iudgement becomes informed, and the vnderstanding enlightned; and these are the commanders of the will and affections; for as the minde is enlightned, and the iudgement informed, so is the will enclined to doe, or not to doe: and thus we see the point cleare.

This is a point I haue spoken somewhat ofbefore, yet let none thinke much to heare of it often: it is neuer taught enough, that is neuer enough learned, and therefore giue *me leaue to stirre vp your pure minde, by way of remembrance*, for we are much wanting in this duty, which is so absolutely necessary in the life of a Christian: it is needfull, therefore we should be put in mind of it often; to adde somewhat therefore to what formerly hath beene taught.

2 Pet.3.1.

Vse 1. This may seeme first, to giue vs to vnderstand the reason, why there is no sounder determination: surely, because no better considerations; why doe not men determine to leaue sinne? because they consider not what estate they are in, by reason of sinne; or happily if at any time vpon hearing the Word, and Gods iudgements threatned against their sinnes; or if vpon consideration of the day of iudgement, and terrors of hell, their hearts are

are pricked, ſo that they doe purpoſe and reſolue to leaue their courſes, yet it ſoone dyes, and proueth like the morning dew, or a flaſh of lightning, becauſe they digeſt not what hath beene taught with due meditation and application to their owne ſoules: they thinke ſuperficially on theſe things, not earneſtly nor ſeriouſly, and that is the reaſon they bring forth no better fruits, worthy amendment of life; for did they but well conſider of the danger of ſin, and the fruits of the ſame, *viz.* horrour of conſcience here, and hell-fire hereafter, they would neuer be ſo *foole-hardy*, as to aduenture vpon the committing of it, or continuing in it.

Hoſ.6.

Matth.3.

Would we then ſoundly reſolue and determine on good courſes, then ſeriouſly and frequently conſider of thy wayes and actions, with the end of them. A trauailer who hath a iourney to goe, will euer be conſidering of his way, whether it be right or wrong; ſo ſhould it be with vs, who are Pilgrims here on earth, and euery day trauelling towards our owne home, what an excellent meanes would this be to ſet vs forwards towards heauen; how ſoone would we turne our feete vnto Gods teſtimonies, and how conſtantly ſhould we walke in his waies. The thought is as the ſeed and conception of all our actions; now, as after conception, there is trauell to bring forth, and a birth in due time: ſo when the ſoule by thought hath once conceiued, preſently the affections being mooued, the will is enclined, and the will being thus bent, commandeth all inferiour powers (like an Empreſſe) to execute her pleaſure. It is thus in euill, and it is thus in good: the bleſſed mans meditation in the law, doth ſtirre him vp to a doing of it.

Vſe 2.

Pſal.119.

Mac.2.1.

Pſal.1.2.

Now for our better helpe in the worke, it will not bee amiſſe to acquaint you here with the *Nature* of the thing; and then to vſe a *Motiue* or two, to put you on vpon the duty: And laſtly, to acquaint you with ſome choice *Matter* fit for Meditation, I will be briefe in all, herein gleaning after the full ſheaues of others.

For the first *Consideration* is as it were a *Repetition* or an *After Examination* of things committed to *Memorie*, that at length the *Vnderstanding* may determine and iudge, what is true, what false; what good, and what euill. Or thus.

It is a reflect act of the practicall vnderstanding, staying it selfe vpon some thing conceiued for the better vnderstanding thereof, and for the better application of it to a mans selfe for vse.

The minde of man in *Meditation* (if right) exerciseth two kinds of acts; the one *Direct*, and is an act of the *Contemplatiue* part of the *Vnderstanding*, tending to enlighten the minde with knowledge; the other *Reflect*, which is an act of *Conscience*, the end of which is to fill the heart with Goodnesse. And in this latter are these two acts; First, an *Examination* whether the action bee according to the rule; whether it comes short, and is swerued from it, yea, or no, which is elsewhere called a *Pondering*, *Pro.4.26.* The Second is, a *perswasiue* and *Commanding act*, charging the soule in euery facultie, to reforme, and conforme themselues vnto the rule, (that is, to the will of God) in case it finde them not agreeing with it. And in these last Acts lyes the pith of the duty.

Now to *Encourage* vs to the worke, forget not what hath beene before deliuered on *verse* 17. First, there is no action can bee well performed without Consideration; Those Actions that passe from the minde of man without dwelling (as it were) vpon, are weakest; like those actions *Salomon* speakes of, which are not from *Counsell*: They are not firme, and stable; in them wee are most subiect to erre: But such actions as wee thus looke backe vpon, and suffer not to passe from vnder our hands without *Consideration*, are most perfect, and exact; As we may see in *Danids* example, in his different carriage towards *Nabal* and *Saul* besides many other instances that might be brought.

Secondly,

Secondly, Many ſinnes might be preuented, if this duty were better practiſed; Many breaches in a mans heart would be made vp, many things amiſſe rectified, if we would acquaint our ſelues with the worke, *Pſal.* 119.59. Men *turne* not their feet vnto Gods teſtimonies, becauſe they *conſider* not of their courſes, and whereto they tend.

Thirdly, forget not, that this is an excellencie peculiar to *Man*, to be able thus to reflect vpon his Actions: *Beaſts* looke forward, vpon the things that are before their feet: they are altogether for preſent pleaſure, but to bee able to ſtay vpon the *Action*, and compare it with the *Rule*, and then to lay a *Command*, vpon the *Will*, and *Affections*, to put the ſame in execution, no *Beaſt* is capable of: Now ſhall we ſo far abaſe our ſelues through the neglect of this dutie, as to become *like the beaſts that periſh?* Let theſe things effectually be thought vpon. Dan. 4.

Laſtly, concerning *Matter* for Conſideration, there is choyce: Gods *Word* and *Works* doe furniſh vs; Yea euery Action calls for it, but amidſt this plentie, forget not to ſpend more then a few thoughts vpon *thy Selfe*; dwell moſt at home. *Conſider your owne wayes in your hearts, Hag.* 1. And next to *Gods booke* the *Bible*, be beſt read in the *booke of thy owne conſcience*: There is no ſtudie yeelds more profit then ſtudying of a mans owne heart; Commune oft with that and be well acquainted with *thy ſelfe* and *ſtate*. Forget not *what thou art* in thy ſelfe; *Duſt and aſhes*: What is *Within* thee; *Much wickedneſſe*: What *Aboue* thee; *An offended Iuſtice*: What *Below* thee; *A burning lake*: What *Againſt* thee; *Sinne and Sathan*: What *Before* thee; *Vaine pleaſures*: What *Behinde* thee, *Certaine death*: Conſider aduiſedly of thy waies, what they are, and whither they tend; Conſider often of thy end, and of the account that thou muſt giue vnto the Lord (when all fleſh muſt appeare before him) of all thy workes and words, yea, of euery idle word, as Chriſt affirmes; and therefore much more of wicked prophane ſwearing, blaſphe-

Chryſ. in tract. Symb. lib. 13.

Matter, for conſideration.

blaſpheming ſpeeches; conſider ſeriouſly of the ioyes of heauen, of thoſe vnſpeakeable ioyes, of thoſe ſuper-abounding pleaſures, which God hath prepared for his, ſuch ioyes as neither eye hath ſeene, eare hath heard, neither can mans heart conceiue of: and thinke of the paines of hell, of thoſe intollerable torments prepared for the wicked, which are endleſſe, eaſeleſſe, and remedileſſe. Endleſſe, for the fire is vnquenchable, *there, their worme dieth not, and the fire neuer goeth out: there, ſhall be torment day and night, for euer and euer.* As it is endleſſe, ſo alſo it is eaſeleſſe, there ſhall be no eaſe, no comfort, no mitigation of paine: *there ſhall be no reſt, day nor night*: there is nothing but paine, anguiſh, vexation, and torment; there cannot be had a drop of water to coole *Diues* his tongue. And laſtly, they are remedileſſe; *Betweene vs and you there is a great gulfe fixed, ſo that they which would paſſe from hence to you cannot, neither can they paſſe to vs that would come from thence,* as *Abraham* anſwered *Diues*: from thence there is no redemption: thou parent, thou canſt not there help thy childe, nor the childe thee; nor thou husband redeeme thy wife, nor thou wife thy husband; there is no ſuccour nor helpe to be had by any. Let theſe and ſuch like conſiderations be euer in thy minde and pondered on, then wilt thou haue ſounder reſolutions in thy heart and better performances in thy life.

1 Cor. 2. 9.
Mar 9 48.
Mat. 3. 12.
Mar 9 46.
Reuel. 20. 10.
Reuel. 14 11.
Luk. 16. 24.
Verſe 26.

Now to come to the particulars; and firſt, we are to conſider what he reſolues to doe: *I will* (ſaith he) *ariſe and goe, &c.* There is a threefold Reſurrection of a Chriſtian. The firſt is *Sacramentall*: and thus we riſe againe in Baptiſme: the ſecond, is *Corporall*, and ſo we ſhall riſe againe in the day of the Lord Ieſus, in our bodies from the graue: the third is *Spirituall*, which is his Reſurrection in this life in ſoule, from the death of ſinne: thus did this Prodigall ariſe, and thus doth euery true penitent ariſe, while hee here liueth on the earth. The poynt may bee this;

A three-fold reſurrection of a Chriſtian.

Doctrine. *Repentance from ſin is the firſt Reſurrection.*

That repentance from ſin, is as a Reſurrection from death; this

this is plaine by the Apostles words, *Awake thou that sleepest, stand vp from the dead, and Christ shall giue thee light.* And the Holy Ghost doth thus call it in the twentieth of the *Reuelation*, verse 6. *Blessed and holy is he that hath part in the first Resurrection, on such the second death hath no power.* Ephes. 5. 14. Reuel. 20. 6.

Is this so, then Repentance is no such easie a matter, as the world takes it to be, the worke of repentance is no lesse miraculous, then the raising of the dead, it is a worke that cannot be wrought by the power of nature, but such a worke as must be wrought by the mighty power of God. Much might be spoken of this subiect, but I shall haue fitter occasion to prosecute the point, when I come to speake of the reason of the Fathers kind entertaining of his sonne, to which place I referre the farther handling of it: a word therefore for a second Vse, and so to proceede. *Vse 1.* Verse 24.

And that shall be, to stirre vs all vp thus to arise; for if the soule while it is in the body, arise not out of the graue of sin, sure it is, the body shall neuer rise out of the earth, but to shame and confusion; vse all good meanes therefore, that thou maiest haue thy part in this, that so the second death may haue no power on thee, for otherwise it is impossible to escape the power of it, by no meanes canst thou escape the paines of hell torments, if thou dost not here awake, stand vp from the dead, and with *Lazarus* come forth: the meanes that are to be vsed for this end, I referre, with the farther handling of this point, to the before named. *Vse 2.*

And goe] It was a good and holy motion, which he had of arising, this he doth not quench but cherisheth and nourisheth it; he adds more fewell to this fire begun, though but a sparke; to the good motion of arising, hee addes the second of going. *I will arise and goe.* First then learne: *Text.*

The good motions of Gods blessed spirit, at any time, in any measure (though neuer so weake) begun; are not to be choaked, but to be cherished. When the Lord shall put any *Doctrine. Good motions are not to bee quenched, but cherished.*

good motion into our hearts, we are to nourish and cherish the same; to one good motion wee must adde a second, and to that a third, and to them a many; and so fall to blowing, and giue not ouer vntill at length they breake forth into a comfortable flame of godly practise: *Quench not the Spirit*, saith the Apostle: that is, quell not, choake not the gifts and motions of the Holy Ghost; He vseth a metaphor borrowed from fire, whose heate and light when it is put out, is said to be quenched. Thus also he exhorts *Timothie*, to stirre vp the graces of God which be in him. And writing to the *Ephesians*, he saith thus; *Grieue not the holy spirit of God.* He permits them not so much as to giue it any occasion of withdrawing the vigour of his operation in them.

1 Thes. 5.19.

2 Tim. 1.6.

Ephes. 4.30.

Reason 1. Hee brings a forcible Reason. *Whereby you are sealed vnto the day of redemption*: This is the onely euidence we haue of freedome from condemnation; this is Gods marke and character, set on vs, and seizing vs for his owne: This is like the bloud that was stricken vpon the doore-posts, which shall make the Lord to passe ouer vs, and not to suffer the destroyer to come neere vs, when he goeth to smite the *Egyptians*. By this we are assured, that the day of Iudgement shall be to vs no day of wrath, but a day of redemption. So then thus we may take the Apostles meaning: *As you desire to retaine assurance of your deliuerance from the wrath to come; and that the Lord should take notice of you for his in the day of that dreadfull separation; so see that by all meanes, you cherish in you the gifts and operations of Gods holy spirit: grieue it not by strangling and choaking of those holy motions suggested by him: but giue all endeuour, that all his holy motions and operations be cherished and preserued in their fullest feruour, without any the least abatement.* Thus we haue seene the poynt prooued. Now it remaines to apply it.

Exod. 12.23.

And first, this serueth to condemne such as nippe the bud so soone as euer it peeps forth, and quench euery sparke that at any time appeareth; yea, wilfully set themselues to repell

repell all good motions, hasting to their cursed company, to chase away those (which they call (prophanely) qualmes of deuotion,) sweete inspirements of Gods holy spirit. So some, haue some kinde of remorse wrought at some times vpon the hearing of a Sermon, and seeme to be much grieued, and are a while perplexed; but they soone quench this griefe, being not willing to *torment* themselues *before the time*, and therefore runne into merry company, and drinke downe sorrow, not being willing to be ouermuch disquieted with this melancholy. Others vpon the hearing of Gods mercies, and the ioyes of heauen, seeme to be enflamed with a loue to God; but the loue of the world, earthly pleasures, and vanities, soone quench all, and nip (like a sharpe frost in the spring) all these buds. Oh the cursed vnthankefullnesse of these men! What vnkind, ingratefull, discourteous dealing is here with the spirit of grace? Thus shutting him out, so soone as euer he begins to enter? Wouldest thou deale so vnkindly with thy friend, who commeth to thy doore? Why dealest thou then so vncourteously with Christ Iesus and his holy spirit, who stands at the dore and daily knockes, but can get no entertainement. Beware; beware, of this resisting of the Holy Ghost; the sinne is fearefull and discomfortable, for hereby thy heart may grow more obdurate, and thy life more brutish and abominable. Reu. 3. 20. Acts 7. 51.

And therefore in the next place, let it serue for Admonition to thee, and me, and to vs all, that we beware how we suffer that blessed heate to slake, which by Gods grace beginnes to be enkindled in our hearts: suffer not that coale, that holy motion which the Lord hath cast into thy bosome, to die within thee, but blowe it vp, lay on more fuell, adde daily more and more matter to it, and tremble to lose the least measure of Gods gracious gifts; Be frequent in spirituall exercises, as in hearing, reading, meditation, Christian conference, prayer, and the like: let no meanes be neglected, that God hath ordained for the working of establishment. And as thou layest on fuell, *Vse 2.*

so

ſo ſee thou giueſt this holy fire vent: exerciſe and employ, and put theſe holy motions into practiſe. Much wood piled on a coale (if vent be wanting) doth ſoone ſmother it and put it forth. See then thou exerciſe the graces God hath giuen to thee.

Queſt. How the motions of Gods ſpirit may be knowne from Sathans ſuggeſtions.

But how may I know and be able to diſtinguiſh betweene the motions of Gods ſpirit, and the ſuggeſtions of the Diuell?

Anſwer I. Eſay 8.20.

Surely thus; if the motions that are put into thy heart, ſpeake not contrary to Gods Word: if the Word and they ſpeake one and the ſame, then are they of God, not from Sathan.

The ſecond mark.

Secondly, if they lead thee not beyond thy calling, or the meaſure of gifts that God hath giuen thee: There are many that are very much excited to reforme ſome abuſe, that belongs vnto the Magiſtrate: or it may be, are deſirous to enter into the Miniſtery, when they are not gifted: theſe motions certainly are not of God, they are but *Diabolicall deluſions.*

The third mark.

And laſtly, thou maiſt ſhrewdly ſuſpect them if they be too violent, and neither interrupted, troubled, nor mingled with other euill motions: ſuch a motion as is ſo violently, and not controlled with thy owne corruption, thou haſt cauſe to feare, and maiſt well ſuſpect. Take theſe rules for triall, vntill thou haſt learned better.

Queſt.

But ſecondly, how may I know whether the motions of the ſpirit be quenched in me, or no?

Reſp.

Examine whether or no they be leſſened; if ſo, then thou mayſt well feare, it hath found diſcourteous vſage at thy hands; As for example, thou haſt not now thoſe knockes and Calls, to the hearing of the Word, Prayer, &c. that heretofore thou haſt had: thou canſt goe a day, nay many daies, without the thought of theſe things: thou heareſt not that voice behinde thee, *this is the way walke in it*, as thou wert wont; thy heart is cold in the vſe of holy duties, and little or no ſenſible comfort, after the performance of them, *Pſal.*77.2,3. Surely (if thus) the ſpirit of grace,

grace, hath found but churlish entertainement, conclude vpon it.

A second doctrine, that may be hence gathered, is this; *Where spirituall life, and new birth is once begun, there will be a growth, And an increase in grace.* There will be no standing at a stay, but a proceeding by degrees: after a rising there will be a going.

Doctrine 2. Grace growes by degrees,

Christ confirmes this by a Parable of seed growing secretly: *So is the kingdome of God, as if a man should cast seed into the ground, and should sleepe, and rise night and day, and the seed should spring, and grow vp, he knoweth not how.* Thus true grace will haue it proceedings, from one degree vnto another: And as it is in the naturall conception, after the first quickning, the Infant stirres and growes more strong euery day then other: so is it in the spirituall. Hee compareth grace (also) in the heart, to a graine of musterd-seed, which is small to see to at the beginning: yea, *lesse then all the seedes that be in the earth. But when it is sowen it groweth vp, and becommeth greater then all hearbes, and shooteth out great branches, so that the fowles of the ayre may lodge vnder the shadow of it.* Thus when grace is once planted in the fruitfull ground of a regenerated mans heart, it springeth vp incontinently, encreaseth speedily, spreadeth mightily, and prospereth exceedingly. The Prophet *Dauid* also prooueth this, in the 92. *Psalme*, where speaking of the regenerate, saith thus; *The righteous shall flourish like a Palme tree, and shall grow like a Cedar in Lebanon: such as be planted in the House of the Lord, shall flourish in the Courts of our God, they shall still bring forth fruit in their age, they shall be fat and flourishing.* Thus we haue seene the point prooued. Now (in a word) heare it thus applyed.

Mar 4. 26,27.

Colos. 2. 19.

Mar. 4. Verse 30,31,32

Psal. 92. 12,13, 14. So Psal. 84. 7. 2 Thess. 1 3.

First, let it serue for Examination; Try thy selfe hereby, see what growth of grace is in thee, what encrease of faith, loue, zeale, patience? what strengthning of the inward man? doth grace get more strength euery day then other? doth it grow to some bignesse? doth it shoot vp in

Vse 1.

in tallenesse, and stature? Surely then it is out of question, that grace is true grace, and thou art made partaker of the new birth: but doth it remaine still Infant-like, and feeble, without any stirring or shewing of it selfe? Then hast thou cause to feare, it is but the counterfeit, and not true grace indeed; the withering of the blade is a shrewd signe of a stonie ground.

Matth.13.

Vse 2. Secondly, this may serue to Reproue such as stand at a stay, and goe not forward; but are like the *George* on Horsebacke, euer riding, but neuer goe a step further: where you leaue them this yeare, there you may finde them the next. This is a fearefull signe, and most vncomfortable: the childe that is euer sucking, and yet thriues not, we will soone iudge to be in some consumption: So may we iudge of these, *who are euer learning, yet neuer come to the knowledge of the truth:* but are as leane, lanke, and euill fauoured, after many a yeares meanes, as *Pharaohs* seuen leane kine were, after they had deuoured vp the seauen fat. I confesse Gods owne children haue their winters; there is a time of desertion and temptation, wherein all things seeme to stand at a stay, goe backeward, and decay; and it were great rashnesse to say, all are dissemblers, that fare in this manner: but yet for a man to say, that they are so like to dissemblers (during their continuance in the wane) as that a man can hardly distinguish them from dead trees and hollow-hearted hypocrites, is no great rashnesse; during such standing at a stay or a declining, a man is euer subiect to the misery of being questioned, both in the opinion of others, and in the account of his owne heart, for matter of sincerity.

2 Tim.3.7.

Gen.41.3.

Heb.5.12.

Vse 3. In the third place, let this Admonish euery one to grow in grace, *let vs forget that which is behinde, and endeuour to that which is before; let vs presse hard towards the marke, for the price of the high calling of God.* Let vs not be euermore as *smoaking flaxe*, or *bruised reeds*, or as new set *plants*, but let vs abound more and more. At a stay wee cannot stand (iudge what we will:) not to goe forward is to goe backe-

Phil.3.13.

1 Thess.3.13.

Non progredi, est regredi.

backeward, not to encreaſe is to decreaſe: like as the Sun we are euermore in motion; and as the Sea, ebbing or flowing: And as the Angell on *Iacobs* ladder, aſcending or deſcending. See then that you proceed in ſanctification, and goe from ſtrength to ſtrength. And to this end vſe the meanes God hath ordained; be conſtant in religious exerciſes, heare the Word, receiue the Sacraments, read, pray, meditate, and be not wanting in theſe, which are as requiſite for the ſoules encreaſe in grace, as meate and drinke, and the like neceſſaries for the bodies growth and ſtrengthening. If you be in Chriſt, neuer reſt vntill you become ſtrong men in Chriſt. Nay, if you be in Chriſt, you will not reſt till you come to ſome perfection in him; *Ioyne therefore vnto your vertue faith, and with faith knowledge, and with knowledge temperance, and with temperance patience, and with patience godlineſſe, and with godlineſſe brotherly kindneſſe: for if theſe be in you, and abound in you, they will make you neither vnfruitfull, nor vnprofitable.*

Pſal. 84.

1 Pet. 2. 2.

2 Pet. 1. 5.

The laſt Vſe may be for Comfort to ſuch as are partakers of this New-birth. God that hath begunne this new worke of grace will finiſh it: So ſaith the Apoſtle. *Hee that hath begunne a good worke in you, will performe it vntill the day of Ieſus Chriſt.* Many of Gods children are much diſcouraged; and why? the reaſon is; their faith is weake, their hope is feeble; their loue is cold; and there is ſo much corruption, they feare their eſtate's not good: But that grace thou haſt, is it true grace? if it be, then feare not, it will grow more ſtrong, by thy daily feeding it in the vſing of the meanes.

Vſe 4.

Phil. 1. 6.

But why doth not God giue fulneſſe of grace at once, but thus diſpenſeth it by degrees, vnto his Seruants?

Queſt.

Firſt, God is a *God of order and not of confuſion:* And therefore, as in naturall things, he vſeth to proceed from one extreame to another, by degrees, through the meane: ſo doth he in ſpirituall. The Sun by degrees aſcends to the midſt

Reſp.

midſt of heauen; So in the ſeaſons of the yeare, we are not one day ſcorched with a Summers heate, and the next day frozen with a pinching cold, &c. Such are Gods ſpirituall proceedings. Thy ſteps of grace are ordinarily *Soft* and *Short*.

Secondly, God would haue vs know the excellencie and worth of grace: And therefore, as in the firſt Creation, he tooke ſixe daies for the making of all things in, not for that he could not haue made all in one (yea in the twinckling of an eye) but that he would haue vs well conſider, and that diſtinctly of the worke of each particular day; ſo he is pleaſed to diſpenſe his graces one after another for this end and purpoſe.

Thirdly, were his graces giuen vnto vs in a fullneſſe at the firſt, what need would there be of Gods ordinances? Now to maintaine their credit with vs, God giues ſuch a meaſure of grace, as may ſtill maintaine hunger and thirſt in vs after more, in a careſull and conſcionable attendance vpon the meanes.

Theſe (amongſt many other) Reaſons may be giuen; So that there is no cauſe of diſcouragement vnder the ſenſe of our weakneſſe, but of great encouragement: Remembring, 1. The nature of true grace, which being rooted, cannot chuſe but grow from ſmall beginnings to a mighty progreſſe, like the *waters* ſpoken of in *Ezekiel*; And to the *graine of muſterd ſeed* ſpoken of in the *Goſpell*; euen to an *ouerflowing*, 2 *Theſſ*.1.3. though it be *after the meaſure of euery part*, *Epheſ*.4.18. for the *branch* muſt be ſutable to the *body*: *Chriſt* himſelfe was a great grower, he aroſe from the little roote of *Ieſſe*, but in the end filled not onely the earth but the heauens. 2. Conſidering our owne condition, who are but *Babes* vpon our firſt Conuerſion: now it is not wonder to ſee a *Babe* want *perfection of degrees*, though it hath the *perfection of Parts*; though it cannot feed it ſelfe, nor goe alone, we wonder not: nay, on the other ſide, we would count it monſtrous in nature, to ſee a childe new borne, to take the ſpoone out of the nurſes hand, and put it

to

to its owne mouth, or to run out of the Nurses armes about the chamber: We must haue our times of growing: As it is with schollars in all kinde of learning, they begin with the meanest parts thereof. *Grammar* taketh her beginning from the letters; *Logicke* from the two last parts thereof, the *Noune* and the *Verbe*; *Geometrie* hath her beginning from a *point*; *Arithmeticke* from the *Vnite One*; *Musicke* from the *sound* and *halfe sound*, yet attaine to the excellencie in the end: so in grace. It is true, the trees of *Paradise* were made all perfect at the first, but it is not so with the trees of *Righteousnesse*, wherefore be not out of *hope* nor *heart*; If thou beareſt any fruit, God (like a carefull hus-bandman) *will prune thee, that thou mayst bring forth more fruit*; other trees at last decay though formerly they haue bore fruit: but trees of *Righteousnesse*, the more they yield the more they shall be replenished; and the elder they grow, the more shall they flourish, and the better shall they prosper. Keepe then thy grace in an honest heart, and it will increase, though yet it be small, like the widdowes oyle in the cruise, and meale in the barrell; when great graces in an vnsound heart shall vanish away and come to nothing. Ioh. 15.2.

To my Father] Not to my brother; or fathers seruants or to my harlots: But to my Father. Hence learne: *Text.*

Reliefe is to be sought for, onely at Gods hands in time of misery and distresse. To him are we to betake our selues and to none but him. *Doctrine. The bosome of the Lord, is the onely best refuge in the day of calamity.*

This hath Gods Church and children shewed, by their practise: *David* being in misery, euer flyeth to the Lord, this was his ordinary course, as might be made plaine by many particular instances fetched out of the *Psalmes*; Where we may often reade of these and the like sayings, *I called vpon the Lord in my trouble:* and againe, *In my distresse I cried to the Lord:* and againe, *When all refuge failed me, I cryed to the Lord.* Such sayings are frequent. This course did the Church take in time of trouble. *For when* Psal. 3.4. Psal. 120.1. Psal. 142.4. Psal. 116.4.3.

Psal.107.4,5,6 *when they wandered in the wildernesse in a solitary way, and found no citie to dwell in, being hungry and thirsty their soule fainting in them: Then they cryed to the Lord in their trouble,*
Verse 12,13. *and he deliuered them out of their distresse. When their heart was brought downe with labour and they fell, there being none to helpe them; there also they cryed to the Lord in their trouble*
Verse 17.18. *and he saued them out of their distresse. When they were afflicted because of their transgressions and iniquities, then they cryed to the Lord and hee saued them out of their distresses: yea, when they were at their wits end by reason of their afflicti-*
Verse 27.28. *ons, they cryed to the Lord out of this their trouble, and hee brought them out of their distresses.* It were endlesse to bring what might be brought for the confirming of this
Psal.99.6. truth: I could tell you of *Moses and Aaron amongst his Priests and Samuell amongst them that call vpon his name*; how *these called vpon the Lord and were answered.* But what shall I need, to vnderprop so knowne a truth; let mee giue you the Reason and then I will shew you the Vse.

Reason. All power to helpe is in his hands alone, as *Iehoshaphat*
2 Chron.20. doth confesse when he saith thus. *O Lord God of our Fathers, art not thou God in heauen? and rulest not thou ouer all the kingdomes of the heathen? and in thine hand is there not*
Iob 5.6. *power and might, so that none is able to withstand thee? Afflictions come not out of the dust, neither spring they from the*
Hos.6.1. *earth*: but from the most high God doe they proceed. *Now who shall bind vp the wound, but he that made it? who shall heale, but he that hath smitten?* to him therefore must we turne; to him must we seeke for helpe.

Vse 1. Let this serue then to Reproue such, as betake themselues to other helpes in time of misery, seeking to bee relieued, either by Saints, or Angells in heauen; or by *Coniurers, Witches*, or such like vnlawfull meanes heere vp-
2 King.1.2. on the earth. This was King *Ahaziahs* sinne, who being sicke *sent messengers and said vnto them, Goe enquire of Baalzebub the God of Ekron, whether I shall recouer of this disease*: contrary to that charge which God doth giue his

his people. *Regard not them that haue familiar spirits; neither seeke after Wizards, to be defiled by them: I am the Lord your God.* Of this I haue formerly spoke more, and therefore a word or two here shall suffice. Leuit. 19. 31.

Secondly, let this teach vs to betake our selues vnto the Lord, when sorrowes and griefes assaile vs. Seeke helpe from him, and that by meanes; yet onely by such lawfull meanes as he hath warranted in his Word; And beware of trusting in the meanes that God hath warranted. It is lawfull to seeke to the Physitian, and vse of his helpe, yet to trust in the helpe of the Physitian, more then in the helpe of God, and to seeke first and rather to the Physitian then vnto God, is sinnefull. This was *Asa* his sinne, and remaines as a blemish vpon his name to this day, and will doe for euer: Trust not, then in the meanes, but in God who must giue a blessing vpon the meane. Let them haue their place, and set them not aboue their place, for by one blast of God, they may become vnprofitable and vnsuccessefull. See therefore thou bee more desirous of a blessing, then of the meanes: Let this be the chiefe meanes that thou doest vse, to flye vnto the Lord, and powre forth thy soule before him, and then be thou assured (at length) to haue redresse and helpe. What we say of some speciall medicine, that hath oft beene tryed, we may say of this, *probatum est.* Gods children neuer tooke this course in vaine. *Vse 2.* 2 Chron 16. 12.

And say vnto him, Father] He doth here fore-thinke what he should speake when as he comes into his Fathers presence (for as yet hee was not.) From his practise learne; *Text. Verba sunt, poenitentiam, meditantis, in confessione peccati, nondum tamẽ agentis. August.*

Not to come into Gods presence without preparation: but consider what to say, and what to seeke, before you speake. *Doctrine. Preparation needfull before we speake to God.*

Be not rash (saith the Wiseman) *with thy mouth, and let not thine heart be hastie to vtter any thing before God.* We must conferre with our owne hearts, and prepare them before we come into the Lords presence. To this, doth the Eccles 5. 1. Hos. 14. 2.

Prophet *Hosea* seeme to exhort *Israel*, *Take vnto you words, and turne to the Lord, and say vnto him.* And so our Sauiour in his direction for prayer, sets not downe the Petitions abruptly, but beginneth with a solemne *preface*, to shew that before we pray there ought to be a disposition of our selues, and composing of the *Affections* to the duty, So *Ps* 108.10. & 57.7,8.

Reason. Eccles.5.1. The Reasons of this, *Salomon* giues in the place before cited: *For First*, *God* (saith he) *is in heauen*: as if he should say, God is full of Maiesty and wisedome: He is both Lord and Iudge; it is not a man, nor an earthly power, that you haue to deale with, but that God who hath the *Angels* attending on him and a thousand times tenne thousands of Angels administring vnto him; at whose feete all Kings on earth cast down their Crownes and Scepters.

Secondly, *thou art vpon the earth*, *i.e.* a weake, vnwise, vnworthy creature, infinitely inferiour in degree vnto thy Creator; And therefore it becomes not thee to speake vnto him but with the greatest feare, reuerence, and aduisednesse: And being vpon the earth, yea *of the earth earthly*, thou art too heauie to mount vp with thy Affections, so soone as thou hast occasion to pray; There must be a setling of them before hand, for as *Common hands* are *Vncleane hands*, *Mar.*7.2. so our Thoughts and Affections, take them as commonly they are, and they are (through a daily dealing with worldly things) *vncleane* and *prophane.* Yea when we haue laid aside our worldly labour, earthly desires, &c. yet will not our Affections be strait setled, but as the Sea when it is moued, and rouzed with the windes, though the winde lie, yet the Sea workes still a good while after, before it will be calme; So some waues are working still, some thoughts, cares, and cogitations, are about vs till we prepare our soules otherwise. These be the Reasons.

Vse. And therefore First, this serues to Reproue many, who rashly come into Gods presence without any preparation, or

or due meditation of what they are to ſay or craue. Small is the number indeed of ſuch as doe pray, but ſmaller is the number indeed of ſuch as prepare themſelues to pray: Few there are that frequent his houſe, fewer there are that preparedly come into his preſence. In preferring ſome petition to a King, or if that ſuit be but to ſome meaner perſonage, what preparation ſhall be made before-hand? how carefull will we be, of the well placing of our words, that our ſpeeches may not be diſtaſtfull? Are we thus circumſpect when we haue to deale with man? how comes it then we are ſo careleſſe when we come before the Lord? Why are we ſo raſh with our mouthes, and haſtie to vtter any thing before him? Surely, this is our ſinne, and it goeth not alone, but often cauſeth a vaine and idle repetition of what formerly was vttered; which Chriſt condemnes.

Gen 41. 14.

Matth. 5. 7.

Vſe 2.

In the ſecond place, let this Admoniſh vs to prepare our ſelues, before we come to appeare before the Lord, to call vpon his name, whether in publique or priuate. You know, Goodly buildings haue ſome magnificence in the gate, and great perſonages haue ſeemely Vſhers to go before them, who by their vncouered heads, command reuerence and way: ſo ſhould holy duties be vndertaken, *Exod.* 19. 10. 1 *Sam.* 16. 5. 2 *Chron.* 19. 3. Till this be, no comfort can we haue of audience and acceptance, *Pſal.* 10. 17. *Iob* 11. 13. And this is the reaſon why we haue found ſo little profit in the vſe of Gods ordinances.

Queſt.

But it may be, you would know wherein this *Preparation* doth conſiſt?

Reſp.

I anſwer (onely in the Generall) in two things: Firſt, in a taking of the heart from all other things; as 1. *Sinne in generall, Iſay* 1. 15. So our Church begins Gods worſhip with a publike Confeſſion of ſinne. In *Particular, worldly thoughts*; Theſe we muſt leaue as *Abraham* did his *ſeruants* and his *Aſſe*, at the bottome of the hill; He vſed them as a helpe in his iourney, but when he came to the *Mount* he diſcharged them, and bid them ſtay below,

hee would come againe anon. So the thoughts of our worldly businesse are tolerable while we vse them as seruants, but when we come to the place of Gods worship, and to present our selues before the Lord, we should say to *Cares* and *Labours*, *stay you here*; goe not vp with me, but expect me againe when I haue done worshipping. 2. *Confidence in any other thing*, *Ier.*17.5. A prouoking sin that causeth God oftentimes to send vs away with scorne, as he did the Israelites: Why seeke you vnto me, goe to the gods you haue trusted to. Be watchfull ouer the words you vtter, and respect the matter. Aske such things as be agreeable to his holy will: So shall your prayers be acceptable and well pleasing to him.

Secondly, as the heart must be thus *taken off* from other things, so it must *stand full bent to the dutie*. All the powers of the soule must be intent vpon it: Our *Vnderstandings* to conceiue; our *Memories* to retaine; our *Wills* to yield; our *Affections*, like so many little ones with their eyes vpon their Father, begging and craning, &c. *Ier.*29.13. And in these two duties lies the worke: other Particulars may be drawne to these heads.

Quest. Whether a set forme of prayer be lawfull.

Here this Question may be moued: Whether it be lawfull to vse a prescript forme of words in Prayer? and whether (without sinne) a man may imitate this Prodigall: For that forme he framed and deuised, the same he vseth, as appeareth verse 21.

Answ. Num.6.23,24. & 10.35,36.

To this I answer, that it is lawfull, and for some very behoouefull. That it is lawfull, it is euident by the Word. *Moses* was inioyned by the Lord to vse a forme of blessing of the people, which forme was to be vsed euer after by the Priests. Now, if this were lawfull for the Priests (whose lips should preserue knowledge, and at whose mouth the people were to seeke the law, and therefore, without question, were able of themselues to conceiue a Prayer, as the Spirit of God should giue vtterance and ability) can it bee thought vnlawfull for the people (who haue lesse gifts, and therefore had need of more

more helpes) to vse the like? A forme of prayer was also prescribed for the people to be vsed, at the bringing of the first fruits vnto the Temple. *Psalmes* there were also which were appointed to be vsed on speciall occasions: One was to be vsed euery Sabboth day: Another, to be vsed by the Priests and Leuites euery morning, containing in them matter of praise and petition: Another there was appointed to be vsed in time of affliction, entituled thus, *A Prayer for the afflicted, when hee is ouerwhelmed, and powreth out his complaint before the Lord.* Yea the Leuites were commanded by *Hezekiah* the King, with the rest of the Princes, to praise the Lord with the words of *Dauid*, and of *Asaph* the Seer. And as we haue warrant for set-forme of Prayer in the Old Testament, so also haue we sufficient for it in the New. The Apostle *Paul* obserues a set forme of blessing, in the beginning and ending of his Epistles, and Christ himselfe (whose example is without exception) did vse the same words in Prayer three seuerall times, as the Euangelist Saint *Matthew* doth affirme: (who not contenting himselfe to say he prayed thrice, addeth withall this, that he said the same words.)

Deut.26.3.15.

Psal.92.
Psal 22.

Psal.102.

2 Chro.29 30.

Rom.1.7.compared with 1 Cor.1.3. & 2 Cor.1.2. & Gal.1.3 Ephes 1.2.and so the rest.
Matth.26.42. 44.

Thus we haue seene it proued, that set Prayer is lawfull. Now, as it is lawfull, so for some it is very necessary and behouefull: For euery Childe and seruant of God, though he haue an honest heart, yet he hath not euermore a flowing tongue, but often wanteth the gift of vtterance and of boldnesse, of inuention and of order, hauing simple capacities, and frayle memories. Now to conceiue a Prayer, all these are required, he must bee able to vtter and to order, to inuent and to discerne; He must haue gifts of audacitie and of memory. Now are all the godly thus qualified? or shall we dare to blot them out of the Register of Gods chosen that cannot thus doe? For these then, a prescribed forme made by themselues or others, eyther conned by heart, or read out of a Booke, is very helpefull: as a Crutch for one that is

Gouge on the Ephes.

Perk. *Case of Conscience. Not alwaies to tye our selues to a set forme.*

lame in his limbes, who though without it he cannot goe a ſtep, yet with it can walke apace. Thus then we haue ſeene it lawfull; and for many needfull, to come be fore the Lord with a ſet forme of words, as this Prodigall did before his Father: yet withall, let me giue this caution, *That wee doe not alwaies tye our ſelues to a forme of words.*

Reaſon 1.

For firſt, what forme of prayer is there wherein are all our wants expreſſed? haue we not new aſſaults? Doe we not commit new ſinnes? Doe we not inioy new bleſſings? and ſhall we not then open our mouthes to ſing a new ſong vnto the Lord? Tye not therefore thy ſelfe alwaies to a forme of words, for thou ſhalt haue occaſion to alter it.

Obiect.

But we want words to expreſſe theſe our deſires, neither can we alter the forme but very rudely, ſo that wee are afraid, to leaue the former forme that wee doe vſe.

Anſw. Rom. 8. 26.

In prayer, the groanes and ſighes of the heart is the beſt Rhetoricke. God doth not meaſure our prayer eyther by the multitude, or fineneſſe of the words, but by the feruencie of the ſpirit: This is the ſoule of prayer, words are but the body, which without the ſoule is but a dead carkaſſe. He will be content to beare with Barbariſmes in our prayers, ſo that the ſpirit be preſent. Albeit then thou canſt not inuent nor order; though thou wanteſt eloquence and words, yet make vp this want, by grones and ſighs; for God knoweth the meaning of the ſpirit: Words are but to make thee vnderſtand thy ſelfe, and not to giue God vnderſtanding of thy needs; for he knoweth whereof thou haſt need before thou aſkeſt. When words are wanting, then fall to ſighing. A father hath pittie vpon his childe when it complaines: but if it cannot ſpeake but onely weepe and grone, and lift vp the hands and eyes vnto the father, oh then his bowels erne, and his compaſſion is doubled. So the Lord, he heareth his children when they ſpeake vnto him

Rom. 8. 27. Matth. 6.

him; but when they cannot ſpeake, when words are wanting, all they can doe, is thus to lift vp their hands and watery eyes, ſighing and groning for deliuerance and eaſe: This moueth the Lord much, and cauſeth him to pittie. Exod 3.7.

A ſecond Reaſon why we may not alwaies tye our ſelues to a ſet forme, is this: Becauſe we are to ſtriue to grow and increaſe in grace, and in all things labour to come to perfection. We may not euermore ſtand at one ſtay, nor alwaies be as children, who needs leading by the hand, but we muſt grow more and more in knowledge and in iudgement. And thus much may be ſpoken of this point, we are now to ſpeake of the words themſelues, which he deuiſed to ſpeake. *Reaſon 2.* Heb.6.1.

Father I haue ſinned, &c. *Text.*

In theſe words of his acknowledgement, we may ſee what it was eſpecially that touched him to the quicke; namely this, that hee had abuſed and wronged the loue and kindneſſe of ſo good a Father. This was that which made him ſo much to inſiſt vpon the name of [*Father.*] I will goe to my [*Father*:] I will ſay [*Father.*] The miſery that he was in (as his want of bread and other neceſſaries) no doubt was grieuous; yet all this troubled him not ſo much as this, that he had carryed himſelfe ſo vndutifully towards ſo gratious a parent. Let this then be noted:

That nothing is ſo grieuous to a true penitent, as this, that by committing of ſinne, hee hath offended God. This was that which moſt troubled *Dauid*, and went nigheſt to his ſoule, that he had ſinned againſt the Lord, and offended his Maieſty by his committing of euill. *Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight.* It is not his meaning to leſſen his offence, the words may not ſo be taken, but his ſpeech ſheweth what went nigheſt to his heart, and lay heauieſt on his ſoule. His treſpaſſe againſt *Vriah*, in taking away his life, was grieuous to him: His treſpaſſe againſt *Bathſheba*, in drawing her *Doctrine.* *To the godly ſin is the greateſt ſorrow.* Pſal.51.4.

to vnchastity, did also trouble him, but that (by both of these) he had offended God, this did most of all perplexe him; *Against thee, against thee haue I sinned.* Nothing touched him so neere as this, no not shame of the world, nor feare of hell.

Zach 12.10. Thus is it also said of the house of *Dauid*, that *the spirit beeing powred vpon them, they shall mourne for him*: That is, when the godly shall come to see what euils and miseries their sinnes brought vpon Christ, and how odious their offences haue beene towards him, this should pierce their hearts, and nothing more. Thus was it also with the people of God, who are said in the day of their

1 Sam.7.6. fast, *to draw water*, (namely out of their hearts) *and to powre it out before the Lord.* By all which is meant, they wept bitterly and abundantly for that they had offended the Lord by their many sinnes. *Ioseph* being tempted to folly by his lasciuious Mistresse, said, *How shall I doe this great wickednesse, and sinne against God?* The wrong that hee should haue done his Master, was nothing in his eye, to the offence against the Lord.

Reason. Rom.8.15. The Reason of this, the Apostle Saint *Paul* giueth. *They haue not receiued the spirit of bondage againe to feare, but they haue receiued the spirit of adoption:* Which Spirit, doth make them loue the Lord, and feare to offend, and exceedingly grieue when he is offended: As it is with a true louer towards his beloued.

Vse 1. Differences betwixt the sorrow of the godly and wicked. 2 Cor.7.1. Now for the Vses, and first we may see here a difference betweene the sorrow of the Godly and of the wicked: both grieue, both mourne. *Ahab* as well as *Dauid*. *Iudas* as well as *Peter*. Yet the sorrow of the one is godly and bringeth life: the sorrow of the other worldly and bringeth death: For here is the difference. The sorrow of him

Malum peccati. that is truely penitent, is most conuersant about the euill of his sinne; and is more for Gods cause then for his owne; more that God is offended, then for any manner of respect vnto himselfe. Were there no shame, no danger, no punishment, neither here nor hereafter, in this life or in the next;

next; yet this would wound their ſoules and grieue them at the heart, that by ſinne God was offended. Thus is the godly ſorrow: This is that which cauſeth *repentance neuer to be repented of.*

Now the ſorrow of him whoſe repentance is vnſound, is of another nature, and is principally occupied about the *euill of puniſhment.* Being more for their owne ſakes then for Gods. There ſinne hath no place in their ſorrow, nor God offended. It is ſhame and puniſhment that cauſeth them to grieue, *Caine grieues*, but why? *his puniſhment is greater then he can beare. Pharaoh* howles and takes on; but it is the *thunder and haile that cauſeth it; his ſorrow is gone ouer with the ſtorme. Saul mournes*, but it is becauſe, *God had caſt him away from being King. Ahab puts on ſackecloth*, but it was *the euill that was to come vpon his houſe, with the taking away of his poſterity that cauſed it. Eſau weepes, but he more reſpects his owne loſſe then Gods diſhonour: the bleſſing is loſt.* Thus ſelfe-loue is the mooner of it; were there no ſhame, iudgement, hell, there ſhould be no ſorrowing for ſinne. This is the ſorrow of the wicked, which bringeth repentance *to be repented of*, and is a ſorrow to be euer ſorrowed for. Wee ſee then how each of theſe differ in the obiect, that either of them is exerciſed about.

Malum pœnæ.

Gen.4.13.14. Exod.9.27. 1 Sam.15.24.25 1 King.21.21. 27. Gen.27.38.& Heb.12.17.

Secondly, this may teach vs to try our ſelues and our repentance. For is it ſo, that nothing is more grieuous to a true penitent then this, that by ſinne hee hath offended God? Examine then thy heart, deale truly with thy ſelfe, what is it that moſt troubles thee? I doe not doubt, but thou haſt had ſome manner of remorſe; At ſome time or other, thy heart hath beene ſmitten for thy ſinnes thou haſt committed. But deale now truly with thy ſelfe, and ranſacke thy owne conſcience: what was it that did moſt perplexe thee? What was it that lay heauieſt on thy ſoule? What did moſt trouble thee? Was it thought of ſhame and feare of hell? Was it cauſed by ſome ſuch by-reſpects? Reſt not then in it, for a reprobate may thus ſometimes

Vſe 2.

ſometimes grieue, and therefore I ſay reſt not in it; I doe not ſimply diſcommend this ſorrow; For I confeſſe it is a good preparation to repentance, and as the needle which makes way for the thread, ſo doth worldly ſorrow for godly ſorrow; the ſpirit of *bondage for the ſpirit of adoption*: But I wiſh thee to goe further; for this ſorrow as yet is but worldly, and bringeth death being reſted in. But is it otherwiſe with thee, is this the maine cauſe of thy griefe, that God is offended? and if there were no hell nor puniſhment, neither here nor hereafter, yet doſt thou find in thy ſelfe, an inclineableneſſe to mourne for thy ſinnes thou haſt committed? art thou grieued that by thee God hath beene diſhonoured? canſt thou grieue for ſinne as it is an offence againſt God? if thou doſt thus; then thy eſtate is bleſſed, yea thrice happy is it; for thou ſhalt neuer repent of this thy ſorrow. Yet let me tell thee, thou mayſt deceiue thy ſelfe, and thinke it thus, when it is not; for the heart is full of guile and deceit, and will cry peace, peace, when there is none.

Signes of true ſorrow for ſin.

And therefore for thy further eſtabliſhment, know if thou doſt thus grieue, theſe things ſhalt thou finde in thee.

1. A griefe for all kinds of ſin.

Firſt, thou wilt grieue for ſinnes of all *ſorts*, originall and actuall; of ignorance and of knowledge; of commiſſion and of omiſſion; ſecret and open; for leſſe as well as for bigger; whatſoeuer is ſinne thou wilt mourne for, becauſe Gods law is by it broken, and ſo his Maieſty is offended. Thus was it with *Dauid, in ſinne I was conceiued*, he mourneth as well for his ſinne originall as actuall, for ſinnes of nature, as of life. And againe, *Who can know the errors of his life? Oh cleanſe thou mee from ſecret faults.* He as well mournes and deſires to haue pardon for his ſinnes vnknowne and ſecret, as for them that were open and apparent to himſelfe or others. So then, though it begin but in a few particulars, yet before it leaue, it drawes in all the reſt: As in a traine of gunpowder, when one corne is ſet on fire it will not leaue vntill all be fired and in a blaze.

Pſal. 51. 5.

Pſal. 19. 12.

Secondly,

Secondly, If thou grieueſt becauſe God is offended, then wilt thou grieue alſo for the ſinnes of others, aſwell as for thy owne, becauſe God is diſhonoured by the one, as well as by the other. Thus was it with righteous *Lot*, *For the righteous man dwelling amongſt the wicked, in ſeeing and hearing, vexed his righteous ſoule from day to day, with their vnlawfull deedes.* Thus alſo was it with holy *Dauid*, *His eyes guſhed out with riuers of teares, becauſe men kept not Gods law.* So did thoſe mourners, marked for Gods owne people, mourne *for the abominations done in Ieruſalem.*

2. If we grieue for the ſinnes of others.

2 Pet.2,8.

Pſal.119.136.

Ezek.9.4.

Thirdly, if thy Sorrow be right, it will be a *Proportionall Sorrow.* A Sorrow anſwerable to the ſinne, as wee ſee in *Manaſſes*, his ſinne was great, and his Contrition was great, 2 *Chron.*33.12. So in *Peter*, his Sorrow was great for denying his Maſter, *Matth.*26.75. It is a great deceit in the ordinary Repentance of the world, what kinde of Sinne ſoeuer they commit, they haue but one meaſure of Sorrow for it.

3. If it be proportionable.

Fourthly, If thy Sorrow be godly, and is for ſinne as it is an offence againſt God, thou wilt then bee more deſirous to be rid of ſinne, then of any other croſſe whatſoeuer; yea as heartily deſirous neuer to commit it, as thou art deſirous that God would neuer impute it. *The foundation of God ſtandeth ſure, hauing this ſeale, the Lord knoweth them that are his. And let euery one that nameth the name of Chriſt, depart from iniquity.* Many other ſignes and markes might be brought, but theſe are enough, to manifeſt the ſoundneſſe or vnſoundneſſe of thy Sorrow. Thou that formerly waſt well perſwaded of thy ſelfe, aske thy ſelfe now once againe, whether theſe things bee in thee, yea, or no; thinke it not labour loſt the ſecond time to put thy ſelfe vnto the tryall; the better aſſurance, the ſounder will be thy comfort. Doſt thou grieue for euery ſinne, as well as for any ſinne; for the corruptions of thy heart, thy ſecret and vnkowne ſinnes? Doeſt thou acknowledge and bewaile thy hidden corruptions, and leſſe-grieuous crimes? Doeſt thou condemne thy ſelfe

4. A greater deſire to be rid of ſin then of any other croſſe.

2 Tim.2.19.

ſelfe before God, for ſuch ſinnes as the world knowes not of! as haue beene done in ſecret, God and thy owne conſcience onely ſeeing thee? And doeſt thou not grieue as well for thy omiſſion of good duties, (as prayer, reading, meditating, relieuing others in their neceſſities, and the like) as well as for commiſſion of euill? And doſt thou blame thy ſelfe as well for the euill that cleaues to thy beſt workes, (as pride, vaine-glory, hypocriſie, dulneſſe, deadneſſe, &c.) as for thy euill workes? If it bee thus with thee, it is an euident ſigne that ſinne, as it is ſin, and a breach of Gods law, doth wound thy ſoule. But in the ſecond place, I demand of thee whether thou grieueſt in ſecret for the corruptions of the times; for the pride, drunkenneſſe, blaſphemie, contempt of Gods Word, prophanation of the Sabboths, that doth euery where abound? doe theſe and the like ſinnes fetch groanes from thy ſoule, and teares from thy eyes, bring thee on thy knees, cauſe thee to wring thy hands, to ſee God ſo diſhonoured, is it thus with thee? But is it ſo indeed? oh then well is it with thee, thy caſe is happie. And yet laſtly anſwer me, is it thy greateſt deſire to be ridde of ſinne, yea, of euery ſinne, be it neuer ſo gainefull or profitable? And doſt thou as earneſtly deſire to leaue it as thou doſt to haue God forgiue? Why, this is an excellent ſigne, a neuer-failing ſigne of thy ſound ſorrow; this is a certaine teſtimony to thy ſoule, that thy griefe is vnto life, and that thou art a childe of God. Oh! let theſe things bee well thought on, and often remembred, and let vs often ſearch our hearts by them, that we may know what wee are, and what ſorrow we haue, whether godly or worldly. Without queſtion many of Gods children want that ſound comfort which they might and ſhould haue for want of this ſearch and triall; for without it, it cannot bee but wee muſt remaine either in errour or in doubtfulneſſe.

Vſe 3. Now, in the third place this may ſerue for the Reproofe, yea, for the terrour of many, who reſt in a counterfeit and vn-

vnſound repentance. For, doth a true penitent grieue more for Gods cauſe then for his owne; is he more grieued for the offence againſt God, then for any manner of reſpect vnto himſelfe? Then ſurely ſuch are farre from true repentance, who (were it not for feare or ſhame) could be content to liue in ſinne, and tumble in it all their daies. A kinde of ſorrow indeed many haue, but it is only worldly, ſlauiſh, diuelliſh; their reſpect is wholly to themſelues; to God nothing. They loath ſin, but not becauſe God abhorres it; they grieue, but not becauſe God is diſpleaſed by it; but becauſe they cannot make their parties good enough againſt him, in keeping of their ſinnes, and preuenting of his iudgements. Who almoſt makes conſcience of ſecret ſinnes? Where is hee that grieues for leſſe euils? that mournes and grieues for his omiſſion of good, and neglect of duties God hath required? for few are there that ſigh and crie for the abominations committed in our ſhops and ſtreetes: ſhould God ſend his Angell through this Land, to marke thoſe that thus mourne; how ſmall would bee the number of thoſe that receiue the marke? How many of vs haue this deſire rather to be freed from ſinne then any other croſſe, and are as willing not to commit it, as to haue the Lord not to impute it? Can wee then thinke that repentance is ſo common as the world takes it to be? Surely, ſurely, theſe things doe teſtifie to our faces that we are farre from it. Be it knowne therefore vnto thee, thou that mourneſt not for thy ſecret corruptions, who abſtaineſt not from ſecret ſinnes, that grieueſt not for other mens ſinne, aſwell as for thy owne, thou that haſt not this earneſt deſire to be ridde from all ſinne whatſoeuer; be it knowne vnto thee (I ſay) and certified to thy ſoule, that though thou doeſt mourne and grieue, and art ſorrie thou haſt done amiſſe, and alſo couldſt wiſh that many things could againe be recalled which thou haſt committed; yet thy ſorrow is vnſound, it is but a heauie and comfortleſſe ſorrow, and the beginning of ſorrowes euerlaſting. And therefore

Ezek. 9 4.

therefore content not thy ſelfe with it, as if it were godly ſorrow, for it is not, and it will turne to bitterneſſe in the end.

Vſe 4. A fourth Vſe may be for Admonition to euery one of vs, that would haue ſound comfort of their repentance and conuerſion, to vſe all good meanes that they may finde their hearts thus to be affected: Neuer reſt ſatisfied till thou canſt mourne for ſinne, becauſe it is ſinne, and make thy ſinne to be thy greateſt griefe. Reſt not contented, vntill thou finde thy heart humbled for thy cloſe corruptions and hidden ſinnes; yea, for euery ſinne, aſwell as for any ſinne; for the ſinnes of others, aſwell as for thy owne. Know nothing by thy ſelfe whereby God is offended, that thou doeſt not as heartily deſire to leaue, as to haue the eternall God forgiue. Till it be thus with thee, thou canſt haue no hope that thy repentance is ſound and good. Vſe all good meanes for the attaining to this grace. And amongſt others theſe.

Meanes to bee vſed for attaining to true ſorrow.

Firſt, meditate of Gods loue.

Often meditate on thoſe cords of loue, Gods workes of mercy towards thee, both in things temporall concerning this life preſent, (as health, life, liberty, peace, proſperity, and the like;) as alſo in things ſpirituall that concerne a better, wherewith the Lord doth compaſſe thee. And amongſt all others forget not that rich grace and mercy in giuing of his Sonne to bee a reconciliation for thee, when thou wert a ſlaue to Sathan and a fire-brand of hell; that he ſhould ſend his Sonne, and giue him vp to death; yea, to that ſhamefull death of the croſſe, to redeeme thee from all iniquitie, *O great is thy mercy towards mee* (ſaith that kingly Prophet) *for thou haſt deliuered my ſoule from the loweſt hell.* Great it is indeed, what mercy greater? In this one mercy a world of mercy is comprehended. Conſider then of this one mercy, this free mercie, this full mercy; and thou canſt not but needs muſt grieue to offend ſo good a God.

Ephes. 1. 7.

Pſal. 86. 13.

2. Prayer. Zach. 12. 10.

Secondly, Pray for Gods ſpirit, for that worketh true compunction and contrition in the heart. *I will powre vpon*

vpon the house of Dauid, and vpon the inhabitants of Ierusalem the spirit of grace; and they shall looke vpon mee whom they haue pierced, and they shall lament for him, as one that mourneth for his onely Sonne, and be sorrie for him, as one is sorrie for his first borne. In which words we haue both the meanes layd downe that I haue now named. Let these be especially vsed, and we shall finde them very auaileable for the obtaining of this grace. Let me intreate thee for the Lords sake, and for thy owne soules sake, to put them then in practise, and that daily. It is a matter of speciall behoofe, and very important, it concernes the eternall saluation or damnation of thy soule, and therefore looke about thee.

Vse 5. In the last place, it may comfort such as doe thus grieue for sinne, more regarding God then themselues, looking more vpon him whom they haue offended, then vpon what they haue deserued by offending: Not so much grieuing for shame of men or feare of hell, as that by their sinning they haue offended God. Let not such be discouraged, for this sorrow is a blessed sorrow, and shall end in ioy; this sorrow will bring to life and happinesse; And of this Sorrow we may say as the woman of Christ, *Blessed is the wombe that bare thee, Luke* 11.27. Oh let all such mourners of *Sion* comfort themselues therefore with these words.

And before thee] That is, in thy sight, as afterwards verse 21. This did adde much vnto his sorrow, and did very much aggrauate his fault. Two points are here to be obserued:

The first is this, *That Gods eye is on all mens actions.*

The second is this, *The forgetting of Gods all-seeing eye in the committing of euill, doth aggrauate the sinne, and encrease the same.*

Doctrine. All men sinne God looking on. Heb. 4.13. Psal. 139.2.

For the first of these, viz. *That Gods eye is on all mens actions, he is an eye-witnes of euery worke done and sinne committed. All things are naked and open vnto the eyes of him with whom we haue to doe,* (saith the Author to the *Hebrewes*,)

brewes.) And excellently *Dauid*: *Thou knowest my downe-sitting and vp-rising: thou vnderstandest my thought a farre off.* Verse 3. *Thou compassest my path and my lying downe, and art acquainted with all my waies.* Verse 4. *For there is not a word in my tongue, but loe thou knowest it altogether.* Verse 5. *Thou hast beset me behinde and before.* And againe, *If I say, surely the darkenes shall couer me, euen the night shall be light about me; yea, the darkenesse hideth not from thee, but the night shineth as the day, the darkenesse and the night are both alike to thee.* Verse 11. Verse 12. That whole Psalme may be a proofe for this truth. And in another Psalme he saith, *Thou hast set our iniquities before thee: our secret sinnes in the light of thy countenance.* Psal. 90.8. Psal. 119.168. The Lord himselfe doth testifie this by his Prophet *Ieremiah*, *Will you steale, murder, and commit adultery, and sweare falsely, and burne incense vnto Baal, and walke after other Gods whom you know not, and come and stand before mee in this house, which is called by my name, and say, we are deliuered to doe all these abominations.* Ier. 7.9. Verse 10. *Behold, euen I haue seene it, saith the Lord.* Verse 11. So in another place, *Am I a God at hand, saith the Lord, and not a farre off? Can any hide himselfe in secret places that I shall not see him, saith the Lord, and doe not I fill Heauen and earth?* Ier. 23.23,24. Iob 34.21,22. Mat 6.4.6.18. Pro. 5.21. I will not be too prodigall in spending time in vnderpropping so knowne a point, which all confesse for truth, and for which Scripture is so strong. To come then to the Reasons.

Reason 1. First, God is euery where present, he can be shut out of no place, as man can, or as the Sunne can; because he is infinite in nature. *Do not I fill heauen and earth*, saith the Lord? *Am I a God at hand, and not a farre off?* Ier. 23.24. And therefore it cannot otherwise be, but he must needs behold our doings, and our actions, *Psal.* 139.7. *Acts* 17.27.

Reason 2. Psal. 94.9. God is πάντ' ἐπίδων καὶ πάντ' ἀκούων. Secondly, It is he that made *the eye, and shall not hee see? it is he that made the eare, and shall not he heare?* hee giueth knowledge, and shall not he know? Can any thing bee hid from him from whom they haue their being? The worke is knowne vnto the worker; the art vnto the artificer, the pot vnto the potter: and shall not the creature be

be knowne vnto the Creator?

Thirdly, *He it is that chastiseth the nations* (as the Prophet speakes in the same Psalme, Verse 10.) *shall not he correct?* He shall be the Iudge; euery one shall be iudged by him, according to his workes: now albeit he shall not want witnesses at that day, yet it is fitting that himselfe should haue knowledge of the actions of all men, seeing *he will not reproue after the hearing of his eares, Isa.* 11. 3. These reasons shall suffice in stead of many. Now for the Vses. Eccles. 12. 14.

And first, this may serue for Terrour to all such as liue in sinne; what greater terrour to a theefe, then to haue the Iudge an eye-witnesse of his villany? So what greater terror to the wicked then this, to haue the Lord behold their doings. Come hither then and learne thou dissembling hypocrite, thou that coggest and dallest with the Lord, giue eare, attend. The sinnes committed by thee, thou thinkest haue beene in secret, none seeing: hadst thou beene perswaded of the presence of some godly man, or it may be, but of the presence of a little child, thou wouldst not haue wrought such, nor such a villanie: why know, *Vse* 1.

1 That thy iniquities are before the Lord, and *thy secretest sinnes in the light of his countenance, Psal.* 90. 8. Nothing hath beene carried, nor practised so closely, nor cunningly by thee, but that the Lord had an eye vpon.

2 He did not carelesly cast his eyes vpon thy actions, but he obserued, and marked diligently, euery circumstance thereof, *He pondered all thy paths, Pro.* 5. 21. weighing euery circumstance of place, time, manner, meanes. &c.

3 He hath so pondered, and considered of thy wayes and courses, as that he neither can, nor will, euer forget them; For *He hath written them in a booke, and they are before him, Esay* 65. 6. Yea *hee hath sealed them up amongst his treasures, Deut.* 32. 34. They are sure, and safe. Iob 14. 17.

4 He hath so written, and sealed them vp, as that notwithstanding he will one day bring them to light, and lay

the ſecreteſt of thy doings, open before men, and make them manifeſt, 1 *Cor.*4.5. *For there is nothing couered that ſhall not be reuealed; neither hid, that ſhall not be knowne, Luk.* 12.1.2.

5 He will not onely lay thy practiſes open, but he will charge thee with them ſo, as to *recompence them into thy boſome, Iſai* 65.6. *He will ſet them in order before thine owne eyes alſo, Pſal.*50.21. And *bring thee to iudgement for them, Eccleſ.*11.9.10.

6 And laſtly; the more cunning thou haſt vſed, in concealing of thy ſinne, and in keeping of it ſecret, the more doth the Lord abhorre thee, and the heauier vengeance ſhall betide thee in hell, ſeeing thou haſt denied the Lord, or thought him at the beſt to haue but carnall eyes, and to *ſee* but *as man ſeeth, Iob* 10.4.

Oh thinke on theſe things you lurking *Dans*, cloſe enemies of the Church, *whoſe ſleepe departs from you, till you haue cauſed ſome to fall*: The Lord ſeeth your plots and cunning deuices, your cloſe practiſes againſt his Church and people; *But he that ſitteth in heauen ſhall laugh you to ſcorne, the Lord will haue you in deriſion.* Take notice of this alſo you adulterers and whore-mongers, who ſay in your hearts, *Who ſeeth vs?* We are compaſſed about with darkneſſe, we need not feare: Behold the Lord himſelfe, who ſhall be thy Iudge, he ſeeth thy villany, and looketh thee in the face, in the act doing. In a word, all you that think of ſecrecy, and hope for euer to auoid, both the reproach and puniſhment of your ſinnes committed; conſider this and be better aduiſed, thinke not by denying, excuſing, colouring, or cloaking them, to auoid the ſhame; For what if men doe count you innocent, yet God will bring in euidence, to find you guilty. He himſelfe tooke you with the manner, and was in place at the deed doing: and therefore he himſelfe will *witneſſe againſt thee, and ſet thy ſinnes in order before thee.*

Pſal.50.

Vſe 2.

Secondly, this ſerueth to ſet forth Gods wonderfull patience, and long-ſuffering: for, is all ſinne in his eye? then

then wonder at Gods forbearance! who ſeeing ſo many and outragious ſinnes daily committed; yet for all that, ſpares vs. Some are ſwearing, ſome tipling, ſome cheating, ſome whoring, when his eye is on them: All our impurities, impieties, he doth plainely behold, yet he forbeares and doth not ſtrike: wonder at this, wonder at it, oh you ſonnes of men, and let it teach you to repent.

A third Vſe, may ſerue to ſtirre vs vp, and encourage vs to well-doing, what lazie ſeruant will not put forth his ſtrength, when his maſters eye is on him? So, who is it (were he well perſwaded that the Lord is a ſpectator and beholder of his doings) would not put forth his ſtrength to the Lords worke? Were this well conſidered, how courageous ſhould we be, both in the duties of our generall and ſpeciall callings? How forward would we be to euery good worke? Be not then ſlothfull in Gods ſeruice, ſtand not all day idle; be euer doing of good: not the leaſt good can be done, but he doth know it; be it done neuer ſo ſecretly, yet he ſeeth it. He ſeeth thy prayers, he heareth thy grones, he bottles vp thy teares which are ſhed, and made at mid-night, and will reward them: thou needeſt not looke for witneſſes to take notice of thy actions, God himſelfe is witneſſe, and thy owne conſcience alſo. Thy conſcience is as a thouſand witneſſes, and God as a thouſand conſciences; How many witneſſes wouldſt thou haue? Canſt thou deſire more? Let this inflame thee to pietie, and cauſe thee to make euen holy thoughts precious: For, as there is not the leaſt euill in the heart which can eſcape Gods knowledge; no more is there the leaſt good motion and cogitation. Oh that this were well weighed! then ſhould we not haue ſuch a number of lazie Chriſtians, as now we haue: let it be conſidered, and let his knowledge ſupport thee in euery good action. *Vſe 3.*

Fourthly, this point affords vs a vſe of comfort; for, is it ſo, that God is a beholder of all our workes and actions? Surely then this may ſerue for our ſingular conſolation, and that in diuerſe diſtreſſes. I will inſtance but in *Vſe 4.*

some; As first, against the malicious enterprises of wicked men, who band themselues against Gods Church and people; the Lord seeth and knoweth how to bring their purposes to nought, and how-euer they say, *The Lord shall not see, neither shall the God of Iacob regard it, yet they shall know, that he that made the eye doth see, and he that chastiseth the heathen shall correct.* Secondly, it may comfort vs in time of persecution; Are we any way wronged in body or in goods? Why, the Lord stands by, he is an eye-witnesse, and taketh notice of all our wrongs. *I haue surely seene the affliction of my people which are in Egypt, saith the Lord, and haue heard their cry, by reason of their taske-masters: for I know their sorrowes.* Commit therefore thy cause vnto the Lord; say onely with *Dauid, Lord thou seest it.* And thirdly, it may comfort vs against the censures and slanders of the wicked. The Lord knoweth vs and our desires; he knoweth our hearts and innocency, what euer the world either say or thinke. This was *Iobs* comfort in the like case; *my witnesse is in heauen, and my record is on high.* And thus the Apostle *Paul*, when he was disparaged by the *Corinthians, I passe not* (saith he) *to be iudged of you, my iudgement is with the Lord; he iudgeth me.* It matters not what the Prisoner saith, so the Iudge acquit vs: And thus we see what comfort this affords.

Psal. 94.7,9,10

Exod. 3.7.

The second doctrine hence to be obserued is this;

Doct. 2. The forgetting of Gods eye doth aggrauate the sinne.

That the forgetting of Gods all-seeing eye in the committing of euill, doth aggrauate the sinne, and increase the same. This he insists vpon, as an aggrauation of his fault, that he had not feared in the sight of God to offend. The speech of *Ezra* in his confession, may seeme to make much to this purpose, *Behold we are before thee in our trespasses, for we cannot stand before thee, because of this:* As if he should say, our sinne is increased, in that we had no more regard of thy presence, and stood not in that awe of thee that we should, but now we see that we were all the while in thy view, and because of our neglect herof, we now perceiue we cannot stand before thee. Thus doth *Dauid* aggrauate his sinne,

Ezra. 9.15.

ſinne, *Againſt thee, againſt thee onely haue I ſinned, and doue euill in thy ſight.*

The reaſons of this point are theſe. Firſt, we ſinne againſt the meanes that ought to keepe vs from ſinne, and this doth aggrauate the ſinne exceedingly, and make ſinne out of meaſure ſinfull. What better meanes to reſtraine vs from the committing of ſinne, then the remembrance of Gods eye? Now when we reſpect not Gods eye, and fall into euill, we ſuffer ſin to breake out againſt the good means that ſhould reſtraine it: This is a fearefull aggrauation, and makes the leaſt ſinne to be preſumptuous. *Reaſon 1.*

Secondly, we rob God of his honour, and giue not that vnto him which is his right, we would plucke out his eyes that he ſhould not ſee, or at leaſt, iudge him to be blind: to thinke God ſeeth vs not, is a kind of Atheiſme, for after a ſort, we deny him to be God. And to thinke God ſeeth vs, and yet to run in ſin without reſpect of his preſence, is little better then to contemne him: both wayes he is diſhonoured, and ſo the ſinne aggrauated and increaſed. *Reaſon 2.*

Let the vſe of this be, to Admoniſh euery one of vs to take heed, leaſt we forget Gods eye in our workes and actions: let the eye of his maieſtie be duly thought vpon, wherefoeuer thou art, or whatſoeuer thou art a doing, yet ſtill remember it: for, the careleſſe regard of it will increaſe both thy ſinne and ſorrow. Eſteeme of euery place as *Iacob* did of *Bethel*; what he then ſaid, vrge ſtill vpon thy ſoule, *The Lord is here preſent, and I was not aware of it.* Let thy ſhop be a *Bethel*, thy chamber a *Bethel*, thy cloſet a *Bethel*; for God is there preſent. Oh that this meditation did take place in our hearts, how many ſinnes would it keepe vs from? how conſcionably ſhould we walke? how vpright would we be? The chiefe fountaine of all hypocriſie, is either ignorance, or not conſidering of this diuine propertie of God: And ſurely, if any thing will baniſh hypocriſie, this will doe it. As many of you therefore as call vpon the name of the Lord, and deſire to depart from iniquitie and ſinne, remember the vbiquitie of Gods eye. A *Vſe 1.*

man cannot chuſe but be good (ſaith *Boetius*) who ſtill remembers, that he ſtands in the preſence of the Lord: let this meditation then be euer in thy mind, that God is before thee, and behind thee, without thee, and within thee, on thy right hand, and on thy left hand, alwayes neare and neuer farre off; and ſo ſhalt thou walke vprightly.

Vſe 2. In the next place, this may ſerue for Terror to all ſuch bold preſumptuous ſinners, as dare and doe commit ſinne, albeit they doe remember, that Gods eye ſeeth them: albeit their conſciences cry loud in their eares, that the Lord beholds them. Doth the very forgetfulneſſe of Gods eye increaſe and aggrauate the ſinne; then what doth this? how fearefull is the ſinne of ſuch, as though they do remember the eye of God is on them, yet ſleightly regard it, and will not abſtaine from their euill doings? I doubt not but the conſciences of many tell them, they haue thus ſinned, thus boldly, audaciouſly, and preſumptuouſly tranſgreſſed. Few will deny that God ſees them, and they will ſay, they know it and remember it too: If this be true thou ſayeſt, then the more wretch thou, that dareſt thus prouoke him to his face, and as it were, challenge him in the field. Doſt thou not in effect ſay this? Albeit thou haſt forbidden me to do thus, or thus, and haſt threatned damnation, for the doing of it, yet I will do it, though thou lookeſt on me, I care not for thy eye, I feare not thy threats, I eſteeme not of thy iudgements? O wretched creature, duſt and aſhes, wormes-meat, that thou dareſt be thus bold: Take heed, God will be prouoked, though not eaſily: he will be angry, though he be ſlow to anger; and thou ſhalt then know, what a fearefull thing it is to fall into the hands of the eternall God.

Vſe 3. In the laſt place, here is matter of humiliation, for the very beſt amongſt vs; doth the forgetfulneſſe of Gods eye increaſe the ſinne? then alas, how are our ſinnes increaſed? how many ſinnes haue we committed, when the eye of God hath beene neuer thought on? Nay, how many ſinnes haue we committed vnder hope of ſecrecy? No mans eye hath

eye hath ouer-looked vs, therefore haue we tooke libertie to ſinne, and beene bold to doe euill: how horribly haue we abaſed his glory and maieſtie, when we haue not beene aſhamed to do that vnder his eye, which our conſciences tell vs, we would not doe; nay, we ſhould haue beene aſhamed to haue done, if the eye of the leaſt child had looked on vs? Oh let this humble vs, and in making thy confeſſions, let not this be forgotten; bring thy ſoule to a humiliation euen for this, amongſt the reſt, that God was not remembred. In doing of euill, the ſight of God was little reckoned of. Let this be put in thy Catalogue of ſinnes, and for this very particular, afflict thy ſoule before him, and deſire him to cleanſe thee from ſecret faults, *Pſal.19.*

And am no more worthy to be called thy Sonne.] See how he humbleth and abaſeth himſelfe, euen to the vttermoſt. I am not worthy to be thy ſonne, nay not worthy of the name of a ſonne, make me but as an hired ſeruant, and I ſhall thinke my ſelfe moſt happy. Oh rare humilitie! yet greatly neceſſarie, becauſe God is good to ſuch. But, as for the proud, he beholds them afarre off. But to come to the Leſſon, and this it is; *Where there is true Repentance, there is a ſight and ſence of a mans owne vnworthineſſe.* The better repentance, the more humilitie. Before, there was no place in the Family good enough for him; now, he thinks himſelfe not good enough for any place in the houſe. Thus they that haue their eyes opened, and are truly penitent, will eſteeme God to be great, but themſelues baſe. It was the ſpeech of *Abraham*, the Father of the faithfull, *I am but duſt and aſhes.* It was the voice of *Iacob*, *I am not worthy of the leaſt of thy mercies.* It was the ſpeech of *Dauid*, *Who am I, O Lord God, and what is my houſe, that thou haſt brought me hitherto?* It was the voice of *Gideon*, *My Fathers houſe is the leaſt in all Iſrael.* It was the voice of *Iob*, *I abhorre my ſelfe, and repent in duſt and aſhes.* It was the voice of *Peter*, *Depart from me, Lord, for I am a ſinfull man.* It was the voice of *Paul*, *I am not worthy to be called an Apoſtle:*

Text. Verſ.19.

Doctrine. *Where there is true repentance, there is a ſight of a mans owne vnworthineſſe.*

Gen 18.27. Gen 32.10. 2 Sam.7.18. Iud.6.15. Iob 42.6. Luk.5.8. 1 Cor. 15.8,9. 1 Tim 1.15. Mat.8.8.

postle: and that he was *the chiefe of all sinners*. It was the voice of the humble Centurion, *I am not worthy thou shouldest come vnder my roofe*. What shall I need to speake of *Ezra*, *Nehemiah*, *Daniel*, *Mary Magdalen*, with others; who haue beene vile and base in their owne eyes, though great in the Lords estimation and sight. If you go through the whole booke of God, from the beginning to the end, you shall euer find, that the fairest Saints haue esteemed themselues to be fowlest sinners.

Reason. Reu.3.17. And it stands with good Reason; for the affections must needs follow the temperature of the mind; so that as the conceit of holinesse and happinesse doth puffe vp a man in pride and presumption; so the true sight and sense of his sinfull and wretched estate, must needs cast him downe with shame and sorrow: as may be seene in the Prophet Isa.6.5. *Esay*, when he cried out; *Woe is me, I am vndone, because I am a man of polluted lips, and I dwell in the middest of people of polluted lips.*

Vse 1. Let vs then examine our Repentance by our humilitie. Hast thou truly repented? then thou art truly humbled, and cast downe with a sight and sense of thy sinnes and transgressions: Then thou art vile and base in thine owne eyes and estimation: then art thou poore in spirit, and broken in heart. And if it be thus with thee, these markes will make it manifest.

Signes of an humbled soule.

First, trembling at the Word. Isa.66.2. First, a trembling at Gods Word: *To this man will I looke, saith the Lord, euen to him that is poore and of a contrite spirit, and trembleth at my Word.* I am not ignorant how some referre this onely to the Law; which threatneth, terrifieth, and denounceth the horrible iudgement of God against sinners; but it is to be taken more largely (as *Calvin* doth) in regard that the faithfull themselues tremble at the Gospell: So then, a trembling at the Word, yea at euery word of God; the *threatning* Word, the *promising* Word, the *commanding* Word, is a sound signe of a humbled soule. First, a trembling at the hearing of Gods *threatnings*; When he heares the menacings of Gods vengeance

Cal.in loc.

First, at the threatnings.

vengeance againſt ſinne, there is a kind of inward quaking and feare, leaſt by ſinne we ſhould incurre the danger of Gods wrath, and bring on our heads the curſe denounced againſt the breakers of Gods Law. Thus *Dauid, his fleſh trembled for feare of God, and he was afraid of his iudgements.* Thus was it with *Habakkuk, His belly trembled, and his lips quiuered at the hearing of the voice.* Rottenneſſe entred into his bones, and he trembled in himſelfe, that he might reſt in the day of trouble.

Pſal. 119. 120
Hab. 3. 16.

Secondly, as they tremble at Gods *threatnings*, ſo alſo at his *promiſes*: The hearing or reading of Gods mercies and promiſes, begets in the humbled ſoule an inward feare and quaking; leaſt through vnthankfulneſſe and diſobedience, he ſhould depriue himſelfe of the vſe and fruit of the promiſe made: To this doth the Apoſtle exhort the Hebrewes; *Let vs feare leaſt at any time by forſaking the promiſe of entring into reſt, any of you ſhould ſeeme to be depriued.* And let not this ſeeme ſtrange to any, that a child of God ſhould tremble in hearing of ſuch comfortable Doctrine; that the hearing of Gods mercies and promiſes, ſhould cauſe him to feare: For theſe two may well ſtand, and are mixt together in the heart of euery beleeuer. He heares the promiſes, conceiues the ſweetneſſe, takes much comfort in them; Hereupon, he feares leaſt that he by his miſdemeanour ſhould miſſe of ſuch happineſſe.

Secondly, at the promiſes.

Heb. 4. 1.

Pſal. 2.

Thirdly, he trembles at Gods *precepts*, fearing to tranſgreſſe, becauſe of the authoritie of the commandement. Thus was it with *Dauid, Princes haue perſecuted me without a cauſe, but my heart ſtandeth in awe of thy Word.* God had commanded; he ſtands in awe of this command, and will give obedience. Thus we ſee one marke of a truly humbled ſoule, a trembling at Gods Word, yea at euery word; both Threatning, Promiſing, and Inioyning.

Thirdly, at his precepts.
Pſal. 119. 163.

Secondly; if thou art indeed humbled, and haſt a baſe eſteeme of thy owne ſelfe; thou wilt renounce thy owne workes and merits, and diſclaime all opinion of thy

The ſecond ſigne, a renouncing of our owne works

thy owne vertues and goodneſſe, reſting onely on the mercy and fauour of God in Chriſt Ieſus: Thou doſt ſee the imperfections of thy beſt workes; and how thy beſt righteouſneſſe is like a menſtruous cloth, filthy and polluted, and therefore doſt not dare to thinke any thanke due vnto thy ſelfe for the obtaining of any good bleſſing, be it neuer ſo ſmall.

The third ſigne. Thankefull acknowledgement of the leaſt of Gods fauours. Gen.32.9.10.

Thirdly; if thou haſt this humble heart; then there wilbe a thankfull acknowledgement of the leaſt fauour or mercy that God doth beſtow: As a poore man is thankfull for euery farthing, ſo wilt thou be for euery ſmall bleſſing; acknowledging it to be infinitely aboue deſert, thou being leſſer then the leaſt of Gods mercies.

Thou wilt be thankfull for thy health, peace, liberty, yea, for the *benefit of the light, vſe of thy ſences: for thy going vpon the earth, for thy breathing in the ayre: for the leaſt crum of bread, or drop of water thou doeſt receiue.* For thou art not ignorant how vnworthy thou art of the leaſt of theſe.

The fourth ſigne. Contentation with the hardeſt meaſure.

Fourthly, if thou haſt this contrite and humbled ſoule, thou art content with Gods ſeuereſt courſes, and patiently ſubmitteſt thy ſelfe vnto his will: Thou art content to receiue euill at Gods hand as well as good. Thus was it with old *Ely*, when he heard of the intended iudgements againſt him and his houſe. *It is the Lord (ſaid he) let him do what ſeemeth him good.* And thus it was with *Dauid* alſo, *I know O Lord that thy iudgements are right, and that thou in faithfulneſſe haſt afflicted me.* So ſaith the Church, *I will beare the wrath of the Lord becauſe I haue ſinned againſt him.* So then we ſee that when we are once throughly humbled vnder the ſence of our ſinnes, we will patiently ſubmit our ſelues, vnto the greateſt afflictions that God is pleaſed to lay vpon vs.

1 Sam.3.18. Pſal.119.75. Mic.7.9.

The fift ſigne. Teachableneſſe.

Fiftly, if thou art thus humbled, thou art then teachable, for a broken heart is ready to receiue impreſſion; but pride is impatient of admonition, it will not be taught; it is deafe on that eare. The proud Phariſees take it in great ſcorne,

ſcorne, that Chriſt ſhould reproue them of blindneſſe: Proud *Zidkiah* cannot indure *Micaiah* his admonition: But let a Prophet deale with a humble *Hezekiah*, you ſhall heare him ſay, *Good is the word of the Lord which thou haſt ſpoken.* Ioh 9.39.40. 2 Cor.18.23. Iſay 39.8.

Sixtly and laſtly, a humble heart will ſhew it ſelfe in a humble carriage towards others, accounting other of Gods ſeruants better then themſelues: *Striuing in giuing honour to go before others.* It will cauſe vs patiently to beare iniuries and wrongs, as *Dauid* by *Shemei*, *God hath bid him curſe.* It will make vs ſparing in our cenſures, and will not ſuffer vs to diſgrace or diminiſh the gifts of others, as that proud *Phariſee* did; yea we will account it no diſgrace to be imployed in the meaneſt ſeruice, for the good of any of Gods people. And in a word; our very lookes and veſture will make it apparent that we are humble. And thus we haue ſeene the markes. *The ſixt ſigne. Humble cariage expreſſed.* 1. 2. 3. 4. 5.

There wants nothing but a diligent examination, to tell vs whether we haue this humble heart yea or no: and conſequently, whether as yet we haue ſoundly repented. The Lord giue vs hearts to examine our ſelues, and grant vs his grace for the better performance of this duty, that we may not deceiue our ſelues as we are too too prone, but that we may haue a certaine knowledge of the eſtate of our ſoules.

But in the ſecond place I muſt fall from Exhorting to lamenting; for certainely there is but ſmall ſtore of true repentance vpon the earth, there is ſo little humilitie: the ſignes we haue giuen doth apparently ſhew it. Where is this trembling at Gods word that formerly we ſpake of? this quaking at his threatnings, at his promiſes, at his precepts? how ordinarily are theſe things heard of without trembling? Do not men euen make a mocke at the threatnings, ſaying the viſion is as wind, and where is the promiſe of his comming? are not the promiſes of the Goſpell abuſed, and made matter of licentiouſneſſe? and is not the grace of God turned into wantonneſſe by men of the world? *Vſe* 2. 2 Pet.3.4. Rom.2.

world? And as for his commands, who ſtands in awe of them, who doth yeeld to that which God requires; or hearkens to that which the Lord will ſay? alas men *breake the bands, and caſt away the yoke; hating to be reformed.* And againe, what truſting to mens owne works, what boaſting of our owne goodneſſe is to be found amongſt vs? and how little relying on Gods fauour and mercy? Further, what horrible ingratitude doth raigne amongſt vs? what deuouring vp Gods bleſſings? and how little acknowledgement of Gods goodneſſe? *The Oxe knowes his owner, and the Aſſe his maſters crib. But England doth not know, this people doth not conſider.* Great bleſſings are vnder-prized, but ſmaller mercies altogether deſpiſed: the Goſpell and the fruits of it, as peace, plenty, &c. Theſe are vnder-valued and ſleightly regarded: and (as the *Iſraelites* of their *Mannah*) we think baſely of it: our peace we grudge our ſelues; neuer better times then when more warre, ſay many. Is this our thankfulneſſe to God for this his goodneſſe? O wretches that we are, to be ſo vnthankfulll for ſo great a bleſſing!

Pſal. 85. 8.
Pſal 2. 2.
Ier. 5. 5.
Pſal. 50. 17.
Iſa. 1. 3.
Num. 11. 6.

And as for common mercies, how commonly are they neglected? as food, raiment, lodging, preſeruation, how few are thankfull for theſe things? We ſwallow theſe vp, as the Swine the acornes, not looking vp to the tree; Scarce bleſſing our meat we eat. And why? Oh theſe are but ordinary: and are they ordinary? the more haue we to anſwer for our vnthankfulneſſe. For, tell me: Is not Gods goodneſſe the greater, in that he continues theſe vnto vs, albeit we daily make forfeiture of them by our ſinning? And ſo for other bleſſings, both *priuatiue*, (as keeping vs from diſeaſes, ſauing vs from dangers, keeping vs and ours euery night from fire, from robbers, from ruine) as alſo *poſitiue*, in giuing of vs life, health, ſtrength of body, vſe of the ſenſes, in feeding vs, leading vs in our going in and out, refreſhing vs with ſleepe euery night, our great vnthankfulneſſe for theſe good bleſſings, plainely ſheweth that humility is wanting. Beſides, how wonderfull impatient

tient are we vnder Gods correcting hand, what murmuring, complaining, repining against God and his proceedings, when any losse befalls vs, or other crosse lies on vs? We are content to receiue good from him, but euill by no meanes can we endure. In the day of trouble our spirits are as short as *Iehorams* was, *Behold this euill commeth from the Lord, wherefore should I attend on the Lord any longer?* Oh our impatience! our impatience, I say, when Gods hand is on vs; our murmuring and grudging against Gods proceedings; our fretting in the day of our tribulation, as if some iniurie or wrong was done vs, these do euidently testifie we are farre from this humility of spirit.

2 King. 6. 33.

Moreouer, how impatient are we of admonition? How do we swell when we are told of our faults? What a disgrace do we hold it to be told of our duties, though in neuer so humble and submissiue a manner? Yea, though it be by the mouth of God, or *Nathan*. Yet what a spirit of contradiction do we manifestly shew, returning reproofe for reproofe, rebuke for rebuke. If we should see one that is dangerously sicke, instead of taking a potion prescribed, fling it in the Physitians face, we would pitie his estate, and thinke it desperate. The case of such is little better, that do cast a reproofe into his face againe that giues it. Doth not this shew our hearts are haughty, void of all true humility and meeknesse? And lastly, (in a word) doth not our cariage and behauiour towards others condemne vs? What condemning of others, and iustifying of our selues? What censuring and iudging of our brethrens infirmities? Do not these argue haughtinesse of spirit? And do not our proud speeches, countenances, goings, and apparell, signifie a vaine and proud heart? If all things testifie against vs, where is then repentance? the counterfeit of it may euery where be had, but the true grace indeed is rare to be found. Oh! what cause haue Gods children to run to the gap? What need haue we all to fly vnto the Lord, for there is abundance of sinne in euery place and corner, but little repentance, the Lord he knoweth. You therefore that feare the

Ostendo illi latum, aspergit me luto: Ostendo illi speculum, & allidit parieti.

the Lord call vpon him: you that haue any intereſt in the Lord, pray vnto him: downe at morning, downe at euening, giue him no reſt vntill hee haue ſheathed vp his ſword, which he hath drawne out and is now a furbuſhing and making ready for the battell, with which hee will ſhortly ſtrike, if the prayers of Gods children do not hold his hands.

Vſe 3. Thirdly, this may ſerue for *Terrour* to all ſuch, who as yet haue not this meane and baſe eſteeme of themſelues. Let all ſuch know they are void of grace: I haue Gods Word for my warrant. *Behold* (ſaith the Prophet) *his ſoule which is lifted vp, is not vpright within him.* All thoſe that are void of humility are farre from vprightneſſe: The higher the Sun is, the ſhorter is the ſhadow; the more grace, the leſſe conceit: The emptieſt veſſell euer ſounds lowdeſt, and the fuller the baſer. Wood that in burning yeelds the greateſt ſmoke, doth commonly giue the ſmalleſt heate. Thoſe bowes which are moſt laden with fruit, thoſe eares which are fulleſt of Corne, doe euer bend downeward; when the barren bow, and empty eare ſtands vpright: So thoſe that are emptieſt of grace, euermore make the greateſt oſtentation, and cracke moſt of their owne goodneſſe. But, of this I ſhall haue occaſion to ſpeake more hereafter.

Hab. 2. 4.

Altitudo non eſt valida. Chryſ. Hom. 20. in Epiſt. ad Rom.

Vſe 4. Laſtly, this may comfort ſuch as are thus meane and baſe in their owne eyes, who cry out with that holy Patriarch, *They are leſſe then the leaſt of Gods mercies and favours.* And with bleſſed S. *Paul*, *They are the worſt of all ſinners*, who vpon diligent ſearch find in them the former markes and ſignes of true humility: let ſuch comfort themſelues. This is a great argument of ſound grace, it is an euident teſtimony of ſound repentance, and of Gods fauour; and certaine it is (therefore hold it for a truth) the viler and baſer thou art in thy owne eſteeme, the more deare and precious thou art in the eyes of the Lord; howeuer in the eyes of the world thou art giuen vp for deſperate, and a man vndone.

But

But ah! alas thou haſt not as yet attained to that depth of ſorrow for ſinne that other of Gods ſeruants haue: thou art not as yet humbled enough, nor ſufficiently vile in thy owne eyes, therefore thou feareſt. Comfort belongs not to thee, as being one that hath not as yet truly repented of ſinne, &c. *Ob.*

It is certaine that all do not attaine to the ſame depth of ſorrow, nor humiliation for ſinne: God dealeth not with all alike, becauſe in wiſdome he knoweth what is moſt fit for euery man. But had you neuer ſo much griefe for ſinne, as to make you diſlike it, and your ſelfe for it; and to bee wearie and heauy laden with the burden of it? Haue you not come to God with a humble acknowledgement of your owne vileneſſe and baſeneſſe; begging mercy and forgiueneſſe of all your ſinnes for his Sonnes ſake alone? And doth it not make you more watchfull ouer your wayes, and more carefull to walke worthy of the Lord in all pleaſing? If thus: then be you aſſured, that though you haue not beene caſt downe vnder that depth of humiliation that others haue, yet that degree of humiliation you haue had, God in wiſdome ſaw to be competent, and ſufficient for you. It is good to grieue, becauſe we can grieue no more: but to perplexe the ſoule with needleſſe feares, becauſe we haue not beene ſo much humbled as others (the former markes and ſignes being found in vs) argues ignorance and vnthankfulneſſe: As if one ſhould cry out of a skilfull Chyrurgian, for ſetting our broken bones with leſſe paine, or curing our wounds with leſſe ſmart, then he did ſome others. It may be, God in mercy hath kept as yet from thee the ghaſtly aſpect of thy ſinnes, leaſt the horrour of them ſhould ouerwhelme thee: bleſſe God for it, and thinke not the worſe of him, nor of thy ſelfe, if thou be brought home by inticements and allurements. It is no ſmall aduantage the Deuill takes through immoderate ſorrow of young beginners: in which reſpect *Paul* charged the *Corinthians* to comfort the inceſtious perſon, *leaſt he were ſwallowed vp with ouer-much heauineſſe; and ſo Sathan* (ſaith *Resp.* 2 Cor. 2. 7.

(ſaith he) *circumuent vs*, 2 *Cor.*2.11. *For we are not ignorant of his deuices.*

Text. *Make me as one of thy hired ſeruants*] As if he ſhould haue ſaid, I dare not, I do not make ſuit to be as before I was, a ſonne; I am vnworthy of ſuch fauour, yet vouchſafe me that fauour that I may belong vnto thee: and although I am not worthy to be called a Sonne, yet vouchſafe me to be a hanger-on; let me haue a roome and ſeruice in thy houſe, though it be amongſt the company of thy hired ſeruants.

Here we ſee the caſe is altered; while he was in the houſe no place was good enough for him; but now that he hath beene a while in a farre Countrey, and wanted of that bread which his Fathers ſeruants had, he doth deſire to be in the baſeſt office.

Doctr. *Gods bleſſings are better diſcerned by their want, then by their enioyment.* 1 Sam.3 1. Iſay 4.2.

This teacheth vs this leſſon; *Gods bleſſings are better knowne and more eſteemed by the wanting of them, then by their enioying.* The worth and value of Gods good bleſſings are not knowne till we be without them. Thus viſion was precious in the daies of *Ely*, when that was wanting. And the prophet *Iſay* telleth the people of Iſrael, that the *bleſſings of the Lord ſhould be excellent and pleaſant to them, after they had beene pinched with the want thereof in their captiuity*, yea, the bud ſhall then be beautifull, &c.

Vſe. The Vſe of this (in a word) is, to teach vs to eſteeme more of the good bleſſings we receiue from God, and beware of vnder-valuing them, leaſt we giue the Lord occaſion to depriue vs of them. Theſe common bleſſings of the ſhining of the Sun, breathing in the aire, meat, drinke, preſeruation in our going out, in our comming in, vſe of the ſenſes, ſtrength of body, and the like, let them be more eſteemed of thee: alas, conſider how miſerable thou art without theſe! The Lord is faine (ſo great is his mercy, and our corruption) to depriue his children of many of theſe good bleſſings, till they know the price and worth of them; and in their reſtraint make them enioy the ſmalleſt bleſſing more thankfully and comfortably. Hunger is good

ſawce,

ſauce, and giueth good rellish and taſte to courſe meates, and homely fare, when for want hereof dainty diſhes are but contemned. Should the Lord depriue thee of thy health, ſtrength, ſence, ſleepe, then wouldſt thou ſee what a benefit thou haſt enioyed. Bewaile therefore thy owne corruption in this kinde, and pray for this wiſedome, that thou mayſt rather know the worth of Gods bleſſings by the enioying, then by the wanting of them.

And he aroſe, and came to his Father, &c.] This Prodigall now puts in practiſe, what formerly he had reſolued to doe. As reſolued to ariſe: So, *he aroſe*. In this his practiſe we muſt conſider; Firſt, what hee did; Secondly, what he ſaid. For the firſt; the Text ſaith, *He aroſe, and came vnto his Father*. Where we haue firſt the parts of his repentance; which are two, *Auerſion* from his ſinne, [*He aroſe*] Secondly, *Conuerſion*, to his God, *And came vnto his Father*. *Text. Verſe 20.*

Secondly, We haue to conſider the circumſtance of time when he did it, which is implyed in this word [*And*, or, *So*,] that is immediately, he deferred no time, but preſently put in execution what was before but in purpoſe and reſolution. Something in generall from the dependance, before I come to the ſpecials.

In the former verſe we heard his purpoſe, in this verſe we ſee his practiſe. Hence learne:

Doctrine. Where there is true repentance, there is not onely a purpoſe in heart, but an endeauour in life.

Where there is true repentance, there is not onely a purpoſe in the heart, but a holy endeauour and practiſe in the life. The true penitent doth not onely purpoſe to leaue ſinne, but alſo doth put in practiſe what formerly he hath purpoſed: This may be confirmed by many examples in Scripture: *Dauid* reſolued to confeſſe his ſin; and he was as good in practiſe, as he was in purpoſe. *Then I acknowledged my ſinne vnto thee, neither hid I my iniquity: For I thought; I will confeſſe againſt my ſelfe, my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* So alſo in another place, he thus ſaith, *I haue conſidered my waies, and turned my feete* Pſal.32.5. Pſal.119.59.

into thy testimonies. He did not only consider and determine, but performe and doe.

Reas. 1. Because they haue the same arguments for the one, which they haue for the other. What stronger argument can be brought for resolution in heart, then can be brought for action in life? Surely the same reasons that we haue to mooue vs to resolue well, the same (if not better) we haue to mooue vs to doe well.

Reas. 2. Phil. 2. Secondly, The same spirit which worketh in vs the will, worketh in vs the deed also; and it is as well able to work the one, as it is to worke the other.

Vse 1. First, Let this serue to *Reproue* the folly of such, as rest themselues contented with their faint purposes, perswading themselues they haue truely repented, and would haue others also to bee so perswaded, though no reformation follow hereupon. Many there are who while they are hearing of the word, seeme very much to be mooued with the promises or threatnings; insomuch that their sins which they heare to be reprooued, for the present they purpose to forsake, and the duties they heare commanded they haue some desire to performe; and with *Agrippa*, they are almost perswaded to be *Christians*: They are almost perswaded to take better courses: But there they rest. Many purpose when they come into such or such a place, or haue this or that preferment, to doe much good, and set vp such an almes-house, or giue so much to such a pious vse, &c. but how few follow their *Resolutions* to *Execution*? their purposes being like the minutes of a clocke, the second followes the first, and the third the second, all day, and yeare long, but neuer ouertake the one the other. Many there are also, who when the hand of God is vpon them by losses, or sicknesse, or such like visitation; they purpose and promise great reformation: but when Gods rod is remooued, and his hand taken away, they are as bad as euer they were: so that wee may say of them, as the wise man by shearing his Hogs, *Here is a great deale*

Act. 26. 28.

Ægrotus surgit, sed pia vota iacẽt.

deale of cry, but a little wooll. Here is a great deale of purpose, but a little practise, aboundance of resolution, but small store of action. And herein they deale with the Lord as the people of Israell did, who when God brought any calamity vpon them, they *presently returned and sought God early. But* (as the Text saith) *they flattered him with their mouth, and dissembled with him with their tongue.* And as it is in another Psalme, *Psal.*106. 13. *they soone forgot his workes*: they forgot, yea soone: they made hast to forget. Oh! that such forgetfulnesse should possesse any Christian heart.

Psal.78.33.34. 35.36.37.

Thus many there are who make many good profers of comming forth of their sinnes: but (alas!) they presently recoile like *Zarah* in *Thamars* wombe, and *Perez* steps forth. These passions the Prophet compares to the morning dew, which is soone dryed vp with the heat of the Sunne, as if it had neuer beene: Of such a nature are all these qualmes that many haue, they soone passe away, and are of no continuance. It is true indeed, good motions are to be respected, but if they bring not forth good actions, and if there follow not good endeauours, they are no other then such as may be in the very wicked and reprobate; many haue gone as farre as this, who are now in torments. * Many as good resolutions as thou hast any, are now in hell; many who are of old ordained to condemnation, haue beene Sermon-sicke, as well as thee; haue resolued to leaue sinne as well as thee; and wilt thou then rest in this? *Pharaoh* can sometimes cry out, *I haue sinned. The Lord is righteous, and I am wicked. Saul* in a passion will confesse to *Dauid, Oh my Sonne Dauid, thou art more righteous then I.*

Hos.6.9.

** Hells mouth full of faint purposes and desires.*

Exod.9 27. 1 Sam.24.17.

Nebuchadnezar in his fits can purpose well, when hee seeth the excellent propheticall spirit of *Daniel* in interpreting his dreame, he is then so affected, That *Daniels God is the onely true God: a God of Gods and Lord of Kings, and a reuealer of secrets*: But alas this motion lasted not long, for a while after his idoll must bee worshipped on

Dan.2 47.

Chap.3.16. paine of death as the ſtory ſhewes : After this, the ſight of the miracle in the three childrens deliuery did ſo wonderfully affect him, as that it did wring from him the acknowledgement of the true God; and cauſed him to make a decree ; *That euery people, nation, and language, which ſpake any thing amiſſe, againſt the God of Shadrach Meſhach and Abednego, ſhould be cut in peeces and their houſes made a dunghill, becauſe there was no other God that could deliuer after that ſort.* Yet for all this not long after you may ſee him ietting it in his pallace, and as proudly as euer aduancing himſelfe aboue the Lord. Reſt not therefore in theſe purpoſes and paſſions, which thou ſeeſt are in very wicked men and hypocrites. Doe not thinke thou haſt truly repented becauſe thou haſt had a purpoſe to forſake thy ſinne, no, know it for a truth thy repentance is not true, vnleſſe theſe motions and purpoſes conceiued, bring forth good actions in life to bee practiſed.

Chap.3.29.

Chap.4.30.

And are theſe ſo ſharpely to bee Reprooued, who reſt onely in faire purpoſes, and goe no further; then what hope is there of them that will not ſo much as purpoſe? How hard is it to make the Adulterer leaue his luſt, the Drunkard his cups ; the Swearer his oaths ; the Vſurer his extortions. When neither of them can bee brought thus farre, as to ſay, I will leaue them ?

Vſe 2. In the next place, let this ſerue to vrge a former point deliuered, *viz.* that we bring good motions vnto perfection, and not ſuffer thoſe good reſolutions, which God hath put into our hearts to die, but euer proceed from purpoſe to practiſe : would wiſhing and purpoſing ſerue the turne, *Baalam* would haue beene in heauen long agoe: I tell you, hell will be full of good intents, but heauen of good actions : Thou, therefore who wouldſt haue any comfort to thy ſoule and conſcience in thy repentance, euer ioyne theſe two together, *reſoluing* and *doing* ; when euer Gods ſpirit hath put into thy heart any good motion,

Num.23.10. *Purpoſes are but fooles purchaſes.*

on, follow it hard vntill thou bringeſt it to perfection, and then thou *ſhalt be bleſſed in thy deed*; imitate this Prodigall, what thou reſolueſt to doe, doe. As thou ſayſt thou wilt confeſſe, ſo confeſſe; as thou reſolueſt to returne, ſo returne; let it not be ſaid of thee, as of that fooliſh builder, *this man began to build, and was not able to finiſh.* To lay a foundation, and not build higher is but ridiculous; *reſolution without practiſe is no better.* Make not thy ſelfe ridiculous both to God and man: we all loue laſting ſtuffe in a ſuite, we cannot away with that horſe that will tyre; and can God like ſuch as doe not continue? he cannot doe it.

Iam 1.25.

Luk. 14.30.

But ſome may demand, What good meanes are to bee vſed, for the bringing theſe good motions to perfection, which is no eaſie matter; the Diuell being ready to ſteale euery good motion out of our hearts, and our owne corruption to extinguiſh it, before wee can bring it forth into actions?

Queſt.

For the attaining to this, let theſe rules be practiſed; Firſt, reſolue vpon a good ground, build thy reſolution on a ſtrong foundation: if thou reſolueſt to leaue any ſin, conſider well the abſolute neceſſity of forſaking of it, the danger it will bring if it be continued in, both in this life, and another: the impoſſibility of obtaining heauen, without repentance for it, and the like, and ſo alſo for doing of any good dutie, build thy reſolution on a good foundation, that in time of triall and temptation thou maiſt ſtand faſt. Deriue authority of all thy intentions from Gods ſacred truth, which giues rules not onely for doing well and ſpeaking well, but for thinking well. Let no purpoſe paſſe currant from thy heart, till God hath by his Word giuen it his approbation; ſuch intents as are not from God will be inauſpicious and without ſpeed. And ſurely, here is the reaſon ſo many good purpoſes vaniſh away, like the morning cloud, and come to nothing, becauſe they doe not ſeriouſly conſider the abſolute neceſſity of doing, or leauing vndone, that which they reſolue on.

Anſw. Meanes for the bringing of purpoſes to perfectiõ. Firſt, reſolue on a good ground.

Hoſ. 6.4.

Second meanes; To determination add supplication.

Secondly, adde to thy determination earneſt prayer, and ſupplication: haſt thou any good motion, and doth it come thus farre as to a holy reſolution, to leaue ſuch or ſuch a ſin: or doe this or that good dutie, then ſec nd it with a petition, lift vp thy heart vnto the Lord, call for grace. Thus *Dauid* prayed in the behalfe of the people, when he ſaw them ſo well diſpoſed in their chearefull offering to the Temple, *O Lord God of Abraham, Iſaac, and of Iſrael our Fathers, keepe this for euer in the imagination of the thoughts of the heart of thy people.*

1 Chro 29.18.

As he did in their behalfe, ſo doe thou in thy owne, *Lord keepe this for euer in the imagination of the thought of the heart of thy ſeruant: it is thou Lord who haſt wrought in me the will, be thou pleaſed alſo to worke in me the deed: Oh ſuffer not this my reſolution to die, but giue grace to practiſe what I haue now reſolued.* Thus be thou earneſt with him, and call vpon his name, for be thou aſſured, thy beſt reſolution will proue but a vaniſhing motion, vnleſſe thou be ſtrengthened with grace from aboue. In all thy purpoſes therefore reſerue the firſt place for Gods helping hand; *without me* (ſaith Chriſt) *you can doe nothing*, God muſt bleſſe their conception, elſe they proue abortiues, and neuer come to a birth, for in vs *there is no ſtrength to bring forth*, *Iames* 4.13.

Iohn 15.5.

Third meanes; Speedie execution.

A third meanes is *ſpeedy execution*: delay not, but ſpeedily put in practiſe: before the yron coole, it is good ſtriking; and while the waxe is pliable, it is good ſetting on the ſeale; and therefore what *Salomon* exhorteth in the caſe of vowes, is generally to be practiſed in all holy purpoſes and motions, *bee not ſlacke to performe them.* They that know themſelues, know how fickle and vnconſtant their hearts are: now as we would deale with a variable and vnconſtant man, ſo let vs deale with theſe hearts of ours; we would take ſuch a one at his word, and lay hold of the opportunity, when we finde him in a good vaine, leaſt within a ſhort ſpace he alter his minde: Our hearts are farre more variable and vnconſtant then any man is or

Eccleſ. 5.3.

or can be, let vs then learne this wiſedome, preſently to lay hold of euery good motion, and put it in practiſe, doe not ſtand debating the matter, when God putteth any good thought into thy heart, or raiſeth vp any good purpoſe, or deſire within thee, but preſently proceed to execution; make no long tarrying before thou doeſt put them in action; there are many, who haue beene much affected in hearing of the Word, and haue reſolued to leaue ſuch a ſinne, or doe ſuch a duty, and put in practiſe what he hath heard, but by reaſon of their deferring vntill the next day, or ſuch a time, thoſe motions die, and purpoſes vaniſh, and come to nothing, therefore let this be amended of all you that would be conſtant, and let this rule, with the reſt, be carefully obſerued, of all you who deſire to be as good in action, as you are in purpoſe and affection, and ſo by Gods grace, and helpe (without which all is vnprofitable) you ſhall ſee much benefit and profit come hereby.

Thus much for the coherence and dependance which this verſe hath with the former, he puts in practiſe what there he did but purpoſe.

Now to come nigher to the words of this verſe, wherein we ſee what this Prodigall did, he *ariſeth* and *goeth* to his Father; he leaueth his ſinne, and turneth to his God: Secondly, the circumſtance of time, when he did this, which is implied in this particle *And*, or *So*, that is preſently vpon his reſolution, he did not debate any longer vpon the matter, but forthwith roſe vp and went his way.

He aroſe and came to his Father] His ariſing is nothing elſe, but his leauing of ſinne (as formerly we haue heard) and his comming to his Father, is his turning to the Lord. So then here we haue the parts of true repentance layd downe, which are in number two, firſt, *Auerſion from ſin*: ſecondly, *Conuerſion to God.* *Text.* *Terminus à quo, & terminus ad quem.*

Firſt, wee might obſerue this generall Doctrine:

Doctrine.
True Repentance consists of two parts.
Psal. 34.14. & 37.27.
Esay 1.16.
Ephes. 4 22 24
Acts 26.18.

That true repentance consists of two parts (viz) *leaning of sinne, and turning to God*: According to that of *Dauid, Eschew euill, and doe good.* And that of *Esay, Cease to doe euill, and learne to doe well.* And that of the Apostle, *Put off the old man, which is corrupt, &c. And put ye on the new man, which after God is created in righteousnesse, and true holinesse.* And I might from hence take occasion soundly to lesson such, as thinke true Repentance to consist onely in a forsaking of some euill, and abstaining from some grosse sinnes; how often doe we heare this Apologie made, when other reasons are wanting, to proue the soundnesse of repentance? I am neither whore, nor thiefe, nor murtherer; Well, and what then? this may be, yet thou mayst be a Reprobate: He that goeth no further, goeth but halfe way to heauen at the most, and hee that rests in the mid-way, is like neuer to come thither: what shall I say to thee, (to speake as fauourably as I can) thou art but halfe loyall, and is such a one a good subiect? thou art but halfe a sonne, and therefore a bastard; thou art but halfe hot, and therefore luke-warme. What then canst thou looke for, but to be spewed out of Gods mouth, as loathsome and vnsauoury vnto his stomach? Thinke of this, oh you ciuill honest men! who blesse your selues in your ciuill carriage; you doe no man wrong, you oppresse none, you haue tooke no mans oxe nor asse? This may be, yet know, this can be no good argument to proue thou hast repented: many goe thus farre, *who are of old ordained to condemnation*: thinke of the Parable of the talents, there thou shalt finde that the seruant which gaue God his own, did not escape hell, *cast you that vnprofitable seruant into vtter darknesse, there shall be weeping and gnashing of teeth.* Behold here though thou giuest God his owne, yet that will not saue thy soule; couldest thou say thus vnto the Lord, behold Lord here is my talent, I haue not spent it, here is my time, thou didst lend me, while I was vpon the earth, be it 40. or 50. yeares, or more or lesse, here it is; in all this time, I haue not sworne one oath, nor spoke a word

Vse.

Reuel. 3.

Matth. 25.25.

Note this you ciuill honest men

word that might tend to thy dishonour; not an idle word hath passed from betweene my lips; here is also my substance, not one penny wastfully spent on my owne lusts or pleasures, take Lord thy owne, there it is; couldest thou say thus? which alas, thou canst not, yet, if thou couldst thus speake, and truly so speake, yet I tell thee, thou wouldst come short of blessednesse, because thou hast beene vnprofitable; what dost thou more then the bruit beasts? they dishonour not God with their tongues, but in their kind they glorifie him, are not they then nigher happinesse then thy selfe? Consider well what I say, and the Lord *giue thee vnderstanding in all things.* But I intend not to stand on this Generall: I come to the Particulars. 2 Tim.2.7.

Hee arose] The poynt wee may obserue hence, is this: *Text.*

Where there is true Repentance, there is a rising from sinne; there is a leaning, and a forsaking of all former euill waies and courses. This point might be confirmed by many examples: As of *Paul*, *Peter*, *Zacheus*, with others, who left their former courses, and committed them no more. But amongst all other examples, that is most excellent, to proue this in the 19. of the *Acts*, who to shew the truth of their repentance, brought their curious bookes, and burnt them openly. Hence is it also that the seruants of God haue euer called vpon the people, that they would testifie the truth of their Repentance by their forsaking of euill; thus *Samuel* enioyned the *Israelites* to *put away their strange gods from amongst them.* And *Peter* laid this taske vpon his hearers, that they *would amend their liues.* So the King of *Ninieh* giues this in charge, that euery *man should turne from his euill way, and from the wickednesse that is in his hands*; he full well knew, that there was no auerting or turning away the iudgement, threatned by the Prophet, but by repentance; and that there was no true repentance, if sinne were not forsaken.

Doctrine. *Where there is true repentance, sinne is left.* 1 Thess.1.9. Gen.38.26. Acts 19.19. 1 Sam.7 3. Act.2 37,38. Ion.3.8.

The Reason of this is, because euery true penitent, is parta- *Reason* 1.

partaker of Christs death, and the power of it, which causeth him to die vnto sinne; as the Apostle notably sheweth, in the sixt to the *Romanes*, at the beginning of the
Rom.6.6. Chapter, *Knowing this* (saith he) *that our old man is crucified with him, that the body of sinne might be destroyed, that hence-forth we should not serue sinne*: thus Christs death being applyed by faith, will worke in vs the death of sin, and cause vs to forsake our former euill waies.

Reason 2. And secondly, the spirit of God dwelleth in that mans heart, and is become his guide, and this *spirit freeth vs*
Rom.8.4.2. *from the law of sinne and death.* This expells sinne, and will not suffer such filthinesse to remaine in the roome where it doth lodge. These may be the Reasons of the point.

The Vses follow.

Vse 1. First, hereby try thy Repentance, whether it be good or no? Hath it wrought a change, and alteration in thy affections, words, and actions, *are all old things done away,*
2 Cor.5. *and new come in the place thereof?* is there a forsaking of sin, a reformation of life? if it be thus, then it is well, for thus it is, and must bee with euery true penitent. True it is, in the time of our impenitencie, like wild, and mad horses, we gallop in the way of sinne: yet in the day of our repentance, the spirit of God, as with a bit or bridle giueth vs a ierke, and turneth vs backe, and setteth vs as fast a going the other way, Insomuch that our companions stand wondering at the matter; admiring that we so sud-
1 Pet.4.4. denly breake off company, *and runne not with them to the same excesse of riot.* So great is the change, that not onely our selues, but others also see it and admire it. Now then thou that talkest of Repentance, is this change in thee? assure thy selfe, if thou hast repented, it is, and all the world may see it; canst thou with good conscience
1 Cor.6.10. say of thy selfe, as *Paul* did of the *Corinthians, I was once a thiefe, a drunkard, an adulterer, a reuiler, an extortioner, a couetous person,* and the like. *But now I am washed, now I*
Verse 11. *am sanctified, yea, and iustified in the name of the Lord Iesus, and by the spirit of my God.* Canst thou thus say of thy selfe and

and that in truth? Why then (to thy comfort be it ſpoken) this is a notable euidence of the truth of thy repentance; but if it be otherwiſe, thou maiſt deceiue thy ſelfe, but be it knowne vnto thee, thou art as farre from it, (for any thing that I can ſee) as they are that rob by the high way ſide, and it may be farther.

Vſe 2.

Secondly, this may ſerue for terrour to ſuch as finde no change in themſelues, but are the ſame ſtill that euer they were: of whom it cannot be ſaid, as of the *Corinthians, ſuch were you but now you are changed*; But ſuch are you, and ſo ſtill continue vnchanged; Adulterers you were; Couetous you were; Drunkards you were, &c. and ſo are ſtill; As proud as euer, as prophane as euer, as worldly as euer, as irreligious as euer, if not worſe then euer; yet theſe men bleſſe themſelues with a falſe perſwaſion of repentance, when indeed, they haue not trodden ouer the threſhold of repentance: and though they haue liued thirty, forty, or it may be threeſcore yeares, yet poore ſoules, they haue not all this time trod one ſtep, nor took the fi ſt ſtride towards Gods kingdome; Sinne is not yet left nor forſaken. But oh thou dreamer awake, if euer thou wilt awake, *Awake*; gull not thy owne ſoule, thy torment ſhall not bee the leſſe in hell, becauſe thou falleſt in before thou beeſt aware. Delude then thy ſelfe no longer, but looke well about thee: Thou canſt not endure others ſhould cozen thee, why cozeneſt thou thy ſelfe? Happily thou haſt had ſome ſpirituall qualmes, or vpon hearing of the Word haſt ſhed ſome teares; but what then? if no reformation followes, theſe are no ſignes of true repentance. This is true repentance (ſaith a Father) ſo to bewaile ſinnes paſt as that we commit them no more, which we haue bewailed. It is to no purpoſe then for thee to bewaile thy former courſes, vnleſſe there follow hereupon a due amendment, let not then this deceiue thee, for thou doſt but mocke, and not indeed repent, when thou ſtill doſt that whereof thou haſt repented. This is true repentance, ſo to repent, that thou haſt ſinned, as that

1 Cor. 6. 11.

Mala præterita plangere eſt, plangenda iterum non committere. Amb.

Vera pœnitentia eſt quando ſic pœnitet hominẽ peccaſſe, vt crimen non repetat Bern.

Inanis pœnitentia quam sequens culpa coinquinat. Aug. Soliloq.

that thou doest so no more. Till therefore thou doest cease from sinne, and reforme thy waies, vntill thou doest finde this change in thy selfe, so that thou canst truly say, I was thus and thus, but now the case is altered, thou canst haue no comfort in thy repentance, for assure thy selfe, that Repentance and continuance in thy old wicked courses, can neuer stand together.

Others there are, that indeed seeme to leaue sinne, but not all; like *Herod*, their hearts are still on their *Herodias*: there is one thing, wherein *God must bee merciſull vnto them*: And herein they are like to some Adulterer, who hauing beene questioned for his harlot, and enioyned a penance, and made to turne her out of dores, yet sends her to some priuate house, where he may haue resort vnto her once or twice a weeke; to dye for it, he will not so part with her, as neuer more to come into her company. Now alas how doe all such delude their owne soules with a false Repentance; which if it were true, it would bee *Generall*: it would (saith one) strip vs starke naked of the garments of old *Adam*, and leaue not so much as the shirt behind, which sits so close vpon the backe; The beloued sin shall be parted with, as well as any sinne: not one stone shall be left in that rotten building of sin vnthrowne downe; but as the floud drowned *Noah's* owne friends and seruants, so shall the flood of their repenting teares drowne their sweetest corruptions: they will not make an Arke of bulrushes (with *Moses* mother) to preserue the babe because it was a goodly child, and follow after, hoping to be chosen for a Nurse, but they will drowne it be it neuer so louely a one.

2 King. 5. 18.

Vse 3.

In the third place, this may serue for the comfort of all such as doe finde this change in them; who can say as that blinde man, who had his sight restored, *One thing I know, that whereas I was blind, now I see*: whereas I was filthy and vncleane, I am now washed and clensed, Oh happie is the condition of such a one! thrice blessed is thy estate, onely let me admonish thee, that thou manifest

Iohn 9.

feſt this change vnto the world, that others may alſo ſay; *How is this man changed from what he was?* *Ambroſe* makes report of a young man, who hauing a long time liued in luſt and vncleanneſſe; at length trauelled, and in his trauell was conuerted: afterwards returning home meets with one of his old acquaintance, with whom he had beene often nought, but paſſed away and would not ſalute her; at which the Strumpet wondering, ſpeakes to him after this manner; *What, haue you forgotten me? It is I*: His reply vnto her againe was this, yea, *I know it, but I am not I.* Thus it becomes thee to manifeſt this change thou findeſt to be in thee: that as others haue beene witneſſes of thy ſinne, ſo they may be alſo witneſſes of thy Repentance. And when thy old luſts, thy old acquaintance come and knocke at dore, let them not finde him they looke for; though the houſe be the ſame, let them ſee the Inhabitant is not the ſame; and know that a new Lord is come into the houſe.

Amb. lib. 2. de pœnitent. cap. 10.

Sed ego non ſum ego.

Before I leaue this point, A Caſe would be reſolued; for ſeeing True Repentance is a forſaking of ſin, and all ſin, it may be queſtioned:

1. Whether any mans Repentance in this life be perfect?

2. Whether a man that hath repented truly may yet againe fall into the ſame ſinne?

Of both briefly.

For the firſt, I anſwer; there is a double perfection: Firſt, *Of all the parts.* Secondly, *In euery part*, which we call a perfection *of degrees.* In reſpect of *Parts*; Repentance is perfect, for the whole man is changed: but in reſpect of *Meaſure*, and *degrees*, euery mans Repentance is imperfect in this life. For albeit he that repents hath euery part of it, yet not any part thereof hath the full perfection: As we ſee, a little childe hath all the parts of a man, none wanting; yet it hath no member which is not imperfect; It is not yet come to the ſtrength, growth, iuſt meaſure, ſize, and height of a man; this is attained by degrees, through

1 Theſſ. 5.

through the nourishment it takes. And as the ayre in the morning, or first rising of the Sunne, though it be euery where light, yet it hath euery where darknesse, and therefore receiueth till high-noone, further and further illumination, as daily experience teacheth. Wherefore let no true Penitent be dismayed because sin is not altogether left, much corruption is remaining; and loue of God, hatred of sinne, endeauour to walke vprightly, is not so perfect as they could wish; for *there is no man liueth that sinneth not.*

To the Second *Quære*; I answer Affirmatiuely, he may: And for the better Resolution of this doubt, let vs take notice of a *Generall* and *Particular Repentance:* The *Generall* is at a mans first Conuersion, when he repents of all sinnes: *Particular* Repentance is, when a man arraigneth and iudgeth himselfe, for some particular sinne committed after. Now that a man may easily fall into particular sins, after Generall Repentance, is euident, by what hath beene before deliuered; For Repentance doth not wholy take away sin, but only weakens it and impaires it. But as for Particular sins soundly repented of, that man shall not easily fall into them againe, and yet he may though seldome, and very rare. I say *if they are soundly repented of*: that is, if he haue not failed in the due practise and performance of the duty; for otherwise, if he haue not arraigned himselfe at Gods barre as he ought, if he hath not searched his heart to the bottome, his sin like a soare that is stopt too soone, before it hath bled out all the corruption, will rankle, and swell againe, and breake forth in the end: But if he hath repented truly, then I say, he will not easily fall into it a second time; the bitternesse of their Repentance makes them tremble to thinke vpon it: And therefore we reade not that *Dauid* fell into the sinne of Adultery againe; nor *Peter* any more times then that once, to deny his Master. And yet though he will not easily, nor often fall into the same sin, yet it is possible that he may fall into it againe, as we see in *Ionah*, who though he had repented

for

for his running away from God, as appeares, *Ionah* 2. yet afterwards Chap.4. he was angry with God, and iustified his former sinne, and wished he had neuer come thither; which before God, was to commit the same sinne againe. Let not this incourage any to fall, but comfort poore troubled soules who are entangled againe with the same euills that they dispaire not. A man may sinke twice vnder way, yet escape drowning. And so much for the answer to these doubts, as also for the first part of his Repentance, his *Auersion* from his sinne, come we now to the second, his *Conuersion* to God.

And came to his Father] From hence we learne:

Text.

Doctrine. *In true repentance there is not onely a rising from sinne, but also a turning to the Lord, and a setting of our hearts towards him and his kingdome.* This therefore is enioyned vs (as well as the former) in many places of Scripture: *If thou wilt returne oh Israel, saith the Lord, returne vnto me*: and againe, *Oh Israel, returne vnto the Lord thy God: take with you words, and turne to the Lord.* And againe, *Rent your hearts and not your garments, and turne vnto the Lord.* This was *Paul* willed to exhort the *Gentiles* to; *that they should repent and turne to God, and doe workes meete for repentance.* Many more places might be brought to confirme this: but what need I? *By the mouth of two or three witnesses, shall euery word be established.*

In true repentance there is not onely a rising from sin, but also there is a turning to God.

Ier 4.1. Hos.14.1.2. Ioel. 2.13. Act.26.20.

Reason 1.

The Reason is this: As by faith we are ingrafted into Christ Iesus, and so made partakers of his death, and the power of it, which causeth vs to die vnto sinne: so also by the same faith we are made partakers of his resurrection, which causeth *vs to walke in newnesse of life*, and liue vnto the Lord. Secondly, the same spirit that doth cause vs to leaue sin, doth bring vs to the Lord, enabling vs to cry *Abba Father*, as the Apostle speaketh.

Rom.6.4.11.

Reason 2.

Rom.8.15.

Vse 1.

Vse. To reproue many, who will indeed confesse, there must be a turning: and will also practise a change; but it shall be from bad to worse: from one sinne to another: As for example; how many doe turne from prodigality to

Stulti dum vitant vitia, in contraria currunt. Rom. 2. 22.

to couetousnesse? from swearing to cousening? from Atheisme to popery? from prophanenesse to hypocrisie? now alas; what is this, but to turne out the Diuell at the porch, and let him in at the posterne? As for turning for all sinne to God, that is no ordinary thing to bee found in these dayes; And therefore assuredly, repentance is not so common, as the world takes it to be.

Vse 2.

And if these are to be reprooued, then much more are such to be condemned, who turne from God to sin; from a Protestant to a Papist, from a Professor to an Atheist. How farre are these from true repentance? What hope can they haue, who come short of those that come short of heauen? Take good notice of this, you that haue beene forward, and zealous, but now are become Apostates and backesliders; and hearken to the counsell giuen to the Church of *Ephesus*, *Remember whence thou art fallen, and repent, and doe thy first workes, or else I will come against thee quickely, except thou repent.*

Reuel. 2. 5.

Vse 3.

In the last place, let this Admonish vs, to looke that our turning be a true turning: And as by sinne we haue departed with this Prodigall from our Fathers house, so let vs also arise with him, and set forwards towards heauen: fixe thy eye vpon the Lord; make towards him with thy foot: Let the maine current of thy affection, be on things aboue, and thy heart be vpon thy God. And thus turning from the one vnto the other, thou mayst haue comfortable assurance, that thy repentance is true and sound. Now I come to the circumstance of time, when he repented, implyed in this word

Colos. 3. 2.

Text.

So, or *And*] After this Prodigall had resolued to goe and humble himselfe vnto his Father, he did not debate any longer about the matter, but forthwith rose vp and went his way.

Doctrine. *Repentance is not to be deferred, but presently to be set vpon.*

Repentance is not to be deferred but presently to be set vpon, so soone as God shall put the motion into our hearts. There may not be deferring or procrastinating, but a speedie practise, and execution.

To

To day (ſaith the Prophet *Dauid*) *if you will heare his voice, harden not your hearts. Seeke the Lord while hee may be found, call vpon him while he is neere* (ſaith the Prophet *Eſay.*) *While we haue opportunity, let vs doe good* (ſaith the Apoſtle:) And againe, *Exhort one another daily, while it is called to day*: many proofes might be brought: and as many reaſons.

Pſal.95.7.8. Eſay 55.6. Gal.6.10. Heb 3 7.13. Ioel 2.12.

Firſt, God is to be ſerued before all: God euer required in his ſeruice the firſt fruits, and the firſt borne: The firſtlings are his darlings; the fatteſt Lambes are fitteſt for his ſacrifice: Now hath the Lord reſpect to beaſts? Nay, ſurely, but hereby he ſheweth vs our dutie: the maine he aymes at in all thoſe types, was to teach vs to giue him the firſt and beſt.

Reaſon 1. God is to be firſt ſerued. Deut.15.21. Pro.3.9. Exod.13.1. Mal 1.8.

Secondly, we ought not to deferre, in reſpect of the ſhortneſſe, and vncertainty of life. Our liues they are compared to a *pilgrimage*, to the *flower of graſſe*, to *winde*, to *ſmoake*, to a *vapour*, to a *dreame*, and the like: all which ſheweth the ſhortneſſe of our time: and therefore our whole life is little enough to ſpend in Gods ſeruice.

Reaſon 2. Becauſe mans life is ſhort and vncertaine.

But farther, as it is ſhort, ſo alſo it is vncertaine? We haue no aſſurance to liue one houre; wee are here but Tenants at will, and know not how ſoone our great Land-lord will turne vs out of this earthly tabernacle: We may be cropt off like an eare of corne: for what is this life, but as a neſt of ſtraw and clay, ſoone ſhaken a peeces. Many haue ſeene a faire bright morning, who neuer beheld the euening (as the *Sodomites.*) And vpon many the Sunne hath ſet in the euening, to whom it neuer appeared riſing in the morning: So was it with the rich *Glutton* in the Goſpell. Seeing this is ſo, we haue great cauſe ſpeedily to repent.

Nihil certius morte, hora mortis nihil incertius. Gen.27.3. Iob 24.24.

Gen 19 24. Luke 12.20.

Reaſ. 3. Qui non eſt hodiè, cras minus aptus erit. Sicut non poteſt aliquis dediſcere maternam linguam, ſic vix lõgam peccati cõſuetudinẽ. Baſil

Thirdly, the longer we liue in ſinne, the harder will our repentance be; for firſt, our ſinnes will grow more ſtrong; And ſecondly, wee our ſelues ſhall grow more weake. By continuall ſinning we get a cuſtome and habit of ſinning, and it is not eaſily left, a man may as ſoone

Ier. 13.23.

forget his mother-tongue, as leaue it, *Can a Blacke-more change his skinne, or a Leopard his spots? then may you also doe good, that are accustomed to doe euill*, (saith the Prophet.) Where he seemeth to make it a thing impossible, for one that hath continued long in sinne, to leaue and forsake it. And indeed, with man, it is impossible, though with God it is not, for with him are all things possible: Art thou not able to plucke vp a plant when it is new set; how then wilt thou be able to doe it, when it is of ten yeeres growth? And as repentance will be the harder in respect of sinnes strength; so it will be the harder also, in respect of thine owne weakenesse: for the longer thou liuest in sinne, the weaker wilt thou grow in all the powers and faculties both of soule and body. Experience sheweth, that the longer a sicknesse doth continue, the more is the body weakened, and made vnfit for labour: so the longer sinne (which is the soules sicknesse) remaines vnrepented, the more weake and vnable will we be to shake it off: Our vnderstandings will be more darkened, our wils more peruerted, our affections more corrupted, our hearts more hardned, our consciences more seared, and all the powers and faculties, both of body and soule, more and more disabled. And therefore we haue great reason, to make hast, and no longer to deferre and put off repentance.

Reas 4. *Is the great danger that the sinner is in for the present.*

Acts 12.6.

Fourthly, because for the present, thy estate is fearefull, the wrath of God hangs ouer thy head by a twined thred, if thou hadst eyes to see it: thou eatest in danger of thy life, thou drinkest in danger, walkest in danger, sleepest in danger, lying betweene death and the Diuell, as *Peter* did betweene the two souldiers, bound with two chaines. Now who would be in such a danger one houre, for the gaining of a world? euery creature is vp in armes against thee, they wait but for a watchword: would God bid them strike, they would soone dispatch thee; and Hell, that gapes for thee, longing to deuoure thee. You haue little cause then to deferre one day, one houre, or one minute.

minute. Thus you ſee ſome reaſons: many more might be brought, but we haſten to the Vſes.

Vſe 1.

And firſt: This reproaueth that wonderfull madneſſe and exceeding great folly of ſuch as procraſtinate and deferre their conuerſion to the Lord; and put off their repentance, though the Lord call them thereunto, and offer them neuer ſo fit an opportunity. Men indeed confeſſe repentance is needfull, and they will ſay there is no hope of Heauen, except they doe repent, and they purpoſe to repent: But here is the miſchiefe of it, they will not doe it in time, but deferre and fore-ſlow it till hereafter, and that through the Diuels deluſion, perſwading them that they haue time enough to repent in; they may yet enioy the pleaſures of ſinne, and turne to God hereafter, who will aſſuredly receiue them to his mercie. For God ſaith, he is merciſull, and hath faithfully promiſed, that *whenſoeuer a ſinner repenteth him of his ſinne, he will blot out all his wickedneſſe out of his remembrance.* As he dealt by the thiefe, who was receiued to mercy at the laſt houre, though his whole life was ſpent in wickedneſſe; ſo will he deale with thee: What needeſt thou then, as yet, thinke of repentance; ſeeing thou mayeſt enioy both the pleaſures of this life, and of that which is to come alſo? And thus he carries thouſands blindefold to hell (who know not they are nigh it, vntill they fall in it) gulling them moſt ſhamefully; teaching them to reaſon againſt their owne ſaluation: how often doe you heare theſe reaſons brought? I haue time enough to repent in: What tell you me of Repentance, as yet? Is not God merciſull? Did he not ſhew mercy to the thiefe at the laſt gaſpe? I doubt not but to be ſaued, as well as the preciſeſt of you all. But thou who thus goeſt on head-long to damnation, come hither and let me ſhew thee thy monſtrous folly; that if it be poſſible, thou maiſt be recouered out of the ſnare of the Diuell, who art thus taken by him at his will. Firſt, thou bleſſeſt thy ſelfe with hope of long life, thou wilt repent when

Three maine lets of timely repentance. Firſt, hope of long life.

2 Tim. 2. 26.

It is a folly to deferre repentance vpon hope of long life.

when thou art old: but how knoweſt thou, that thou ſhalt liue till thou commeſt to be old? Doeſt not thou ſee, how vpon the ſtage of this world, ſome haue longer parts, and ſome haue ſhorter? And as we enter into the Lords vineyard, doe we not ſo goe out? that is in ſuch a manner, and at ſuch an houre, ſome in the morning, ſome at noone: ſome at night, ſome die in the dawning of their liues; paſſing from one graue vnto another, being no ſooner come out of the wombe of one mother, but another mother receiues them into hers: Some die in youth, as in the third houre, others die at thirty, forty, or fifty, as in the ſixt and ninth houre, and other ſome very old, as in the laſt houre of the day. Now tell mee how many die before fifty, for one that liue till they bee paſt that age? What hope haſt thou to liue till thou beeſt ſo old? Doeſt not thou daily ſee and heare of many, that goe well to bed at night, and are found dead in the morning; and of many other, that are ſuddenly ſlaine, or come to ſome vntimely death: why may it not be thus with thee? how vaine then, and falſe is thy hope of long life? ſeeing no man can tell what a day, what an houre may bring forth.

Reaſon 1. *Becauſe many die before.* Math.20.1.2.

But in the ſecond place; Say thou doeſt liue vntill thou art old, yet conſider how vnſeaſonable a time this is for repentance. *Behold* (ſaith *Barzillai* to *Dauid*) *I am this day fourescore yeeres old, and can I diſcerne betweene good or euill, hath thy ſeruant any taſte in that I eat or drink? Can I heare any more the voice of ſinging-men and women? wherefore then ſhould thy ſeruant be any more a burden vnto my Lord the King.* Heere ſee how he confeſſeth, that by reaſon of his age, he was vnfit to attend vpon the King, or doe him ſeruice: and therefore much more ſhall a man bee diſabled in old age, for this worke of repentance. *Salomon* calls the daies of old age, *euill daies*, and withall, wils the young man to *remember his Creator before they come.* They are termed euill, not becauſe they are ſo in themſelues, but becauſe of the many-fold miſe-

Reaſon 2. *Becauſe old age is no fit time for it.* 2 Sam.19.35.

Eccleſ.12.1.

ries

ries that doe accompany them, and so the Philosopher called old age, *The Hauen of all euill*, because of the innumerable maladies, and aches, and paines, that doe flocke thither, as into a common receptacle: For then *shall the keepers of the house* (by which *Salomon* meaneth the hands, which are the protectors of the body) *tremble and shake. And the strong men*, that is, the legs that should carry the body) *bowe themselues, and wax faint and feeble*; *and the grinders* (by which he meaneth the teeth, the mouth being as the mill, and the two rowes of teeth, like the vpper and nether mil-stones) *shall cease, because they are few: and those that looke out of the windowes shall bee darkened*, (that is, his eyes shall wax dim, and his sight shall faile him;) *then shall the dore be shut in the streets, when the sound of the grinding is low.* The mouth and the iawes shall hang downe, and not be fast; neither shall they eat as young men vse to doe: *Hee shall rise vp at the voice of the bird*; his sleepe shall not be sound, but it shall be taken away, yea with euery little chirping of a bird hee shall be awakened: *and all the daughters of musicke shall bee brought low*; their eares shall waxe deafe, they shall not delight in musicke; *they shall also bee afraid of that which is high*; they shall then goe hanging downe the head and shoulders, as they vse to doe that are afraid (for these are the height of the body.) *And the Almond tree shall flourish*; that is, the head shall be full of gray haires, and wax hoary; *And the Grashopper shall bee a burden*, that is, his leannesse and bones sticking out, his crooked backe shall be wearisome; *and then shall his desires faile*, his meat and drinke and all other pleasures shall be lothsome, hee shall delight in nothing. See here how age is described, and doe but consider whether this be a fit time for Repentance: Is it like thou wilt be able to vndergoe so great a taske as that, when thou shalt feele so many aches in thy bones; so many cramps in thy ioynts, and so many paines in all the parts of thy body? when thou art dull in apprehending, and of bad capacity and remembrance;

Diog. Laert. in vita Dion.

Eccles. 12. 1.

brance; without a good leg to bring thee to Church, without a good eare to heare at Church, and without ſight to ſee to read a letter in Gods booke? Oh thinke how far vnfit thou wilt then be for this waighty worke of Repentance.

As therefore it is an exorbitant courſe, while the Ship is ſound, and the tackling ſure, the Pilote well, the Sailor ſtrong, the gale fauourable, the Sea calme to lye idle at roade; and when the Ship leakes, the Pilote is ſicke, the Mariners faint, the ſtormes boyſterous, and the Sea outragious, to lanch forth, and hoiſe vp ſaile for a voyage into farre Countries: So is it as abſurd for thee to ſpend the morning of thy youth, and ſoundnes of health and perfect vſe of reaſon in the ſeruice of ſinne and thy owne luſts, and neuer reſolue to weigh anchor, and cut the Cable that with-holds thee from ſeeking Chriſt. But whenas thy wits are diſtracted, thy ſences aſtonied, all the powers of thy minde and parts of thy body diſtempered, then to begin to ſeeke after God, thinking ſodainly to become a Saint at thy death, though thou haſt liued like a diuell all thy life. See then thy monſtrous folly, and condemne thy ſelfe for it; Lay not this taske on thy old bones; Thou wouldſt condemne him for a foole, who being to goe a farre and foule iourney, and hauing a great burthen to be carried; would lay it vpon a weake iade, that hath much to doe to beare vp it ſelfe, and let a ſtronger goe empty. Yet this is thy wiſedome, who doſt intend to lay the great load of *Repentance* vpon thy faint and feeble dote-age, which is hardly able to beare it owne burden.

Reaſ. 3. None is then ſure to finde grace.

And thirdly, Say thou doeſt liue till thou beeſt old, and art freed from much of this trouble; hauing vnderſtanding, memory, ſight, and ſenſe, &c. yet who can tell whether God will heare thee at the laſt gaſpe? For what can bee more righteous, then that the Lord ſhould contemne thee at the houre of death, who haſt contemned him in thy whole life? and that thou ſhouldeſt forget

Iuſtum eſt, vt à Deo contemnatur moriens, qui deũ omnipotentem contempſit viuẽs.

God

God when thou art going out of the world, who wouldſt neuer remember him whileſt thou wert in the world? And that thou ſhouldſt die impenitent, who haſt liued in impenitencie? Hath not the Lord threatned this? are not theſe his words? *Becauſe I haue called, and you haue refuſed; I haue ſtretched out my hand, and none would regard: But you haue deſpiſed all my counſell, and would none of my correction. I will alſo laugh at your deſtruction, and mocke when your feare commeth. When your feare commeth like ſodaine deſolation, and your deſtruction ſhall come like a whirlwind; when diſtreſſe and anguiſh commeth vpon you. Then ſhall they call vpon me; but I will not anſwer, they ſhall ſeeke mee early, but they ſhall not finde mee. Becauſe they hated knowledge, and did not chuſe the feare of the Lord.* Let theſe words take deepe impreſſion in thy heart; For if thou wilt not know God in thy youth, he will neuer know thee (for ought thou knoweſt) when thou art gray-headed: If thou wilt not giue him the young and ſound and that which is without blemiſh, hee will neuer take in good part the old, and ſicke, and euill fauoured, which no man will giue to his friend, or dare offer to his Prince. Hee that would not haue a beaſt, that had no eyes, in his ſeruice, will haue thee whileſt thou haſt eyes to ſerue him. The Lord complained of the Iſraelites for offering the ſicke and lame, were they no good offerings then, and are they now good ware? Will the Lord be pleaſed with the blew bottome, when the diuell hath had the creame? will he accept of the diuels leauings? Take thou heede then how thou dareſt put off repentance till hereafter; ſend it not before thee to three or foureſcore yeares; thou mayſt neuer ouertake it, nor obtaine mercy. Let the example of reprobate putters off, moue thee to preuent the diuels penitentiall houre. Remember *Eſau*, and the fiue fooliſh Virgins, and that falſe Propheteſſe *Ieſabell*, who had time to repent, yet repented not, but put it off from day to day, vntill ſhe found no place for repentance. Be not like theſe in their wicked practiſes, leſt thou bee like

Prou. 1. 24.
Verſe 25.
Verſe 26.
Verſe 27.
Verſe 28.
Verſe 29.
Mal. 1. 8.
Heb 12. 16.
Matth 25.
Reuel. 2. 21.

them in their fearefull punishments. Thus thou must needs see the folly of this thy course in putting off repentance vpon hope of long life.

Second Let *of repentance is presumption of Gods mercy. The great folly in putting off repentance vpon hope of Gods mercy.* Ephes 1.4. Psal.145.9.

Now, for the other *Let* which keepes thee from timely turning; and whereby thou doest confirme thy selfe in wickednesse, and hearden thy heart in sinne; let vs speake somewhat of it Thou alleagest God is mercifull, and will receiue thee whensoeuer thou doest turne. That God is mercifull, none can denie; the very diuels in hell will confesse it. *He is rich in mercy*; yea, *His mercies are ouer all his workes*. But now consider what an vnthankefull part is it for thee to offend so gracious a God? What greater iniquity can there bee, then that thy Creator should bee contemned of thee, for which hee deserueth the more to be loued and respected by thee. *There is mercy with thee* (saith the Prophet *Dauid*) *that thou mayst bee feared*; not that thou mightest bee despised or contemned, that teacheth vs no such lesson. How doest thou sucke poyson out of this honie? Is God such a one as thou imaginest? the more is thy sin to deale so wretchedly with so good a God.

Reason 1. It is ingratitude. Quæ maior iniquitas, quam vt inde à te creator contemnatur, vnde plus amari merebatur. Ber.

But in the second place know, that as God is *gracious* and *mercifull*, so is he also *iust* and *true*; and as hee hath prepared heauen for some, so hath hee also prepared hell for others. Now, the question is, who shall taste of his mercy, and who of his iustice; for whom he hath prepared Heauen, and for whom hee hath prepared hell. Surely God himselfe doth shew vs in his word: As in that place (which is so much abused by wicked ones, for the nourishing of themselues in carnall security) of *Ezekiel*, *I will not the death of a sinner, but that he turne from his way, and liue.* Here wee see the Lord speaketh not of all sinners, but of such as turne from their euill waies, and repent. As for such as doe not, but continue still in sinne taking occasion by Gods mercy to continue in their vnrepenting, despising the riches of his bountifulnesse, his patience and long-suffering, *The Lord will not spare him, but*

Reason 2. God is iust, &c. Parauit cælum, sed parauit & tartarum. Parauit refrigeria, sed parauit etiam æterna supplicia. Cyp. Ezek.33.11.

Rom.2.4. Deut.29.20.

but the anger of the Lord and his iealousie shall smoake against that man, and all the curses that are written in this booke shall lye vpon him, and the Lord shall blot out his name from vnder heauen.

So then we see, no carnall secure one hath cause to blesse himselfe, for so long as he continueth in his sinnes without repentance, mercy belongeth not to him; but iudgement. Thou therefore that blessest thy selfe with a false perswasion of mercy, walking still on in a course of sinne, deceiue thy selfe no longer, for God is iust as well as mercifull. *And will visit the iniquities of the fathers vpon the children, vnto the third and fourth generation of all such as hate him, and hee will by no meanes cleare the guiltie.* It is very pleasing (saith one) to all sinners to heare of those louely attributes, *The Lord is mercifull and gratious, slow to anger, abundant in goodnesse, keeping mercy for thousands, forgiuing iniquitie, transgression and sinne, &c.* But if thou loue so many good beginnings; feare that which next followeth, for God is also iust and true; and further know, that the longer God in mercy hath expected thy amendment, so much the more grieuously will he punish thee for neglecting of it.

Exod.20.5. Exod 34.7. *Multũ delectat omnes peccatores, quia misericors & miserator dominus, &c. Sed si amas tam multa initia, time ibi & vltimũ quod ait & verax, Aug. Quanto diutius Deus expectat vt emendetis, tanto grauius iudicabit si neglexeritis. Aug. de Van. sæc.*

And lastly, let me tell thee; though God hath promised that at what time soeuer *A sinner doth repent him of his sins, &c. He will put all his wickednesse out of his remembrance.* Yet he hath not promised to giue repentance to such as haue despised it. And if he giue it not, thou wilt neuer haue it: For as *all good gifts come from aboue from the Father of lights*; So must this also. Thus then thou seest how little reason thou hast, to harden thy heart in thy sins because God is mercifull.

Reas. 3. Qui promisit pænitenti veniam, non promisit peccanti penitentiã. The third Let of *repentance remooued; which is the example of the thiefe conuerted at the last.* Luk. 23.43. *Vnus misericordiam inuenit hora vltima, ne quis desperet, & vnicus, ne quis præsumat. Aug*

But in the third place, thou alledgest the example of the thiefe vpon the Crosse, who had spent all his life in sinne, yet repented at the last gasp. It is most true that the Scripture maketh mention of such a one, and but of one; of one (saith a Father) that none might despaire, of but one that none might presume. This then is a mede-

cine

cine against desperation, and no cloake for sinne: Looke vpon his fellow thiefe, who was crucified with him, what place found he for repentance? And for this one, haue we not many thousands that haue perished? know thou then that this is but one particular, and an extraordinary act of Gods mercy, and therefore, thereof thou mayst make no generall rule. Is it is not madnesse to looke euery day for the Sunne in the firmament to stand still or goe backe because it hath done so once? or to thinke to heare euery asse speake, because *Balaams* once did? It is as great a madnesse for thee to hearten thy selfe in sinne by this one example, and farther (that thou mayst come to a sight of thy folly) let me shew thee what difference there is betwixt him and thee: for first (in all likelyhood) this was his first call, which presently he hearkeneth vnto: and willingly entertained the good motions of the spirit. But thou hast beene often called, inuited, allured, yet all will not doe: The spirit of God hath many times stood knocking at the dore of thy heart, but thou hast not opened, but vnkindly and churlishly sent it away without answer.

Iosh 10.13.

2 King.20.11. Num.22.28.

Great difference betweene the thiefe and such presumptuous sinners.

Secondly, he neuer resolued (as thou hast done) to persist in sinne, and reserue his old daies for God, but hee (without question) continued in his sinfull courses through ignorance, and not through wilfullnesse; But it is otherwise with thee; thy conscience doth witnesse it.

Thirdly, see what fruits of repentance he bringeth forth.

For First, he confesseth his sinnes, and reproueth his fellow thiefe for his wickednesse: Then he earnestly prayeth to Christ for pardon and forgiuenesse: He further confesseth Christ to be his *Sauiour and Redeemer* euen then when all his Disciples for feare forsooke him: These and many other fruites appeared in this Conuert, which did manifest his repentance to be vnfeined and sound: Seeing then there is such differences in your purposes and courses,

Luk.23.40. Verse 41.

Verse 42.

courſes, I cannot thinke there will be the like in your repentance and ſalua tion; Let not then any of theſe things, hinder you from a preſent conuerſion, but ſee your former folly and bewaile it, and ſuffer not thy ſelfe, to be held in the ſnares of the diuell any longer. Weigh well theſe Reaſons; ponder on them: they will conuince thee or conuert thee.

Secondly, Let this Admoniſh euery one of vs to deferre no time, but ſpeedily to repent. *Abraham* roſe vp betimes to ſacrifice his ſonne; ſo doe thou make haſt to ſacrifice thy ſinne. *Zacheus* came downe haſtily when he was called, why then doe we deferre comming to our Sauiour? Hearken not to that ſame crow-crying *cras*, *cras*, to morrow, to morrow, the voice is diſmall. In worldly buſineſſe deliberation is very neceſſary, and it is held a point of wiſedome, to deliberate long before a man determine any thing: but in this matter it is dangerous. It is not ſafe for the hunted beaſt to ſtand ſtill when the hounds purſue him; nor for thee to ſtand muſing when Gods iudgements follow thee at the heeles. Eſcape for thy life (ſaid the Angell to *Lot*, when he lingered in *Sodome*) leaſt thou be deſtroyed: ſo ſay I to thee, flie for thy life, make all poſſible ſpeed to come out of thy ſins, linger not in *Sodome*, nor about the borders of it, leaſt thou be conſumed with the fire of Gods wrath. Conſider of the former reaſons, and let them moue thee hereunto. And remember the longer thou delayeſt, the more matter thou prepareſt for thy own ſorrow and griefe: If the beſt doth happen that thou hopeſt for; if euer thou doeſt truely repent (which if thou goeſt on ſtill is much to be feared) for the greater ſinne, the greater ſorrow: euery ſinne will fetch a grone from thy ſoule, and teares from thy eyes, if euer God doe giue thee grace to turne vnto him, and therefore breake off thy ſins betimes, and heape not vp more matter of griefe to thy owne ſoule: you know the beſt curing of a wound is when it is greene, if it be taken preſently it will be ſooner healed, and with leſſe ſmart. If a man breake a leg, or an

Vſe 2.

Gen.32.3.

Pſal.140.11.

an arme, the longer it goes vnset the worse it will be ioyned: so is it in this case. Besides we count him an ill husband, and improuident, who suffers a suit to goe on from terme to terme, and charges to grow without compounding the businesse, and speedie taking of it vp; doth it not light heauie on him in the end, when he paies both principall, and the arrerages? Is it not a farre greater folly not to compound with God betimes, but to let the suit run on till he bring vs to execution, and iudgement? which God beginneth in this world, and taketh from a man sometimes his *Seeing*, sometimes his *Hearing*, sometimes his *Feeling, &c.* All from some. Let euery one of vs be warned to amend. You yong men, who are now lustie and strong: *Remember you your Creator now in the daies of your youth. You shall not see my face,* said *Ioseph* to his brethren) *except you bring your younger brother with you*: how canst thou behold the face of the Lord Iesus, if thou dedicatest to the Diuell thy louely younger yeares, and giuest him nothing but thy loathed old age? How long (saith a Father, speaking to all young men in his owne person) shall I say to morrow to morrow? why doe I not now? why doe I not this houre make an end of sinning. So, why doest thou not now at this very instant, cast away thy filthinesse, thou knowest not what may happen before to morrow: while thou hast time turne; Challenge not to thy selfe thirtie or forty yeares hereafter, for thou art not sure of one day or houre. As for you that haue neglected your youth, and slept that out, now awake, if euer you will awake; Awake, for it is high time: and as the *Israelites* gathered twice as much *Manna* the day before the *Sabboth*, as they did at any other time, because on the *Sabboth* they might gather none: So thou that art aged, who lookest euery day for thy last Sabboth, shouldest redeeme thy time by double diligence, that thou hast formerly lost by sloath and negligence: heare twice as much, pray twice as much, doe twice as much good as any young man doth: It stands thee much vpon, for thou hast a great iourney

Eccles. 12. 1.

Quamdiu cras cras, quare non modo, quare non hac hora finis turpitudinis meæ, August.

Exod. 16. 22.

iourney to goe, and but a ſhort time allotted.

In a word, to you all: *Repent*, and that while it is called to day; deferre no longer, thou haſt deferred too long: be now more wiſe, and doe that in time, which all the world would doe out of time, and cannot. All men ſeeke the Lord at laſt, but wiſe men ſeeke him while he may be found: what wretch ſo prophane, that vpon his death-bed, doth not make the Lord his refuge? Then the eye, the hand, is lifted vp vnto him; then will they call for mercy, and deſire others to pray to God for them. But oh that there were ſuch an heart in thee, that thou wouldſt doe thus now while time is, and the gate of Gods mercy is ſet open for thee. Eſay 55.

The old world had a time for repentance, while *Noah* preached: *Sodome* had her time, while *Lot* viſited: *Jeruſalem* had a time, while *Chriſt* conuerſed in her: So had *Diues* his time; and *Eſau* his time: the *fiue fooliſh virgins* their time: and *Ieſabell* her time for Repentance: which, being neglected, they had no more time offered. If the filthy *Sodomites*, if prophane *Eſau*, if the *fooliſh virgins*, if the rich *Glutton*, if whoriſh *Ieſabell* were now aliue, what would they doe? or rather what would they not doe, to obtaine ſaluation? Nothing would be ſo much eſteemed, as a trice of time, which heretofore by dayes, weekes, moneths, yeares, was lauiſhly miſpent. Oh that thou kneweſt what treaſure time offers to thy ſoule! thou wouldſt then looke with a iealous eye on the houre-glaſſe, and ſigh at the dropping of euery ſand that falls: Be not ſo fooliſh as to hazard thy ſoule to the laſt houre. Remember the reaſons that were formerly brought, and well conſider them: thou haſt no leaſe for thy life: *this night may thy ſoule be taken from thee*: and ſay thou doeſt liue till thy hayres be gray, what likelihood is there that God will then giue thee grace to repent, who haſt obſtinately refuſed grace all the dayes of thy life? Hath not God ſhewed his viſible iudgements on ſuch putters off? Some dying ſuddenly, others ſottiſhly, others deſperately,

ly, as that wretch, who was wont to boaſt, that he could repent, if he had time to ſay but three words, *Lord haue mercy on mee*; which time he had, and did ſpeake three words, but they were not thoſe he did intend, but three other more fearefull: for, riding ouer a water, vpon a broken bridge, his horſe ſtumbled, and both fell in, and were drowned; yet before his drowning, he had leiſure to vſe theſe three words, *The Diuell take all*, and thus he periſhed. This and many other like examples, are for warning vnto thee, that thou ſhouldeſt not deferre, as they haue done: by their harmes learne thou to beware, and venture not the ſaluation of thy ſoule vpon vncertainty. There is no hurt comes by timely Repentance, but much dammage by delaying, and deferring. Neuer did I know any repent of their timely Repentance: but I haue heard many lament, for their turning no ſooner: And indeed there is great cauſe to ſuſpect that Repentance, which is thus put off till the laſt houre, and which many thouſands frame vnto themſelues at the laſt gaſp: for it is many times more forced and feined, then ſafe and ſound; ſinne then rather leauing man, then man his ſinne: deferre not therefore, but preſently fall about this worke; make not any tarrying to turne vnto the Lord, but with *Dauid, make haſt to keepe Gods Commandements*. Remember the words of *Ambroſe* (with which I will end this vſe and doctrine) *Hee that repenteth at the laſt houre, and is reconciled, and ſo departeth out of this life, whether hee be ſecure and ſafe from condemnation I am not certaine: Doe I ſay hee ſhall be damned? I ſay not ſo, neither do I ſay he ſhall be ſaued. But wouldſt thou my brother bee out of doubt, concerning thy ſaluation? And wouldſt thou be deliuered from vncertaintie? Repent then while thou art in health: for, if thou doeſt truely repent in thy health, and the laſt day ſo finde thee, then thou art ſafe becauſe thou haſt repented, whileſt yet thou mighteſt haue ſinned.* And thus we haue ſeene what he did. Now we are in the next place, to heare what he ſaith, according to my purpoſed method.

Domine miſerere mei.

Capiat omnia Dæmon.

Penitentia ſera rarò vera. Iam te peccata dimittunt non tu illa.

Pſal. 119. 60.

Amb. ad penitent. agend. exhort.

But

But the order of the words, as they lie in the Text, require that we first speake of the happy successe of this his Repentance, and Returne: which (as before I haue noted) is laid downe in this 20. and 22.23.24. verses, &c. to the end: wherein we haue to obserue, His *Fathers good will*; and his *Brothers ill will*. In the former these three things are obseruable: 1. His *Fathers Readinesse to receiue him*, verse 20. 2. The *Entertainement he gaue him*, verse 22.23. 3. The *Reason of both*, verse 24. Of the former of these we are now to speake.

But when he was yet a farre off, his Father saw him, and had compassion, and ranne and fell on his necke, and kissed him. *Text. Verse 20.*

The readinesse of the Father to receiue his Sonne, is here noted; First, by his looking on him a farre off, *For when he was yet a great way off, his father saw him.* Secondly, by his running to him, while he was a farre off, *He had compassion, and ran.* Thirdly, by his kinde embracing of him, *He fell on his necke and kissed him.*

To begin with the first.

But when he was yet a great way, he saw him] Albeit this be put here in the last place, yet it is referred by most of our Expositors to the first time of his conuersion; for it was this looke that brought home this Prodigall. He saw him, and looked on him with the eyes of pittie, and by looking vpon him, infused into him the secret efficacie of his spirit, and pierced his heart with the beames of his grace, which so preuailed with him that it brought him to repentance, as it did with *Peter*, which made him to goe out and weepe bitterly for his sins, after he had thrice denied his Master. Thus they make it, as a cause of his conuersion. And taking it thus, this poynt will follow. *Text.*

The conuersion of a sinner is from Gods free grace, Gods grace is the cause of it. Hence is it, that Christ saith, *No man commeth* *Doctrine. Our conuersion is from Gods free grace.*

Iohn 6.44. *commeth vnto me, except the Father draw dim.* Hereunto
Rom.9.6. alſo commeth the ſaying of the Apoſtle, *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mercy.* Hence is it alſo, that the Church thus prayeth,
Cant.1.4. *Draw me, and we will runne after thee.* But moſt fully and clearely doth the Prophet *Ezechiel* ſet out the truth of this point, ſpeaking (in the perſon of God) theſe words, *A*
Ezek.36.26.27 *new heart will I giue you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your body, and I will giue you a heart of fleſh, and I will put my ſpirit within you, and cauſe you to walke in my ſtatutes.* See how the Prophet wholly diſableth man from the worke of his conuerſion, aſcribing both the beginning and progreſſe thereof vnto the Lord.

Many pregnant examples might be brought, both of the Vnregenerate before their conuerſion: as alſo of the Regenerate in their fals, after their conuerſion, for the further confirming this point in hand. What diſpoſiti-
Acts 9.1. on was there in the Apoſtle *Paul*, to further his conuerſion? was he not breathing out threatnings and ſlaughters againſt the Diſciples of Chriſt Ieſus? and had he not procured a commiſſion from the High-Prieſts, to binde all that were of that way? Did not God behold him a farre off? Did he not looke vpon him from the habitation of his dwelling? And did he not thus behold *Matthew* the Cuſtomer, *Zacheus* the Vſurer, *Ma-*
Epheſ.2.12. *ry* the ſinner, and vs *Gentiles*, *When we were* (as the Apoſtle ſaith) *without hope and God in the world, being ſtrangers from the couenant of promiſe, and aliens from the Common-wealth of Iſrael?* I could bring variety of examples, that would ſerue to ſtrengthen the poynt, but I will remember you but of one more, and ſo haſten to the Vſes, and that is of *Peter*; was not God faine to looke on him
Luk.22. a farre off before he repented? Hee had denied his Maſter once and wept not, yea twice, yet ſhed not a teare (though the Cocke had crowed.) And the third time hee denies him, yet weepes not vntill Chriſt beholds him,

him, and then (as the Text ſaith) he *wept bitterly*. Assuredly, if Chriſt had not caſt an eye on him, and beheld him with a gracious aſpect, had a thouſand ſeuerall perſons queſtioned with him about his Maſter, he would haue denied him a thouſand times. Thus a ſinner is like an Eccho, he cannot ſpeake firſt to God, but muſt anſwer a voice from God. Verſe 61.

The Reaſons.

And needs muſt this be ſo, becauſe *wee are dead in treſpaſſes and ſinnes*, as the Apoſtle ſaith, and as the Father of this Prodigall auoucheth of him; *dead*, not in a ſowne, but *dead*, ſtone-dead (as we ſay) and therefore haue no more power to ſtirre hand or foote, for the furthering of our owne conuerſion, then *Lazarus* had power to come out of the graue, before Chriſt called him. *Reaſon* 1. Epheſ. 2 1. Coloſ. 2. 13.

A ſecond Reaſon, why Gods grace is all in all in the worke of our conuerſion, may be this; That all matter of boaſting might be taken away, for we are very ready to aſcribe vnto our ſelues, that which of right belongs vnto the Lord: ſhould we haue any hand in the furtherance of it, we would ſoone fall a boaſting after this manner; yet in this am I beholding to my ſelfe; Thus farre I am a worker in my owne conuerſion; for this or that degree of it, may I thanke my ſelfe. And this is the reaſon that is giuen by the Apoſtle, *By grace you are ſaued* (ſaith he) *and that not of your ſelues: it is the gift of God.* If any now aske a reaſon, he giueth it in the next words: *Not of workes leaſt any man ſhould boaſt.* Thus haue we ſeene the Reaſons, now let vs heare the Vſes. *Reaſon* 2. Epheſ. 2. 8. Verſe 9.

And in the firſt place, this may ſerue for confutation, firſt; of the *Pellagians*, who affirme, that our good actions and cogitations proceed onely from free-will, and not from Gods ſpeciall grace. *Vſe* 1.

Secondly, it maketh againſt our *Semi-pellagians*, I meane the *Papiſts*, who are all for *Will*, little or nothing for *Iohn*, Gods grace; but (like *Salomons* whore) deuide that betwixt two, God and man, which of right

 belongeth

Voluntas humana non libertate gratiam, sed gratia libertatē consequitur. August.

belongeth onely vnto God. God onely (ſay they) perſwades the will, as a man his friend, to take a iourney, whereto he is vnwilling; but in the accompliſhing of any worke, God is onely an aſſiſtant, for man by his owne power worketh together with him. This is little better then blaſphemie thus to hold, that the will of man doth worke with Gods grace in any thing, that is good. True it is, as they are workes and actions, ſo they proceede from the will of man, but as they are good workes, ſo only are they workes of grace: For all actions of man may be diſtinguiſhed into three ſorts; ſome are *Naturall*, as to eate, drinke, walke, ſleepe, &c. Now moſt true it is, that in theſe and the like actions, man hath freedome of will, but yet ſo, as that he hath onely power to the doing but not to the well-doing; he is not able to doe any of theſe things to any good or godly end: he may vſe the meanes to obtaine faith and repentance: he may goe from place to place: he may enter into the Houſe of God, or not enter, heare the Word, or not heare it; for this is left to man, and put as it were into our hands; but it is to make vs without excuſe; for ſo to heare as that thereby our conuerſion might be wrought, is not in our power: It is the Lord that muſt firſt boare the eare.

Other kinde of actions are *Morall*; as all œconomicall, and Politicall duties. In theſe, man hath no free will of himſelfe, to chuſe the good, or refuſe the euill: to embrace the vertue, or decline the vice: but as he is wholly directed and gouerned by Gods Spirit. Laſtly, other actions are *Spirituall*: wherein we are to conſider man with a three-fold difference. Firſt, as he is before his conuerſion, where his will is altogether corrupt, inclining onely to that which is euill. Secondly, as he is in the very act of conuerſion, where in reſpect of the grace, which outwardly preuents him, his will is meerely paſſiue; and he is in the hands of God, euen as the clay in the hands of the potter, but yet in reſpect of the time, wherein his conuerſion is wrought, he is not like a ſtocke, but while he

Rom 9.21.

he is healed by the Holy Ghost, he is also actiue: In the very act of conuersion, the will of man is not idle, nor without all motion and sence, but it followeth the spirit of God, that draweth it far in one and the same moment, God moueth and boweth the will, and causeth vs to be willing indeed; but yet so as all the efficacie of the worke is from the spirit of God; who of vnwilling, maketh vs willing: and maketh vs runne, who were before slow and dull.

Acti agimus.

Thirdly, man is to be considered, as he is after his conuersion: where, because the grace of God beareth rule, there is a readinesse to obey, as the Apostle sheweth to the *Philippians, I am able to doe all things through Christ, who strengtheneth mee.* So then we see the truth of this doctrine, how we haue no ability to cooperate (as they falsly teach) with the grace of God: freedome of the will to turne to God, and to worke with him, is no power of nature, but the worke of grace: For of our selues we are not sufficient, as of our selues, to *thinke*, much lesse to *speake*; lest of all, *to doe any good*: Indeed we will, but it is God that worketh in vs to will; we worke, but it is God that worketh in vs to worke, according to his good pleasure. He it was that made *Aarons rod*, First, *to bud* although it had no roote; Secondly, to *blossome*; Thirdly, to *bring forth ripe almonds*, *Num.* 17.8. So the Lord stirres vp *good motions* in our hearts, though there be no grace in vs at all; then he seconds these with *new desires*; then after he causeth vs to bring forth *good fruit* of a reformed life. Thus both the *beginning*, *progresse*, and *end* of all good workes come from the Lord, and as the Lord promised, *Deut.* 11.12. *Mine eye shall bee vpon this land from the beginning of the yeare vnto the end thereof*; so vnlesse *God* looke vpon *Man* from the beginning to the end of his Conuersion, all is in vaine.

Phil. 4.13.

Semper largitor est Deus, semper donatus, non mihi sufficit, quòd semel donauit, nisi semper donauerit.
Ierom. Epist. 13. *part.* 1.

The second Vse is for our *Humiliation*. There is no goodnesse nor aptnesse in thee to that which is good: Why then shouldest thou be lift vp with any conceit of

Vse 2.

thy ſelfe? Oh, beware o' this boaſting! for whereof haſt thou to boaſt? Surely of nothing, but ſinne and miſery. Come not to God as proud Dames to their Husbands, bragging and boaſting of the goods they brought, (as the Papiſts would haue vs) no, doe not: the one is odious to man, the other more hatefull vnto God; vndoubtedly he that knoweth well his owne vntowardneſſe to that which is good, will neuer dare to thinke there is any thanke due vnto himſelfe for the furtherance of his owne conuerſion in the leaſt degree.

Vſe 3. Thirdly, Let it be for Exhortation to all ſuch as haue any tokens and ſignes of their true conuerſion, to aſcribe all the praiſe and glory thereof vnto the Lord. Say with *Dauid, Not vnto vs, O Lord, not vnto vs, but to thy name be the glory.* For it is of his mercy, not of thy deſeruing. Is there any difference now betwixt thee and a Reprobate? God found it not in thee, but did put it into thee; Thou art of the ſame nature with them; thou hadſt no more ability to worke out thy owne ſaluation, then they had. Thou ſeeſt many commit lewd prankes; ſome murder; others, whoredome, &c. Thou leaueſt, yea hateſt theſe things: What is the cauſe? ſurely Gods grace, and onely Gods grace. Giue glory therefore vnto God, praiſe his name, *yea let all that is within thee praiſe him.*

Pſal. 115. 1.

Pſal. 103. 1.

Vſe 4. Laſtly, this may ſerue for our Direction, deſire we to be ſaued? What ſhall we then doe but looke vp vnto him from whom ſaluation commeth? earneſtly deſire the aſſiſtance of his grace, for the effecting of the worke of our conuerſion, ſay and confeſſe with the Prophet *Ieremiah, O Lord, I know the way of man is not in himſelfe, neither is it in man to direct his ſteps.* Pray alſo with *Ephraim; Conuert thou mee, and I ſhall bee conuerted.* And with the Church, *Turne vs vnto thee, O Lord, and wee ſhall be turned, for it is God that muſt looſe the bands of thy necke, Oh captiue daughter of Sion, it is euen hee that muſt conuert*

Ier 10. 23.
Ier. 31. 18.
Lam 5. 21.
Iſay 5. 1.
Da Domine quod iubes, & iube quod vis. Aug. Soliloq. cap. 18.

uert thy ſoule. Pray, pray, with that Father, *Lord giue grace to doe what thou commandeſt, and then command what thou pleaſeſt*; otherwiſe there can be no good looked for in any of vs.

Other of our Expoſitors expound theſe words according to the method here propounded. And referre them to the after-times, and ſo make them as the fruit and effect. He did no ſooner begin to turne homewards, but his father lookes on him with the eyes of pitty and compaſſion; yea, and while he was yet a great way off, before he could confeſſe his fault, he runneth to meete him, and louingly imbraceth him.

Taking the words thus, they will affoord vs theſe good Leſſons; firſt, that

Doctrine 1. *True Repentance the ready way to obtaine Gods fauour.*

True Repentance is the readie way to obtaine Gods fauour: when he beginneth to turne, the father will beginne to runne, he wil ſoone imbrace him in the armes of his mercy; he will not turne away his face from him, but looke vpon him with the eyes of compaſſion. This the Lord teſtifyeth, ſaying, *If my people which are called by my name ſhall humble themſelues, and pray, and ſeeke my face, and turne from their wicked waies, then will I heare from heauen, and will forgiue their ſinne, and will heale their Land.* And thus in another place: *But if the wicked will turne from all his ſinnes that hee hath committed, and keepe all my Statutes, and doe that which is lawfull and right: hee ſhall ſurely liue, he ſhall not dye: all his transgreſſions that he hath committed, they ſhall not bee mentioned vnto him: In his righteouſneſſe that hee hath done, hee ſhall liue.* So the Prophet *Eſay*, after he had exhorted them to waſh and make themſelues cleane with godly ſorrow for ſinne, he telleth them, that *Though their ſinnes were as Scarlet, they ſhould bee made as white as Snow, and if they would conſent to obey, they ſhould eat of the good things of the Land.*

2 Chro. 7. 14.

Eſay 1. 18.

This may be further confirmed by the examples of the Iſraelites, *Manaſſes*, *Dauid*, and many others.

So then this is the onely way to obtaine mercy and forgiuen esse. And that first,

Reason 1. Because by repentance, sinne (which is the cause of diuision betwixt God and man) is now remoued, *Your sinnes* (saith the Prophet) *hath made a separation betweene you and your God.* This is the Partition-wall betwixt God and vs. Man, and Sinne (saith a Father) are two sundry things; destroy sinne which is man his worke, and God cannot but loue and embrace man as his owne worke.

Esay 59.2.

Reason 2. Secondly, True repentance is not without true faith, by which we are ingrafted into Christ: In and through whom wee are reconciled vnto God, as the Apostle saith.

Rom.5.1.

Vse 1. If this be so, that repentance is the onely way to obtaine Gods fauour and loue; then miserable is the condition of those that are impenitent, and walke on in a course of sinne; Let these neuer hope of Gods fauour, so long as they take this course. The *Mercy-seat* was no longer then the *Arke*, *Exod.*25.17.nor doth the fauour of God extend any further then the Couenant. Take notice of this, and let it terrifie thee that art impenitent; whose heart will not relent for thy former sinfull waies, who drinkest in iniquity like water; nay, like wine, freely and greedily, with pleasure and delight; with facility and ease, thou suckest downe and swallowest any kind of sin that is offered; who neuer as yet hath said so much as what *haue I done*, take notice of it; and if thou hast eares to heare, heare; thou art out of Gods fauour, and not in it. Oh that thou knewest thy wretched estate and condition: What rest canst thou haue, or what peace, so long as thou art not reconciled vnto God?

Vse 2. Let a Second Vse be for Exhortation to the impenitent, to seeke Gods fauour by this meanes, take that Councell which *Daniel* giueth to *Nebuchadnezzar*, *breake off thy sins by repentance, and thine iniquities by shewing mercy to the poore, that there may be a healing of thy error*, take

Dan.4.27.

a

a through notice, of the eſtate thou art now in; being no otherwiſe then a traytor out of his princes fauour; For ſo thou art in the eyes of the moſt high God. Come therefore as *Benhadads* ſeruants Came to *Ahab*, euen with an halter about thy necke, creeping and crouching before the throne of grace, throwing thy ſelfe downe before Gods footſtoole, in the humble and penitent acknowledgement and confeſſion of thy ſinnes: neuer thinke to haue God fauourable vnto thee, till thou thus commeſt with a bleeding heart, lamenting and bewailing thy offences paſt, and reſoluing on a new courſe for time to come. 1 King.20.32.

A Third Vſe of this may be for a Direction, vnto ſuch as formerly hauing had a ſence and feeling in their hearts of Gods loue and fauour towards them, yet by reaſon of ſome ſinne or other, haue now loſt all feeling of the ſame; See the courſe thou art to take, humble thy ſelfe before the Lord; confeſſe thy ſinne, lament and bewaile, that thou haſt depriued thy ſelfe of ſuch an ineſtimable Iewell: Take this courſe, and be not too too diſcouraged; for by this doing thou ſhalt recouer what thou formerly haſt loſt, and howeuer happily God will not preſently be found, yet aſſure thy ſelfe hee will at length returne and reuiue thee, and reſtore thee to the ioyes of his ſaluation. You know, that *Chriſt* looked vpon *Peter* after his repentance with the ſame familiarity, that he did before, though he had denied him and forſwore him; yea he ſhewed more kindneſſe to him, then to any of the Diſciples beſides; for he appeared firſt to him, after his reſurrection; and when hee did appeare to him, he was ſo farre from vpbraiding him with his ſin, that he Comforts him, and renewes his *Calling* to the *Apoſtleſhip*, and commits vnto him (aboue the reſt) the *feeding* of his *Lambs*. Now *God* is the ſame *God* ſtill as ready to forgiue, & ſhew mercy. *Vſe* 3. Pſal.51. Hoſea 6.1. 1 Cor.15.5. Iohn 21.15.

The laſt Vſe which I will make of this point, is for the Comfort of all true hearted mourners of *Zion*, let this be well conſidered of you, it will bee as marrow to your *Vſe* 4.

bones, and as the raine to the new mowne ground; For repentance is the onely way to procure Gods fauour; then thou that doſt daily mourne and confeſſe and bewaile thy ſinnes, aſſure thy ſelfe thou art highly in Gods fauour, aſſure thy ſelfe thou haſt it, and hauing it, what can bee wanting? Oh the comfort which that man hath that hath this aſſurance! this will releeue and reuiue a mans ſpirits, euen when the pangs of death are vpon him, and when the ſorrowes of the graue doe compaſſe him about. And this aſſurance maiſt thou haue who doeſt repent, it belongs vnto thee, refuſe not then that ioy that God doth offer.

Thus much for this firſt doctrine, now followes a Second, which is this:

Doctrine 2. The firſt motions of repentance, if true, are pleaſing to God.

The very firſt motions of repentance and beginnings of conuerſion, (if true and vnfeined) are acceptable vnto the Lord. For while the Sonne was *yet a farre off*, the Father had compaſſion; he had not yet come and fallen downe, and confeſſed, and yet the Father ſheweth mercy vnto him: So then we may ſafely make this concluſion; that the very firſt motion, the firſt ſtep we tread, and take homeward, is well pleaſing to God. For the further proofe of this poynt, conſider what *Dauid* ſaith, *I ſaid, I will confeſſe, and thou forganeſt.* Where we ſee remiſſion did follow a purpoſe of confeſſion, it being ſound and ſincere; ſee the ſtory, 2 *Sam.* 12. 7. 13. Aſſoone as he beginneth to confeſſe God is ſo well pleaſed with it, that he doth preuent him ſaying, *Thy ſinne is put away thou ſhalt not die.*

Pſal. 35. 2.

Reaſon 1.

The Reaſon of the former point may ſerue for this alſo, *viz.* Becauſe the firſt motion to repentance if true and vnfeined, is ioyned with ſome ſeed of ſauing faith, which be it neuer ſo ſmall or weake; though but as a graine of muſtard-ſeed; yet it makes a man partaker of Chriſt, in whom God is well pleaſed with vs.

Reaſon 2.

A Second Reaſon may be; becauſe it is the worke of his owne bleſſed Spirit, which if he ſhould not reſpect, he ſhould then haue no regard to the worke of his owne hands.

hands. It is a ſparke from heauen, and kindled by his own ſpirit.

Thus then haue we ſeene the point proued, now let vs ſee it applied.

And the Vſe ſhall be for comfort to weake Chriſtians, who are much diſcouraged with their weake proceedings in grace: they feele not their hearts ſo broken as they deſire: they deſire with all their hearts to turne vnto the Lord, to leaue ſinne, but ſtill they fall and that fowly: *The good they would doe they doe not, the euill they would not doe, that doe they daily.* Well is it thus? yet be not thou diſcouraged, for though thy repentance bee but in a beginning, yet if it be true, God will meete it with mercy. Thou ſaieſt thou deſireſt; is thy deſire true and vnfeined? doeſt thou deſire to walke ſo as that God may be glorified? doeſt thou expreſſe thy deſire by vſing of all good meanes? and is not thy deſire idle? and art thou content to doe any labour, and take any paines for the obtaining of grace? doeſt thou thirſt after it as the Hart doth after the riuers of water? if it be thus, aſſure thy ſelfe thy deſire is highly pleaſing vnto God, and moſt acceptable vnto him; the Lord he will not reiect it, nor thee in regard of it; *He deſpiſeth not the day of ſmall things, Zach.4. Hee will not breake the bruiſed reed, nor quench the ſmoaking flaxe; till he bring forth iudgement vnto victory.* He doth not contemne the leaſt meaſure of his owne grace he hath beſtowed on thee. Be it neuer ſo ſmall a quantity if true, it is his owne gift, *and his gifts are without repentance,* he cannot deſpiſe that which himſelfe hath giuen, neither take that away for euer, which he hath once beſtowed. Walke therefore boldly on, be not diſcouraged, thy creeping is acceptable to God, go on with comfort.

Vſe.

Rom.7.19.

2 Cor.8.12.

Matth.12.20.

Rom.11.29.

Andran] Behold the readineſſe of this Father to receiue this his penitent childe, the one is not ſo willing to returne, as the other is ioyfull to receiue. The Father ſeeing of him comming, doth not ſtay vntill he commeth but ariſeth to meete him; yea and when he was a great way

Text.

way of ſo farre as he could ſee him; he goeth to meete him and ſtayeth not for his comming nigher. Hence learne:

Doctrine. *God is ready to ſhew mercy.* Iſay 55.7. Exod.34.6.7.

God is very ready to ſhew mercy to euery true penitent. So ſaith the Prophet *Eſay. He is very ready to forgiue.* Thoſe titles giuen him for his name teſtifie as much. *The Lord, the Lord, Strong, Merciſull, and Gratious, &c.* Thoſe ſpeeches which he ſo often vſeth confirmeth this truth. Ezek.18.31.32 *Why will ye die oh you houſe of Iſrael? I deſire not the death of him that dieth; Cauſe therefore one another to returne and liue.* Chap.33.11. *As I liue ſaith the Lord I deſire not the death of a ſinner: turne you, turne you from your euill waies, for why will you die oh houſe of Iſrael? O that my people would, &c.*

Theſe are the ſpeeches of *God* himſelfe, who ſpeakes as he meanes: the Manner, the faſhion, and the figure, of the ſpeeches, ſhew what an earneſt deſire he hath to doe vs good. Many ſuch expreſſions; expoſtulations; Interrogations; Options; and Wiſhes; we haue in Scripture, they are very frequent.

Further, for Confirmation, it will not be amiſſe to compare that paſſage, *Gen.*3.8. with this here; There *God* going to puniſh *Adam*, is ſaid onely to *Walke*, *They heard the voice of the Lord walking in the garden, &c.* He went a ſoft pace to that worke; but here you ſee in ſhewing mercy, he is ſaid to *Runne*: ſo that what *Dauid* deliuers, *Pſal.*103.8. may be inferred, *he is ſlow to anger and plenteous in mercy*, and elſe-where, *Pſal.*116.5. *Gratious is the Lord and righteous, yea our God is merciſull.* Thence Saint *Ambroſe* notablie, *Bis miſerecordiam poſuit, ſemel iuſtitiam*; he ſaith *once* onely that *God is righteous*, but *twice* that he is *merciſull and gratious.*

Reaſon 1. The Reaſons are theſe. Firſt, becauſe man is the workmanſhip of Gods own hands, and therefore he is the more ready and willing to ſaue him: As an artificer is loath to ſpoyle what he hath made; though it doe diſpleaſe him, yet he tryeth all meanes to make it ſerue his turne, before he caſteth it away.

Se-

Secondly, It is Gods nature to ſhew mercy: now we know, that naturall actions are not troubleſome to doe, but pleaſant and delightfull: how ready is the Beaſt to nouriſh her young? how willing is man to receiue his food, take his reſt, &c? becauſe it is his nature to be exerciſed in theſe actions: thus is the Lord as ready and taketh as much delight in ſhewing mercy to the penitent, becauſe he ſheweth and exerciſeth his own nature; therefore ſaith *Micah, mercy pleaſeth him*: And *Dauid* ſweetly, *The Lord is delighted in them that feare him, and attend vpon his mercy*: euen as though he reioyced much in hauing an occaſion offered of exerciſing his mercy towards thoſe that deſire it. *Reason 2.* Mich. 7. 8. 10. 18. Pſal. 147. 11.

A third Reaſon may be this; becauſe none might deſpaire of his mercy: he is ready to ſhew mercy, that by the example of ſuch as haue found mercy, others alſo might reſort and repaire vnto him for mercy in time of need. *For this cauſe I obtained mercy* (ſaith the Apoſtle) *that in me firſt Ieſus Chriſt might ſhew forth all long ſuffering for a patterne, vnto them which ſhould hereafter beleeue on him to life euerlaſting.* And thus ſaith *Dauid*: *For this ſhall euery one that is godly, pray vnto thee in a time when thou mayſt be found.* *Reaſ. 3.* 1 Tim. 1. 16. Pſal. 32. 6.

And laſtly, God is ready to receiue all true penitents to mercy, becauſe Chriſt Ieſus hath diſcharged their debt, and ſatisfied his iuſtice for their ſinnes. For *he 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.* *Reason 4.* Eſay 53. 5.

Is this ſo, that God is ready to forgiue euery true penitent, then let none lay the fault vpon God, if they periſh in their ſinnes, for God is ready and deſirous to forgiue, and doth often call vpon vs, to turne from our euill waies, that ſo we might not periſh. *Vſe.*

But if the Lord would not the deſtruction of the wicked, it could not be. *Obiect.*

This is well anſwered by one of the Fathers. God willeth, and willeth not the deſtruction of a ſinner, in a diuers *Anſw.*

uers ſence: he willeth not their deſtruction, as concerning the deſert, for in that reſpect he ſaith, *Thy deſtruction is of thy ſelfe oh Iſrael.* But as it is the puniſhment of ſinne, and manifeſtation of the glory of his Iuſtice, ſo he willeth it. Accuſe not then God at any time, if any deſtruction happen vnto you, but lay the whole blame thereof where it ſhould be laid, viz. vpon your ſelues, whoſe hearts are hard, and will not repent.

Hoſ. 13. 9.

Vſe 2. Secondly, Seeing this is ſo, that God is ready to ſhew mercy to euerie one that ſeekes it; let this bee as a ſpurre and goad in our ſides, to make vs turne vnto him, and ſeeke for mercy at his hands: he will not be wanting to thee, if thou beeſt not wanting to thy ſelfe; If there be not wanting one to aske, there will not be wanting one to heare: let there be a repentant offender, and there will be a gracious forgiuer: ſay but with *Dauid* in the truth of thy heart, *I haue ſinned*, and thou ſhalt ſoone heare the Lord make anſwer, *The Lord hath done away thy ſin.*

2 Sam. 12. 13.

Obiect. Oh but my ſinnes are many and great, and indeed ſo hideous and horrible, as that I neither haue nor can haue any hope of obtaining mercy.

Anſw. Are thy ſinnes many? then thou haſt not need to increaſe them, and make them more, but to leſſen them by Repentance: For thee to ſay, they are more then can be forgiuen, is a greater ſinne againſt God, then the committing of thoſe ſinnes, that lie ſo heauie vpon thy conſcience. For firſt, thou doeſt derogate from the power of God, and accuſeſt him of impotencie and weakeneſſe: doth not he cut ſhort the Princes power and mercy, that ſhall ſay, hee can pardon leſſer offences, but not treaſon and rebellion? And doth not he in like ſort ſhrinke vp the ſinewes of Gods mercy, that ſaith, he can pardon onely ſmaller ſinnes, but not ſuch as are of a larger ſize? Againe, what doeſt thou but giue his Maieſtie the lye? For he ſaith, he will extend his mercy vnto all that come vnto him; and promiſeth to clenſe vs from all our filthineſſe. But thou replyeſt, No, he will not extend it vnto me,

Ezek. 36. 25.

me, neither will he cleanse me from all my sinnes: Now is not this to contradict the Lord, in not giuing credit to his Word and Promises? Wherefore, though you haue sinned greatly, yet despaire not of Gods mercy and grace, nothing can be too hard for him that is omnipotent; whose mercy is aboue all his workes, and therefore farre aboue our sinfull workes, be they neuer so many. Remember, his promises are made indefinitely to all that repent and turne, no matter what they haue beene; though *Publicans*, or *Harlots*, *Sodomites*, or *Gomorreans*, exclude not thy selfe, for God doth not exclude thee. Should a Prince send forth his pardon to a company of traitors, and except none; and if one amongst the rest should thus say, this concernes not me, because I haue beene so great an offender, therefore I will still stand in doubt of my Princes fauour, and suspect his word; would not euery one accuse this man of folly, and vnthankefulnesse? Thus doest thou, who dost still stand in doubt of pardon for thy sinne, though the Lord hath sent forth a generall pardon for thee, and all others that doe truely repent: Doe not thus dishonour God, and wrong thy owne soule, thou canst not want mercy, if thou doest truely seeke it. Call to mind the dayes of old; search and see if euer thou canst find an example of any one from the beginning of the world to this present houre, (were their sinnes neuer so hainous or innumerable) who haue not found mercy vpon their Repentance and turning. *Rahab* an *Harlot*; *Abraham* (by all likelihood) an *Idolater*: *Paul* a *Persecutor*: *Matthew* an *Extortioner*: *Zacheus* a *Vsurer*: euen these professed sinners, vpon their Repentance, obtained mercy. And doe we not read, how many of those *Iewes*, who beate and buffeted the Sonne of God, who mocked him, reuiled him, and preferred a wicked murtherer before him; and lastly, in most ignominious sort crucified and killed him, were conuerted to the number of three thousand of them at one Sermon; and had their sinnes pardoned and remitted? Who can

despaire

despaire to obtaine pardon of his sinnes, when they doe but remember, that they who bathed their hands in the bloud of the Sonne of God, should haue their soules bathed with it, and that they should haue their sinnes washed away with that bloud which they shed? Take notice of one example more, and it is that of *Manasse*, whom the Scripture makes knowne to haue beene a horrible Idolater, (sacrificing his own children vnto his Idols) a notable Witch, a wicked Sorcerer, a bloudy Murtherer of Gods Saints and Prophets; insomuch, that he filled Ierusalem, from one end to the other, with innocent bloud: yet this transcendent-sinning King, found fauour and mercy at Gods hands.

1.King 21. Vers.3.4.5.6.

Ver.16.

2.Chro.33.12.

Now is not this and the other examples written for our learning, to assure vs of the like fauour, if we bring the like repentance? Feare not then, though thy sinnes be many, yet Gods mercies are aboue thy sinnes. It is impossible for thee to commit more, then he can remit and forgiue. You know the Sunne euery day giueth light, so that men and other creatures partake thereof; yet neither hath it, nor we the lesse: so though thousands from one end of the earth to the other, flocke to the receiuing of mercy, yet God hath store, and the Fountaine is aboue our thirst. If you thinke your condition be such, and that your sinnes are so fowle, and many, as that though others haue beene forgiuen, yet you cannot conceiue how you should; it passeth your thoughts or imagination, that you should find grace, remember that *his thoughts are not as our thoughts:* that is *Nature* in him, which is but a *Quality* in vs; And that, as his *Nature*, so his *Operations* are aboue the *Creatures*: Besides, forget not that his mercy is as large as any other *Attribute*: he is *infinite in mercy*, as well as in *Iustice* and in *Power*; It hath no limits; and if it haue no limits, then the matter is not much, how great thy sins are. Consider of these two Metaphors in Scripture. The first *Mic.7.19. He will cast all our sinnes into the depths of the Sea*; Now the sea ouerflowes *mountaines* as well as *molehils*:

Fons vincit sitientem.

Isa.55.

bils; *great Rocks* are couered by it. The second, *Isa.* 44. 22. *He will put away our sinnes like a mist or thicke cloud*, Gods mercy (like the Sun) shall dissolue them, be they neuer so great. I confesse indeed, there is an vnpardonable sinne, that shall neuer be forgiuen, neither in this life, nor in that which is to come: but the reason is, not because God cannot forgiue it; but because such as haue committed it, cannot relent, nor repent of it; they are gone so farre, that they can neuer turne backe, as the Author to the Hebrewes sheweth.

Mat. 12. 32. Mar 3. 28, 29. 1. Ioh. 5. 16.

Heb. 6. 4 5. 6.

This sinne I feare I haue committed, therefore I am out of hope: Indeed God is ready to shew mercy, but there is none for me.

Ob.

Dost thou feare it? Then I dare pronounce peace to thy soule, thou hast not committed it; neither canst thou commit it, so long as thou thus feareſt: for such as doe commit this sinne, doe it to despite the Spirit of grace, and count the bloud of the couenant as an vnholy thing: They are not afraid of it, but (rather) boast of it, glorie in it, and liue and die in it. And therefore be not thou discouraged from seeking to the Lord; God hath mercy in store for thee, yea euen for thee, if thou becommest penitent, be thou what thou wilt be. But if thou resolueſt to lye still snorting in sinne, then let me tell thee, that as there is no sinne be it neuer so great, but vpon thy repentance shall be forgiuen; so there is no sinne be it neuer so small, that thou hast committed, but (without repentance) will be thy damnation. Be wise therefore, and make a good choice, for this day I haue set before thee life and death; at thy choice be it.

Answ. *Such as feare they haue sinned against the Holy Ghost, haue not.* Heb. 10. 29.

The last vse may serue for *Imitation*. Let vs be like to our heauenly Father; and be as ready to forgiue others who haue offended vs; as God is to forgiue vs who haue and do daily offend him. It may be some haue offered thee wrong, yea great wrong; yet must thou forgiue, and that readily: Why is there then so much suing and intreating, and begging for reconciliation before pardon be obtained.

Vse 3.

tained. Remember, God is more gracious vnto thee, and oughtest not thou to be so vnto thy brother?

Doctrine. *God is more ready to shew mercy, then we are to receiue it.* Esa.65.24.

Further, in that we here find the sonne comming to confesse, and the father running to forgiue: Hence learne we: *God is more ready to shew mercy, then penitent sinners are to sue for mercy*; the one comes softly, the other swiftly: the Father was the forwarder of the two. An excellent place to proue this, is that of the Prophet *Esay*: *Before they call, I will answer: and whiles they speake, I will heare.* God will not stay vntill they do call, but *before they call*, he he will grant them their desire. And so in the first verse of that Chapter, *I was found of them that sought me not.* Hereto tends that of the Prophet in another place; *He standeth waiting that he may haue mercy on vs, and be gracious vnto vs*, *Isa.*30.18.

Vers.1.

Vse 1.

Vse. Take notice then of Gods wonderfull loue, who albeit he be the party that is offended, yet is more ready to forgiue, then we to seeke or to begge pardon: *My thoughts are not your thoughts, neither are my waies your waies, saith the Lord.* It is most true indeed, for of how stiffe, stubborne, implacable a disposition are we of? Haue we once conceiued a displeasure against any, how hardly are we reconciled! Nay, though they sue, and seeke vnto vs, yet how hardly are we brought, euer to receiue him to loue and fauour againe within our hearts? So close doth wrong and iniurie sticke vnto vs. But as for God, behold his goodnesse, who (albeit he be daily prouoked by our sinnes) is ready to forgiue, and doth seeke vnto vs to be reconciled, being more ready to pardon, then we to begge it. Oh that we were *followers of God herein, like good children!*

Esay 55.8.

Ephes.5.1.

Vse 2. Psal.10.17.

Secondly, let this serue to increase our boldnesse in comming to the Lord; thou canst not be so forward to come, as God is to meet: so ready to craue pardon, as he is to forgiue. When *he prepares the heart to seeke, he will cause his eare to heare:* he cannot find in his heart to be long from vs, but will readily meet vs in his owne wayes. To end this

Vse,

Vse, I commend to your consideration that sweet saying of S. *Bernard*: *It seemeth* (saith he) *longer to God to giue the pardon of sinnes, then it doth to a sinner to receiue it: For the mercifull God doth make hast to absolue a sinner from the torment of his conscience, as hauing more compassion of a poore wretch, then he hath of himselfe.* He then that is so ready to receiue vs, and shew vs mercy, will neuer put vs off, when we come vnto him, and beg it at his hands.

Tardius videtur Deo veniam peccatori dedisse, quam illi accepisse. Sic enim, &c. De Consc. ædif. cap. 38.

But now haply some will obiect against this truth, and say; I haue often sought to God for mercy with many a teare and groane, and yet I haue not found: yea and other of Gods children, as *Moses*, *Dauid*, *Paul*, &c. haue prayed and not beene heard.

Ob.

To this I answer; It may be thou hast sought for such things as God knoweth to be vnfit for thee, tending rather to thy hurt then good: If so, then God is found in mercy; in with-holding from thee that which thou desirest; and is more ready to shew mercy then thou to seek it; for thou seekest not mercy, but thine owne misery: God therefore giueth mercy beyond thy desire.

Answ. 1.

Secondly, God may for a time delay to giue thee what thou seekest, that it may be a mercy; for hadst thou what thou desirest at the very instant, it might tend to thy hurt, or else not be respected as it should. Did God see thee fit to receiue, thou shouldest not want thy desire one houre. In this also is God more ready to shew mercy, then thou to seeke.

Answ. 2.

Or thirdly, Thou art heard in a better kind, and so was *Paul* and *Moses*, and the rest of Gods seruants, with whom God dealt by way of exchange; keeping from them what they begged, and giuing vnto them a better blessing. If then God giue not that particular thou askest, but some thing better then it, for it; (whether it be *Patience*, *Strength*, *Exercise*, *or increase of Grace*) thou canst not say but God is found; and is as ready, nay more readie to shew mercie, then thou to sue for it at his hands. Let vs then beliene, remember, and apply this point

Answ. 3.

for our endlesse and euerlasting comfort: And beware of sucking poison out of this sweet and blessed flower, *Deut.* 29.19.20.

Text. *He fell on his necke and kissed him.*] Here is a ioyfull meeting, betwixt so good a father and so bad a sonne: *Mercy* and *Truth* are met, and each of them kisse the other: here is *Truth* in the Prodigall, for he dissembled not; and *Mercy* in the Father, *He fell on his necke*, &c.

By these circumstances, the heat and fire of his affections is declared, and his entire loue vnto his sonne expressed, for a kisse hath euer beene as a pledge and pawne of kindnesse, which is professed by it. By this ceremony or rite, they did expresse their loue in the time of the Primitiue Church one to another, which ceremony continued till the dayes of *Iustin Martyr* in customary vse, before their approching to the Lords Table; thereby to testifie their hearty reconcilement each to other; this was called a holy kisse. It is a ceremony also of ciuility, and hath beene and is still in vse. Thus *Ioseph* blessed his brethren; *and fell vpon their necks and kissed them*, &c. When *Iudas* the traitor studied with himselfe what course might be the best to bring Christ to his death, he could deuise not a more subtill shift then vnder a kisse (a pretence of kindnesse) to couer his villanie: When the Church in the Canticles sueth to her Spouse, to shew his loue vnto her, she intreateth him to kisse her with *the kisses of his mouth, viz.* that he would manifest his loue and affection vnto her, by manifest and good tokens. Thus the father kisseth his penitent child, thereby to seale and confirme his loue and good will towards him, that he might make no doubt thereof. So then, in that the father doth thus manifest and declare his loue and good will to his sonne, after his comming into his presence; hence let vs learne this Lesson.

Iustin. Mart. Apoleg.2.

1.Thes 5.26. Gen 45. Ruth 1.9.

Cant.1.

Doctrine. *God doth not onely loue his children, but he will make it manifest by signes and tokens that he loueth them.* Rom 5.5.

God will manifest and make knowne his loue vnto his children, by euident signes and tokens vpon their conuersion and turning to him. God doth not onely inwardly affect and loue

loue his elected children that belong vnto him, but he will also haue them resolued of this his loue and kindnesse, and will in due time make manifest the same by euident signes and tokens, that they may not doubt of it: *The loue of God is shed abroad in our hearts*, (saith the Apostle) that is, the sense and feeling of it, is shed and powred forth into vs, that we might not doubt of it, but be fully perswaded and assured thereof. And a little after he saith, *God commendeth*, (that is, maketh knowne) *his loue towards vs, in that (while we were yet sinners) Christ died for vs.* Hence it is that God sendeth his spirit, to witnesse with our spirits, *Rom.8.16.* And giueth vs a *white stone, and in that stone a new name, Reu. 3.17.* Whereby is meant some secret loue-token, vnto the soule (for *no man knoweth it sauing he that receiueth it*) whereby it may rest assured of the vnspeakable loue and fauour of God, and freedome from condemnation.

Vers.8.

And were it not so, how could we be affected with it? what is it for a blind man to know that the Sun is a most glorious bright creature, when he himselfe doth not see it? so what is it for a man to know there is mnch loue hid in God, except he haue some sense and feeling of it? That precious ointment which the woman powred vpon Christs head, gaue no sauour while it was shut vp in the box, but being shed and powred out, it did then yeeld a most sweet sent vnto all that were in the roome: so the loue of God (while it is, as it were, shut vp in Gods decree, and not felt of the Elect, hath not that sauour with it; but when they once come to haue a taste of it, then it is as an ointment powred forth, which doth exceedingly and plentifully refresh their hearts and soules.

Reason.

Mat.26.7.

Quest. Whether Gods Elect, as yet vncalled, are within the compasse of Gods loue.

Vpon this that hath beene said, some may demand; whether Gods Elect, being yet vncalled, are within the compasse of Gods loue? for so much doth the point seeme to imply.

Answ.

I answer, They are: God doth loue his Elect, though for the present they be vncalled, as the Apostle doth mani-

festly declare in the place before quoted, *Rom.*5.8. where he sheweth, that God setteth forth his loue, and makes it knowne to them, that he loued them, euen while *they were yet sinners*. So then (in regard of election) they are beloued of God, being yet vncalled: though indeed, not with that degree of loue it pleaseth him to vouchsafe to them after their calling.

Now to the Vses.

Vse 1. And first is this so, that God doth not onely loue, and inwardly *affect his children*, but doth also manifest the same by signes and tokens, that they may be out of doubt thereof? Then this may serue to confute that doctrine of the Church of Rome, who hold that no man can be certainely assured of the loue and fauour of God, he may hope well, and so forth: But no man can haue any assured confidence. What is this, but a racke and torment to weake consciences? What doth this, but extinguish the truth and sincerity, both of faith and loue towards God? What fruit bringeth this, but impatiency in time of trouble and persecution, and indeed maketh a way for desperation of Gods mercy. Away then with this vnsetled doubting, with this vncomfortable doctrine and false opinion, which is contrary to Gods truth, and Saints profession, who haue had the sense of Gods loue, and reioyced therein, euen in their extreamest affliction, in the flames of fire, and depth of darksome dungeons.

Acts 5 41. Rom.8.38. Gal.2.20.

Vse 2. Secondly, let this stirre vp euery one of vs to a diligent examination of our selues, whether God hath as yet kissed vs *with the kisses of his mouth*, whether he hath as yet manifested his loue vnto vs by signes and tokens. For, till we haue assurance hereof, what comfort can wee haue? How doe we know whether we be of the number of Elect, or of the reprobate? Striue therefore to be assured hereof, examine thy selfe diligently, that thou maist be assured. And forasmuch as wee are very ready to deceiue our selues in this matter, thinking we are highly in Gods fauour, when it is not so; be therefore the more carefull

carefull in thy triall, neuer giue ouer, vntill thou canst say, I finde this and this signe, whereby I know the Lord loues me.

But how may I come to a knowledge of this? And by what signes may I haue some assurance hereof?

Quest.

Know, that whom God loues with this speciall loue, to them he giues of his spirit, whereby they are sanctified, *The loue of God is shed abroad in our hearts by the Holy Ghost, which is giuen vs*, saith the Apostle. So then, this gift of the Spirit is an euident token of Gods speciall loue. If any now demand, how they shall know whether they haue the Spirit of God within them? I answer, as a woman knoweth her selfe to be with childe, by the stirring of it; the Spirit will soone be felt and perceiued where it is; for it is alwaies operatiue, it hath such workings, as cannot be hidden.

Answ.

Signes of Gods speciall loue. The first signe. The giuing of the Spirit.

Rom. 5. 5.

How a man may know he hath the Spirit.

First, inwardly, enlightning the minde, sanctifying the affections, enclining the will, and the like.

1. By the inward working of it.

Then outwardly, framing and fashioning the outward man vnto all conformity, with the Law of God, both in word and deed. It causeth the words to be sauory, seasoned with salt, and to bee such as may administer grace to the hearers: It drieth corrupt communication out of mens mouthes, as Christ did the buyers and sellers out of the Temple. It also causeth mens works and deeds, in some measure, to be conformable to Gods most blessed will, making them to leaue what God doth forbid, and readily to do what God doth command.

2. By the outward.

Col. 4. 6.

Iohn 2.

Easily then may it be knowne where Gods Spirit is, if men would take some paines in examining themselues. In buying of some vessell, men will looke both on the in-side and out-side, and see it be sound; Doe so by thy selfe, looke first into thy in-side, see if thy minde be enlightned, thy affections sanctified. Then view well the out-side, see if thy waies be reformed: If it bee thus, then surely God hath manifested his loue vnto thee, thou art on a good ground, stand sure. But this marke is some-

what generall, and therefore we will come to others.

The second signe, is loue of God. 1.Ioh.4.19. *Amor Dei amorem animæ parit, nec dubitet se amari qui amat.*

If the Lord loue thee, then thou dost loue him againe. This Saint Iohn doth confirme, *We loue him, because he loued vs first.* For, as the cold stone, being warmed by the Sun-beams, reflecteth againe some of the heat which it receiued. So our cold hearts, being stricken with an apprehension of Gods loue, begins to send forth some sparke of loue againe. The Lords loue must first heat my heart, before I can reflect my affection vpon him. Examine then what loue thou beareſt towards God, try whether it bee sound; for certainly, if thou loueſt him, thou art beloued of him. I know it is thought to be a common thing, and easie to loue the Lord, and he is a wretch, and vnworthy to liue, that loues not his Maker. But let euery one beware, least the wretch be found in his owne bosome: For it is not so common a thing to loue the Lord, as the world takes it to be; All that say they loue him, do not loue him; many will loue him with their tongues, that hate him in their soules. Be thou therefore of a good ground, try thy loue by the fruits and effects, and for thy better helpe, I will touch a few.

Tace lingua, loquere vita.

Signes of our loue of God.

The first signe.

First, if thou loueſt God truly, thou doeſt esteeme him and his fauour aboue all things in the world besides; counting *his louing kindnesse better vnto thee then life*, and the signes of his fauour thy greatest ioy. *All things shall be counted but as drosse and dung in comparison of it.*

Mat.10.37. Psal.63.3. Phil.3.9.

The second signe of loue to God.

Secondly, if thou loueſt God, thou wilt then delight in his presence; For the nature of true loue is such, that it earnestly desireth the presence of the party which is beloued: Thou wilt *loue his house, and the place where his honour dwelleth.* Thou wilt haue frequent recourse to those meanes, by which the Lord is pleased to conuerse with his children, whether *Publike*, as to the hearing of the Word, and receiuing of the Sacraments. Or *Priuate*, as reading, singing, &c. taking all occasions to speake vnto him, by *prayer* and priuate *meditation*: yea, thou wilt haue an ardent desire *to be dissolued, that thou maist be with Christ*: and

Psal.26.8.

Phil.1.23.

and *to be absent from the body, that thou mightest be present with the Lord.* 2.Cor.5.8.

Thirdly, thy loue to God may be tried by thy hatred of them that hate him, and hating of that which he hateth. Thus stood that *sweet singer of Israel* affected; *Do not I hate them, O Lord that hate thee? and am not I grieued with those that rise vp against thee? I hate them with perfect hatred, I count them mine enemies.* *The third signe of loue to God.* Psal.139.21. Vers.22.

Fourthly, our loue to God may be tried by our readinesse in obeying of his commands, loue can hardly deny any worke, which the party beloued doth enioyne: loth we are to deny to do any thing for those whom we entirely affect: *He that hath my commandements, and keepeth them, he it is that loueth me,* (saith our Sauiour.) *This is the loue of God, that we keepe his commandements, and his commandements are not grieuous,* (saith that beloued Disciple.) So then where there is loue, there is obedience, yea willing and chearefull obedience, *His commandements will not be grieuous*: yea, vniuersall, ready, and chearefull obedience, *his commandements*, not *commandement*, readily will we obey; not one, but all. *The fourth signe of true loue to God.* Ioh.14.21. 1.Ioh.5.3.

Fiftly, it may be tried by our willingnesse and ioyfulnesse in suffering for his sake: Loue will *endure much, and suffer long.* It made *Iacob* serue seuen yeares of hard seruice for *Rachels* sake, which seemed vnto him but a short time. So for the loue that *Sechem* did beare to *Dinah*, he was contented to suffer the cutting of his flesh, though (vndoubtedly) it were painfull and troublesome vnto him. This caused the Apostle to *reioyce in tribulations*: *That they were counted worthy to suffer shame for his name.* Thus *Peter* must proue that he loues Christ, by being willing to be caried, whither naturally he would not, for the confirmation of the truth. *The fift signe of our loue to God.* Gen.29.20. Gen.34.19. Rom.5.3. Acts 5.41. Iohn 21.19.

Sixtly and lastly, if thou loues God, thou wilt haue an earnest desire to be like him in holinesse; that child that loueth his father, is very desirous to tread in the steps of his father. Thus is it with him that loueth God, *The sixt signe.*

hee will endeauour, *as hee is, so to bee in the world.*

By these maist thou easily discouer the truth of thy loue towards God. Fall then to thy search, and see thou follow thy inquiry close, and neuer rest vntill thou find the fore-named marks to be in thee; for, till then, thou canst haue no assurance (pretend what thou wilt) either that thou louest God, or art beloued of him: but if thou findest them, thou maist then conclude thou louest him, and as certainly conclude thou art beloued of him; for had not he first loued me, I could not loue him as I do.

The third signe of Gods loue to vs.

Ephes. 2.17. Verse 18. Verse 19.

Another signe, whereby thou maist know, whether God loues thee, is, *the loue of our brethren*: for thus saith S. *Paul, ye being rooted and grounded in loue*, viz. *towards our brethren, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. And to know the loue of Christ, which passeth knowledge.* Thus by the louing of the one, we may attaine to the knowledge of the loue of the other. This note S. *Iohn* also giueth; *We haue knowne and beliueued* (saith he) *the loue that God hath to vs: God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.* If then we truly loue the brethren, we may know and belieue, that God loueth vs. It is remarkable, that amongst all the Pen-men of holy *Scripture*, none speaketh more of loue then S. *Iohn* doth, and amongst all the Disciples that Christ had, there was none that was more beloued, then he was, who is therefore termed, *the beloued Disciple*; the Disciple whom Christ loued aboue the rest. Certaine it is, he whom God doth most loue, is a carefull practiser of loue to others. See then what loue thou beareſt towards the children of God, for according as thy loue is towards them, so (assure thy selfe) is the loue of God towards thee: And hereby doth he manifest his loue towards vs, in giuing of vs grace, to loue his children.

1. Ioh. 4. 16.

Ioh. 13. 23.

Signes of true loue to the brethren.

Now, forasmuch as many deceiue themselues in this point also, perswading themselues, they truly loue Gods children, when it is nothing so; let euery one of vs try our loue, by these few rules.

First,

First, if thou loueſt Gods Saints in truth, thou principally reſpecteſt them for the gifts and graces of God that are in them, and not for carnall ends and by-reſpects: (as becauſe they are friendly, courteous, kind; or for that thou hopeſt to receiue ſome good from them.) It is for the truths ſake, that thou loueſt them beſt, as *Iohn* did the *Elect Lady*, and godly *Gaius*.

First ſigne. If we loue them ſpecially for their graces. 1.Ioh.5.1. 2.Ioh.1.1. 3.Ioh.1.

Secondly, if thou loueſt them in truth, thou ſhalt find and feele the affections of thy ſoule kindled towards them, vpon any good report thou heareſt of them, for their *faith, zeale, patience, obedience*, and other ſuch like graces, albeit thou neuer kneweſt them, or hadſt any dealing with them.

Second ſigne. If we loue them for the good report, &c. 3.Ioh 3.4.

Thirdly, thou wilt then delight in their fellowſhip and company, counting them the onely bleſſed companions of this life: Thou wilt then ſay with that kingly Prophet, *As for the Saints that are in the earth, and the excellent, in them is all my delight.* Thou wilt reioyce to receiue ſuch into thy houſe and family, and to enter into affinity with ſuch by mariage.

Third ſigne. If we delight in their fellowſhip. Pſal.16.3. 3.Ioh.8.

Fourthly, if thy loue be ſound, then it is large and totall, reaching not only vnto one, but vnto all, thou wilt loue the poore as well as the rich, and one as well as another; thou wilt not *haue the glorious faith of Chriſt in reſpect of perſons*; ſeeing there is the ſame reaſon and ground of loue in one, as in another. I deny not, but there may be different degrees of loue; one may be loued more then another is, but yet there will be loue ſhewed and expreſſed towards all. If it be true, it will be extended towards euery Saint of the moſt high God, be his outward condition what it will be. Thus was it with *Dauid, his delight was in the Saints*: he ſpeaks indefinitely, not in one, but in all. For this the Apoſtle doth commend the *Epheſians* and *Coloſſians*, in that their loue was not partiall, but reached towards all the Saints, as well as vnto any. Such therfore as pretend loue to one and not vnto another, let their pretence be what it will, let them profeſſe and ſay, they loue them for the truth; yet

Fourth ſigne. If we loue euery one as well as any one. Iam 2.1.

Pſal.16.5.

Eph.1.15. Col.1.4

yet they doe but deceiue themſelues, for their loue is not ſound, but grounded on ſome by-reſpect, and for ſome carnal end: It may be they loue them for their gifts, but not for their graces, I dare ſay. For, it is impoſſible to loue a Saint as a Saint, but we muſt loue euery Saint. Thus may we try the ſoundneſſe of our loue towards Gods children, which if vpon examination, we find to be true, then may we make this as a ſure ſigne and manifeſt token of Gods loue to vs; for loue them, and be beloued of him. More ſignes might be brought, whereby a Chriſtian may aſſuredly know, whether God hath as yet *kiſſed him with the kiſſes of his mouth*; but theſe are enough (and I deſire not to ſay all I can, but enough) to make this knowne vnto vs: take then ſome paines in examination, and it will ſtraight way appeare. Deſireſt thou to know whether God doth loue thee, and wouldſt thou be aſſured of the Lords affection towards thee? then anſwer me to theſe few interrogatories, and thou ſhalt haue thy deſire. And firſt I demand, whether the bleſſed ſpirit of God hath been (as yet) ſhed abroad in thy heart? doth it ſtirre, is it working? hath it enlightened thy mind? and ſanctified thy ſoule? Hath it wrought a change and alteration in thy courſe and cariage? Againe, findeſt thou thy heart enflamed with a loue towards God? Inſomuch, that thou eſteemeſt him and his fauour before all things in the world? Doſt thou delight in his preſence, ſtill hauing recourſe vnto him, by thoſe bleſſed meanes, both publike and priuate, by which he is pleaſed to conuerſe with men? And art thou deſirous to go vnto him? Canſt thou ſay with the Spouſe, *Come, euen come Lord Ieſus come quickly?* Reu. 22. 17. 20. Againe, tell me, art thou deſirous to pleaſe him, and obey him? Art thou ready with *Abraham*, to leaue thy owne Countrey, and to go whither he ſhall pleaſe to ſend thee? And art thou willing to ſuffer any trouble for his ſake? Couldeſt thou be content to ſuffer the ſpoiling of thy goods? the loſſe of liberty, yea, and of life, (if need ſhould require) that he might thereby be glorified? Moreouer, is it the deſire of thy ſoule to be conformable vnto him in holineſſe

holineſſe and purity? Doeſt thou loue, what he loues? and hateſt thou what he hates? And laboureſt thou to be perfect, *euen as he is perfect?* Surely, if it be thus, thy eſtate is good, thou loueſt God, and he thee. But proceed we yet further in this ſearch, (for a good thing cannot be made too ſure) and tell me, loueſt thou Gods Saints and ſeruants, and that truely and entirely? Is not thy loue grounded on ſome carnall end? is it not ſome by-reſpect that cauſeth it? Is it for their piety and godlineſſe, thou ſo much affecteſt them? Doth the very report thou heareſt made of them, for their vertues, enkindle loue in thy heart, albeit thou haſt had no knowledge of them, nor dealing with them? And doeſt thou eſteeme of theſe as the onely excellent ones vpon the earth, chuſing them for thy beſt companions, receiuing them into thy ſociety? And is thy loue totall, to all as well as vnto any? Loueſt thou euery Saint aſwell as any Saint? Is thy affection towards the poore, as well as to the rich? is thy heart vpon them in aduerſity, as well as in proſperity? If it be thus with thee, thou then loueſt Gods Saints indeed with a loue vnfained, and (vndoubtedly) art beloued of him, who is the father of them. But if thou beeſt wholly void of theſe things, thy loue is no true loue, but ſuch a loue as may bee found in any vnregenerated perſon.

Thus by a diligent examination of your ſelues, you may ſoone determine, and alſo ſoundly; whether God hath manifeſted his loue towards thee. Thou needeſt not aſcend on high, into Gods ſecret Councell, to enquire there, whether thou art beloued of God or not; enter into thine owne heart, and ſee whether with a good conſcience thou canſt ſay with *Dauid*, *I loue the Lord*, and with *Peter*, Lord *thou knoweſt that I loue thee.* See that thou haſt to ſhew ſome loue-tokens from God, *Faith* and *Repentance*, *&c.* as *Thamar* had *Iudah's ſtaffe* and *ſignet*, that thou mayſt ſay in a holy boldneſſe, *whoſe are theſe?* who will lay lace on a rotten ragge, or ſet a gilli-flowre on a dunghill? If God hath giuen thee the graces of his *ſanctifying ſpirit*, aſſuredly

assuredly he loues thee. Spend some time therefore in this matter, it will not be time mispent, but redeemed, much benefit will redound to vs by our paines thus bestowed: for the surer ground thou art of, the more comfort thou wilt haue: and without doubt many of Gods children depriue themselues of much comfort, for want of a daily examination of themselues, by these and the like notes; and oftentimes fall into doubting of Gods loue and fauour, which in time prooueth pernicious to their soules.

Vse 3. A third Vse of this poynt, may be for reproofe of such as brag and boast of Gods loue towards them, yet haue not beene thus *kissed* by him, they haue not as yet his loue manifested vnto them by the former signes and tokens. As for temporall blessings, in them indeed they doe abound, hauing great preferments in the world, variety of pleasures, and sufficiencie of all earthly contentments (which they falsely perswade themselues, are manifest tokens of his speciall fauour) but as for his spirituall and sanctifying graces, of them they haue neuer tasted. If thou loueſt thy house, thou wilt beautifie and repaire it; if thou delightest in thy garden, thou wilt be weeding of it, and planting it with the best herbs, and choyseſt flowers: So, did God loue thee, he would not suffer those stinking weeds of sinne so to ouergrow thy heart, but would decke thy soule with those shining graces of the Saints. Againe, dost thou loue thy childe? then thou wilt not suffer him to starue for lacke of bread; or if it fall into the water, there let it lie and perish: Would God suffer thee to run into such abominable sins as thou liueſt in, did he loue thee? or suffer thee to perish euerlastingly for want of knowledge? it cannot be. Let such know that their estate is fearefull for the present, what-euer they pretend. God indeed may loue thee, and thou mayst be elected of him, but that is vnknowne to thee, or me, or any else, till hee doth make this manifest, by the forenamed signes. And as for these common blessings, wherein thou doest so abound,

know

know they are vſually giuen in a greater abundance to the Reprobate, then to the elect: *Eſau* whom God hated, had as great priuiledges, as thou haſt any; and therefore, theſe premiſes will admit of no ſuch concluſion. Neuer ſay, that God loues thee, till thou findeſt the fruits of ſanctification in thee, which being once found, thou mayſt then ſay with the Pſalmiſt, *By this I know, that thou fauoureſt me*: By theſe, and theſe ſignes, I know, that I am beloued of thee.

And in the laſt place, this may ſerue for the great comfort of all ſuch as haue Gods loue manifeſted vnto them by the former ſignes. For as the terrors are great, which that man hath in his conſcience, who is in doubt of the loue of the almighty towards him; So is the comfort as great, which that man hath, who is hereof perſwaded: For come *tribulation*, or *diſtreſſe*, or *perſecution*, or *famine*, or *nakedneſſe*, or *perill*, or *ſword*, or *life*, or *death*, Yet the certaintie of Gods loue will ſupport him. This aſſurance doth make bitter things ſweet, and gall to reliſh as hony. Comfort then thy heart thou beloued of the Lord, let nothing diſmay thee: though the wicked mocke, though the world ſcorne, though thy acquaintance hate thee, yet remember, God he loues and fauours thee, and hath manifeſted the ſame vnto thee, to put thee out of doubt. *Is not my loue better vnto thee, then ten children* (ſaid *Elkanah* to *Hannah*) ſo is not the loue of God better vnto thee, then the loue of ten worlds? Let then the meditation of this, harden thy face, like braſſe againſt all dangers, and cauſe thee to ſtand faſt in the euill day, and ſad times of temptation and perſecution. For *God ſhall giue his beloned reſt, they ſhall be deliuered, for he will helpe with his right hand.*

Vſe 4.

Rom. 8. 25. 28.

Heb. 11.

1 Sam. 1.

And

Text.
Verse 21.

And the Sonne said vnto him, Father I haue sinned against heauen, and in thy sight, and am no more worthy to be called thy sonne.

We haue heard out of the former verses what the Son did: Now in this we heare what he saith; We know there are some who say and doe not, and some that doe and say not, but he doth both: whence learne this in generall:

Doctrine.
True repentance will manifest it selfe.
Rom. 10. 10.
2 Cor. 4. 13.

Where, there is true grace, there will be a manifestation of it, both by deed and word. With the heart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation, saith the Apostle. And againe, in another place hee thus saith, *I beleeued and therefore haue I spoken. We also beleeue, and therefore speake.* See one example amongst many that might be brought, to proue this; In the beleeuers of *Ephesus*, it is said of them, that *they confessed, and shewed their deeds*; As they had true grace, so they made it manifest both by speaking and doing.

Acts 19. 18.

Reason.
2 Thess. 5.

The Reason is, because the grace of Christ is euery whit as large as the sinne of *Adam*: And as there is no part, or power of soule or body, but is corrupted, so there is no part or power of soule or body, but is in part sanctified: and howeuer this power of Gods sanctifying spirit appeares not alike, euidently in euery part, yet hath euery part and particle his seasoning with grace. Looke then as corruption doth shew it selfe in euery member (as hand, tongue, eye, eare, feet, &c.) so will grace also, where it is truely wrought.

Vse 1.

Reproofe of two sorts.
1. *Hypocrites.*

This then serueth, first, for Reprehension of two sorts of people: first, *Hypocrites*, who say but doe not, and secondly, *Nicodemites*, who doe, but say not: For the first; They fry in words, but freeze in deeds; talke by ells, but worke by inches; they confesse faire, but practise foule: their works and words differ, as it is to be seene in some tap houses, where the walls shall haue sober sentences on them;

them; as *feare God, honour the King, watch and pray, be sober, &c.* when there is nothing but drunkennesse in the roomes. What was said of *Iulian* the *Apostata*, may bee said of those; they haue a busie tongue, but a lazie hand. With these kind of painted Sepulchers, is, our Church pestered, it were well, if they would once learne eyther to be as they professe, or professe to be as indeed they are: But I haue small hope to preuaile with these, and therefore I will spare my breath, and come to the other sort, and they are our *Peter*-like professors, *Nicodemites*, who thinke it sufficient, if they beleeeue well, though they confesse nothing at all. We haue many that liue in the bosome of our Church, who carry themselues so closely, that a man may be acquainted with them many yeares, yet not know of what Religion they are of, they may be *Atheists*, or *Papists*, or *Brownists*; a man cannot tell by their profession. If they be *Christians*, a man had need be told so, for it doth not appeare by their workes and actions. Looke what course the foolish Painter doth take with his ill-fauoured pictures, writing vnderneath their names, as, this is a Beare, or this is a Lyon, that so all may know them; the same course had we need to take with these, that they may be knowne to be beleeuers and professors. But let such know, that had they true grace, it would breake forth like fire, after it hath beene long kept in, and discouer it selfe both by deeds and words. Grace will finde vent first or last, where euer it be, and manifestly declare, and make it selfe knowne both by hand and tongue. It loues to bee seene abroad, and take the ayre, and cannot indure to bee he'd in vniust captiuity, to lye enclosed, and cloystered in the closset of the breast. It is to be feared then, that such graces as are euer chamberd, are but sicke graces: were they sound, and healthy, they would abroad, and get amongst the neighbours; For as *Verity* so *Vertue* seekes no corners.

Second sort, Nichodemites.

Ier. 20. 9.

Iob 32. 19.

But is not this *Pharisaicall*, and to play the hypocrites?

Ob.

To

Resp. To aime at the praise of men, more then the praise of God, in the manifestation of our graces, is indeed *Pharisaicall*: And to make a shew, of that we haue not, (like some birds, which by bristling vp their feathers, seeme to be bigger then they are) is hypocriticall: But so to manifest grace, as that First, *God may be glorified*, *Matth.*5.16. Secondly, our *brethren strengthened*, and confirmed; yea *those without gained*, 1 *Pet.*3.2. Thirdly, that *the mouth of the malitions*, watching for occasion of slander, *may bee stopped*, 1 *Pet.*2.15. Fourthly, *that our owne hearts may be established* in the assurance of our Calling, and our *faith hereby strengthened*, *Phil.*2.15.16. *Iames* 2. & 3. 13. is not *Pharisaicall*, but necessary, and commendable, *Phil.*4.8. *Tit.*2.7. Neither doe I by any thing here said, encourage any in being ouerforward; It is wisedome for Christians to doe as *Elizabeth*, *Luke* 1.24. keepe vp till they be able to conuince that they are regenerated, as she did, till shee was sure she was with childe, and then come abroad and make shew of grace and not before.

Matth.5.16. 1 Pet.3.2. 1 Pet.2.9.15. Phil.2.15. Iames 2. & 3.

Vse 2. And so in the second place let this teach vs, to make manifest the graces God hath bestowed on vs, and openly to professe it. Trees of Gods planting haue both leaues and fruit, leaues are for a medicinable vse, and therefore may not be wanting. Remember the words of Christ, and consider of them, *Whosoeuer shall confesse me before men, him will I confesse also before my Father which is in heauen. But whosoeuer shall denie me before my Father, him will I also denie before my Father in heauen.* Be not then ashamed of the profession of godlinesse, vnlesse thou wouldst haue Christ to be ashamed of thee at the last day.

Matth.10 32.

Quest. But it may be you will aske me, whether an externall profession of Faith be alwaies, and in all places necessarie?

Resp. To this I answer; there is a *Verball* and a *Reall* profession: The one is of the *Mouth* when we ingenuously professe him, in whom we beleeue, and are not ashamed: The other of *Conuersation* when we so liue, as that we denie

deny not him whom we doe professe. This latter way, we are euer bound vnto; We must alwaies and at all times, make profession by our deeds. We must alwaies liue so, *as becommeth the Gospell we professe.* But for the other, the *Profession of the mouth*, though (indeed) we may neuer for any cause denie the Faith, yet we are no further bound to make profession thereof, then we haue Calling and fitnesse to doe it, to the glory of God: As when the Maiestrate, Minister, and such as haue charge ouer vs, doe require it at our hands: And this is the meaning of that place, 1 *Pet.*3.15. *Be ready to giue an answer alwaies to euery man, &c.* that is, to euery one who haue power, and authority giuen them by God, to examine; and not to the scorner who thereby will take occasion to insult, and blasphememe: Nor to the open enemie, who hath no calling to require it, *Matth.*7.6. Nor to the priuate Christian, otherwise then in a case of necessity, *on our parts*, as to remoue a false imputation; and *on his part* to guide him being in darkenesse, and desiring our helpe. As also, when by the suppressing thereof, the glory of God is necessarily impeached, and the power of religion vndermined; which times Christian wisedome must teach vs to obserue and discerne: Otherwise it is great discretion to be silent, *Amos* 5.12. *The prudent shall keepe silence in that time, for it is an euill time*, and so say nothing at all. Or if we be not altogether silent, yet we may, First, *Conceale* the truth so far, 1. As it is not demanded, 2. As may satisfie the honest purpose of the questioner, 3. As may (happily) by stumbling of him, and turning his edge vpon another, diuert his malice from our selues: As our Sauiour, by putting the Pharisees and Sadduces together, did thereby escape.

Secondly, we may shape such an answer to our Aduersaries, as thereby not onely to *Conceale* part of the truth, as 1 *Sam.*16.2.5. but as that thereby the wicked *who will not obey the truth*, may be *giuen vp to their owne Councels*, as 1 *Kings* 22.15. *Michaiah* bad the King *Goe vp and prosper*, so *Eccles.*11.9. Or so onely speake, as to leaue the incor-

rigible to their lusts, wisely auoiding their hatred. Such was the practise of *Bucanon* the Poet, who being taken hold of by some of the Popes Inquisitors in his trauells, he to acquit himselfe, sent this Dysticon to the Pope,

Laus tua, non tua fraus; virtus, non copia rerum,
Scandere te fecit hoc decus eximium.

Vpon which he was set at liberty, but being at liberty, and gone out of the Popes iurisdiction, he sent to him, and desired that his verses might not be mis-vnderstood, but according to his true meaning, they might be read backward, which being so read, stand thus;

Eximium decus hoc fecit te scandere rerum
Copia, non virtus; fraus tua, non tua laus.

Now wee come more particularly vnto the words, which are a Confession of sinnes made by this Prodigall vnto his Father. Wherein obserue; First, the *Matter* of his Confession, *I haue sinned.* Secondly, the *Circumstances*; as First, *to whom, viz.* to his *Father*: Secondly, the *manner* how:

Diuision of the Text.

And that was with { Exaggeration, *Against heauen, &c.* / Humiliation, *And am no more worthy, &c.* }

Quest. But why doth this Prodigall leaue out that same latter clause, which he did purpose to vse, *verse* 19. *make me as one of thy hired seruants*: heere he confesseth his sin, but craues pardon.

Answ. 1. *Maldon. in loc.* Some are of iudgement, that it was not omitted, though they be not heere recited by the Euangelist; for it is vsuall in Scripture, when any thing is repeated, which formerly hath beene said, to omit something of what formerly was spoken.

Answ. 2. Or secondly, his heart might bee so surcharged with griefe, as that his words might faile, his passions (happily) drunke vp his speech, and made that imperfect. So sweet a harmony might bee betweene his heart and tongue,

tongue, a broken heart, and a broken prayer.

Or lastly, his Father might interrupt him, and cut off his speech, with his hasty calling vpon his seruants. And so much may the word *but*, in the next verse seeme to imply.

Answ. 3.

These may be the Reasons. Now to come to some Instructions.

And first, in that the Prodigall maketh a confession of his sinne: we may hence learne:

Doctrine. Confession necessary before remission.

Without confession there is no remission. Whosoeuer would haue pardon and forgiuenesse of sinnes from God; must bring them in an acknowledgement and hearty confession, before him.

Now (for the further explanation of this poynt) we are to know that there is a two-fold confession:

There is a two-fold confession. Ciuill; and that is of two sorts.

Ciuill, and
Religious.

Ciuill confession is either { Publique, or, Priuate.

Publique, is that which is made before a Iudge or Magistrate by malefactors, such a kinde of confession was that which *Achan* made, when he was examined before *Iosua.*

1. Publike. Iosh. 7. 19. 20.

Priuate, is that which is made by one man to another, for some trespasse done, or wrong offered. Thus *Abimelech* was willed to confesse to *Abraham* the wrong that he had (though vnwittingly) offered. With this kinde of confession we haue not now to doe.

2. Priuate. Gen. 20. 7.

Religious confession is that which is made to God, as a part of his worship; and with this wee haue now to deale.

Religious confession; which is either Publike, or Priuate.

And it is either { Publique, or, Priuate.

That is publique, which is made in the publique assemblies. And that either *Generally*, by the Minister with the whole Congregation: or else *Particularly*, by some one man before the Congregation.

Publike confession is either Generall or Particular.

Generall confession is, Ordinary

This generall confession, which is thus made by the whole Congregation together, both Minister and people,

Is { Ordinary, / Extraordinary.

Ordinary, at vsuall times and common assemblies, as that of *Aaron*, who was commanded to lay his hands vpon the liue Goat, and confesse ouer him all the iniquities of the children of Israel.

Leuit. 16. 21.

Extraordinary.

Extraordinary; As in time of some great and generall calamity: Such was that, *Ioel* 2. 15, 16, 17. which the Priests and Ministers of the Lord are willed to make, and that which *Ezra* and *Nehemiah* did make vnto the Lord.

Ioel 2. 15, 16, 17
Ezra 9. 5.
Nehem. 9. 2.

Particular confessiõ: what it is.

The *Particular* confession is that, which is made by one man particularly before the whole Congregation, for some publique and hainous sin, or sins, by him committed, that so the Church might be satisfied, which is by him offended; and such a confession was that of the incestuous person, 2 *Cor.* 2. 6.

2 Cor. 2. 6.

Priuat confessiõ; what it is, and when to be vsed.

And thus we see what this Publike Confession is, now for the Priuate; which is, when the fault is confessed priuately; and this must then be vsed, when the sinne is priuate;

This also may be made to { God, or / Man.

To God; and that either in { Generall, or / Particular.

Generall: and how.

In Generall, as when a sinner doth only in generall manner confesse that he is a sinner, that he hath offended God, and done wickedly: so did the Iewes confesse; *Our transgressions are multiplyed, &c.*

Ezra 9. 6, 7, 8.
Isay 59. 12.

Particular: and how.

In Particular, when there is an acknowledgement of particular sinnes, which we are guilty of. Thus did the Iewes also in the place before quoted, where they confesse and say; *In transgressing and lying against the Lord, and departing away from our God: speaking oppression and reuolt, conceiuing and vttering from the heart words of falsehood.*

Isay 59. 13.

hood. So did *Ezra*, who acknowledged in the behalfe of the people, their ſpeciall ſinne of marrying ſtrange wiues. Ezra 9.2.

To Man alſo, may priuate confeſſion be made, as in *trouble of conſcience* to finde peace: when ſinne lieth heauie vpon thy ſoule, and clogs the conſcience, notwithſtanding confeſſion hath beene made vnto the Lord, then may a man make knowne his grieſe to another in priuate, and voluntarily confeſſe (either to his Paſtor, or to ſome other diſcreet and faithfull Chriſtian, who is able to counſell and to comfort him, to pray with him, and for him vnto God) that ſuch or ſuch a ſin doth trouble him, according to Saint *Iames* his councell, *Confeſſe one to another, and pray one for another.* *Priuate confeſſion vnto man, and in what caſe.* Iames 5.16.

Thus we haue ſeene the ſeuerall kinds of confeſſion, now he that is truely penitent, will not ſticke, neither may he ſticke to make confeſſion, according to the nature of his ſin; if it be publique, his confeſſion muſt be publique; if priuate, his confeſſion may be priuate. Thus muſt he confeſſe, who would haue forgiueneſſe, as may be prooued by many examples in Scripture.

Publike examples we haue in *Nehemiahs* making a large confeſſion of his and the peoples ſinnes. So in *Ezra* and *Daniel*, who in the behalfe of the people confeſſe that Iuſtice belongeth vnto God, but ſhame and confuſion to themſelues: Hereunto may be annexed the example of the *Niniuites*, who openly confeſſed their ſins to God. And of the people who came to *Iohn* the *Baptiſt* to be baptized of him. Neh.9.5,6,7. Ezra 9.6,7. Dan.9.5,6.7. Iona.3.8,9. Matth.3.6.

Preſidents alſo for this priuate practiſe wee haue many: *Danid* confeſſeth and bewaileth his folly in numbring of the people; his adultery with *Vrias* wife; his murder in cauſing her innocent husband to be ſlaine, and for theſe he is content (if I may ſo ſpeake) to doe penance euery Sabboth day in our Congregations, where his Pſalmes are preached, read, heard, ſpoken of, and ſung; for in how many Pſalmes hath hee recorded his offence with 2 Sam.24.10. Pſal.32. Pſal 51.

his owne hand, that all Gods people might take notice of his fals, and be warned that they commit not the like offences. The like confession is made by *Paul* of his misled life in the time of his vnregeneracy, *I was a blasphemer, and a persecutor, and an oppressor, &c.* And confesseth
1 Tim 1.13 15 himselfe to be *the greatest sinners.*

Reason 1. The Reasons of this point are these; First, God cannot in iustice forgiue, except we make our confession vnto
1 Iohn 19. him. *If we confesse our sinnes, he is faithfull and iust to forgiue vs our sinnes* (saith Saint *Iohn.*) But if there be no confession, then there is no promise: How can God then without violating his truth shew mercy vnto such? and
Pro.28.13. therefore saith *Salomon, He that hideth his sinnes shall not prosper: but who so confesseth and forsaketh them shall haue mercy.* Such a one then as doth thus confesse, may looke for mercy and none else.

Reason 2. A Second Reason is, Because there is no sound repentance for sinne, where there is no true confession of sinne. For the inward sight of sinne would open our mouthes, and cause vs to confesse it. When the heart is pricked, words will breake forth, the tongue cannot forbeare: As we see in *Dauid*, who so soone as his heart smote him for
1 Sam.24.10. numbring of the people cryed out. *I haue sinned exceedingly in that which I haue done.* Thus, *out of the abundance of the heart will the tongue speake*, as Christ saith.

These may be the Reasons.

The Vses follow.

Vse. And First (seeing this is so, *That whosoeuer would haue*
To reprooue such as do not confesse *pardon of sinne must confesse the same.*) This serueth to reprooue such as looke for pardon on Gods part, but will bring no confession for their part. And there are diuers sorts of these.

First ignorants. As first all ignorant ones: For how can these confesse sinne truely who know not what sinne is: They haue neuer had a sence nor feeling of it, and can such bewaile it? True it is they will confesse in generall they are sinners as others are, and God forgiue them; but yet their sinnes

neuer

neuer trouble them, neither haue they any feeling of what they ſay. Nor will they be knowne, of one ſpeciall euill to account for. If you fall in with them, and examine vpon euery particular Commandement, they will diſcouer a conceit, that there is ſcarce one they are faulty in. For the firſt Commandement; they acknowledge no God but one; For the ſecond, they defie Images; they are but ſtockes and ſtone; For the third; they ſweare not, nor can they away with thoſe that doe: And for the fourth; they keepe their Church as well as any in the Pariſh, (though they ſay it themſelues) and it doth them good at heart, to heare the *Goſpels* and *Epiſtles* read. As for the ſecond Table you may examine them in that, but finde no wrong offered to their neighbours honour, life, chaſtity, goods, good-name, no nor ſo much as in thought, haue they offended this way. He that ſhall heare men in *particulars*, had need to take a day for belieuing thē in the *general*, when they ſay they are *Sinners*. But let ſuch know they are yet in ſin and ignorance, that their eſtate is fearefull; for there is no hope of pardon till we make confeſſion, and that wee cannot do vntill the Lord open our eyes to ſee our ſelues.

Secondly, concealers, and hiders of ſin.

A Second ſort to be reproued; Are ſuch as hide and conceale their ſinnes. Theſe haue knowledge of them, and doe feele the burden, yet are loath to vtter them, and aſhamed to confeſſe them. But here is ſhame miſplaced: Where it ſhould not be there it is, and where it ought to be there it's wanting; God gaue ſhame for ſin, and boldneſſe for confeſſion: But (here is that ſaying true) *The Diuell's in't*; For the matter is ſo inuerted, that when ſinne is committed ſhame is abſent; but when ſinne ſhould bee confeſſed then ſhame is preſent. It's ſtrange me thinkes, that men ſhould bee bold and audacious in committing euill, in the view of the whole world, and yet will haue none to know them to be penitent for their faults: This is a baſhfull diuell; caſt it forth, And if ſhame will moue you, then be mooued with the greateſt ſhame; for whether is it a greater ſhame to confeſſe ſinne before the An-

gells and the whole world, God ſitting in his iudgement ſeate to condemne it, or before man God ſitting in his mercy ſeate to pardon it? For confeſſed it muſt be either here or hereafter. In the meane time know, thou hideſt mercy from thy ſelfe, but not thy ſinnes from God, who knoweth them (and except thou doſt confeſſe) will one day *Set them in order before thy eyes*, to the horror of thy ſoule.

Pſal.50.21.

Sinne hid many waies:

1. By Extenuating.

Now Sinne is hid diuers waies; as, Firſt, by *Excuſing* and *extenuating* of it: ſo *Aaron*, *Exod.*32.24. *I ſaid vnto them whoſoeuer hath any gold let him breake it off: So they gaue it me; then I caſt it into the fire, and there came out this calfe.* He was more free in confeſſing the peoples ſinne, *verſe* 22. 23. now in ſpeaking of his owne, he doth mince the matter, and ſpeaketh of the Calfe, as if that forme came forth caſually out of the melted earings, and had beene rather made by hap, then by his art, when yet his ſinne committed, was ſo great, as that God had deſtroyed him, had not *Moſes* prayed for him, *Deut.*9.20. for he *had made the people naked vnto their ſhame*, *verſe* 25. that is, depriued them of the glory and protection of *God*, as naked, vnarmed men, to be deuoured of their enemies. This is Common; oh ſay ſome, the fault is not ſo bad as you would make it, though it be euill, yet not ſo euill; Others doe as bad, I'le warrant you, and worſe: forgetting that ſpeech of our Sauiour, *Matth.*5.19. *He that neglecteth and breaketh the leaſt of Gods Commandements and teacheth men ſo, he ſhall be the leaſt* (that is, none at all) *in the kingdome of heauen.* Neither (indeed) can any ſinne be ſmall, to him that thinkes it to be ſo: Sin is not to be meaſured ſo much by the *matter*, and *act* of it, as by the *forme* and *maliciouſnes* thereof; in which reſpect, willing entertainement giuen to any ſinne, maketh it to become wilfull; and preſuming we may practiſe it, becauſe it is but a little one, maketh it to be a *Preſumptuous ſin*, and ſo worthy of the greateſt puniſhment. See *Leuit* 24.10.

2. By Colouring.

Secondly, *Colouring* it with faire pretences, diſtinctions, and

and excuſes ; much like the *Iewes*, who tooke out of the houſe of God the ſieling, and ſieled their own houſes with it, and then painted it ouer with *Vermillion* that it might not be knowne, *Ier.* 22.14. Thus *Saul*, 1 *Sam.* 15.20.21. being challenged for a couetous, and diſobedient remiſneſſe, pretends that (not he but) *the people ſaued* (not the worſt but) *the beſt of the Cattell* (not for their owne priuate vſes, but) *for ſacrifice to the Lord.* What a gradation of holy pretences is there aſſumed? So the *Iſraelites* hauing ſworne not to giue their daughters in marriage to the *Beniamites*, and afterward vpon cold blood repenting them, gaue aduice, that when their daughters ſhould come forth to dance in *Shiloh* they ſhould come, and take them (as it were) by force; thinking by this fine quirke, to elude their oath, and qualifie the matter. Such are the ſhifts commonly vſed by *Vſurers*, *Simoniacall Patrons*, *&c.* they haue a Liuing to giue, but withall a Horſe to ſell: Thus much to lend in money, and ſo much in Commodities: A thouſand quirkes, men finde out to couzen both *Law* and *Conſcience*. *God made man vpright* ſaith *Salomon*, *but he ſought out many inuention*, as if he could not finde a way wittie enough to hell. Thus *Ioſephs* brethren dipt his coat in blood, and ſaid a wild beaſt deuoured him, *Gen.* 37.31.

Thirdly, by *Tranſlating* it from our ſelues, and laying the fault on others. This corruption is (within a day) as old as *Adam*, who poſted of the the matter from himſelfe vnto his wife. *The woman that thou gaueſt mee ſhee gaue mee of the tree.* And ſo the woman after his example, laies the blame vpon the Serpent; *The Serpent beguiled me and I did eat.*

3. By tranſlating it from our ſelues to others.

Gen. 3.12.
2 Sam. 15.20.21.

This milke we haue ſucked from our great Grand-mothers breaſt, and are growne as skilfull in it as they themſelues were; we can poaſt off ſinne, and lay the blame on others; wee are growne expert at it; Sometimes the *Starres* ſhall be in fault, I haue done badly, but it was my deſtinie, ſurely I was borne in an ill houre: Otherwhiles the

the *Times* ſhall beare the blame, this is not well I muſt indeed confeſſe, but the times are bad wherein wee liue, we can doe no other, God helpe vs, Out vpon this wicked world; They are well that are with God, and thus we daube vp the matter: When the Apoſtle vſeth this as an argument to make vs more watchfull, *In redeeming the time becauſe the daies are euill.* Sometimes we blame ill company, and lay the fault on them; But for ſuch a company I had not done thus or thus. This is *Tyburne language*; common in the mouthes of thieues Oh that I had neuer ſeene his eyes, I would I had neuer knowne him, and thus we ſhift the matter from our ſelues. And many there are that doe not ſticke to lay the blame on God; It was Gods will that I ſhould doe thus or thus. But let all theſe know, that ſo long as they thus ſeeke to excuſe their ſinnes, and lay the fault on others, they are farre from that ingenuous confeſſion which muſt be made, before remiſſion and forgiueneſſe can be obtained.

Ephef. 5.16.

Fourthly, denying ſin.

Fourthly, by denying ſinne with the Harlot, *Pro.* 30.20. Shee did it not. Such a one was *Gehezi*; *Thy ſeruant went no whither.* And of the ſame brood were *Ananias* and *Saphyra*, who made no bones of lying to the Holy Ghoſt: many ſuch we haue amongſt vs, who haue great skill in this art of deniall, reprooue them and they will out-face it: take them in the manner, yet they will denie it: or if they be brought to confeſſe any thing, it ſhall be this; That, the firſt time of their taking, was the firſt time of their ſinning. Hence it is, that God is ſo put to it as to make good what his word chargeth vpon vs, with his Iudgements: *Saul* denies it to be a fault to ſpare *Agag*, and the fat for ſacrifice; God proues it by reiecting him from being King: *Vzzah* thinkes it to be no fault to put forth his hand, and ſtay the tottering Arke from falling; God giues him to vnderſtand, it was, in laying him dead by the Arkes ſide: *Vzziah* comes to the Altar with a Cenſor in his hand, to offer

Pro. 30.20.
2 King. 5.25.
Acts 5.3.
Gen. 4 9.
1 Sam. 15.3.
1 Chro 13.10.
2 Chro. 26.18.

offer Incense; is this an offence? Yes; God makes it cleare, *Vzziah* is *a Leaper to his dying day.* Thus God prooued *Ananias* and *Saphyra* to haue sinned in keeping backe part of the price; And the *Iewes* in despising their *Messias.* So many a *Drunkerd*, and *Adulterer* is by Iudgements brought to confesse what the *Word* could not make them to acknowledge. Beware we how we dare deny Sin, lest God thus proue his Arguments. *It is a fearefull thing to fall into the hands of the euer liuing God; For our God is a consuming fire.*

Acts 5.3.

Heb.13.29.

A Third sort to bee reproued, are those that with a brazen face, and whorish fore-head, will defend their sinnes, as *Ionah, I doe well to bee angry to the death*: So *Drunkennesse*, that is good fellowship with many, and they'le maintaine it. *Pride*, is but handsomenesse; and how would you haue them goe? *Fornication*, a tricke of youth, and the best are enclined to it. And as for *Swearing*, they hope they may sweare, so they sweare truly: Thus is *worldlinesse, vsury, oppression*, maintained and defended: These are farre from confessing sinne, when they thus defend it, and so double it: and as they are farre from confession, so are they also farre from remission. These doe but feed themselues with wind, while they hope for heauen.

A Third sort are defenders of sin. Ionah 4.9.

Culpa cum defenditur, geminatur.

And a last sort, are such, as bragge and boast of their lewd courses, yet will not sticke to say, they looke for heauen as well as any. These can make themselues merry with their drunkennesse and whoredomes, thefts, and murthers. They will confesse, they did such, and such a villany, at such a time, and in such a place. But this confession is rather a profession, and committing them afresh; and shall these finde mercy? Certainely a man needs no great skill to read these mens doomes; for, except the Lord giue them a great measure of repentance, the very blacknesse of darknesse is reserued for them.

Thus

Thus then we ſee the error of all theſe, who make themſelues ſure of remiſſion, though they neuer bring their ſinnes into a confeſſion, but either conceale, or excuſe, or hide, or defend, or boaſt of their euill actions. Let theſe in time looke well about them: For, though they make themſelues neuer ſo ſure of heauen, yet let me tell them, that this certainty is but a ſenſleſſe preſumption, which will at length deſtroy their ſoules, if they bring not themſelues to this confeſſion, which God requires; And now for a ſecond vſe.

Vſe 2. Is this ſo, that there is no remiſſion, where there is no confeſſion? Then let this Admoniſh euery one, that deſires to haue their ſinnes remitted, to ſee, that they be truly and vnfainedly confeſſed: Conceale them not, hide them not, excuſe them not, defend them not, and aboue all, take take heed of glorying in them. Seeke not with *Achan* to hide that *curſed thing*, it will proue thy ouerthrow: Be not Secretary to the Deuill, it is no good office; conceale not that which God commands thee to make knowne. Sinnes that are ſmothered, will in the end feſter vnto death: Remember remiſſion is promiſed but vpon condition of confeſſion; ſuffer (then) no ſinne to goe vnconfeſſed, which thou wouldſt not haue to goe vnpardoned. The onely way to haue thy ſinnes couered is to vncouer them: the onely way to haue them hid, is to reueale them: For, when man vncouers, God doth couer; when man condemnes, God will iuſtifie; when man accuſeth, God will pardon: But God will neuer cancell, what man doth conceale. Is thy offence publike? let thy confeſſion be ſo. And be not aſhamed of a needfull confeſſion, when God may be glorified by it. A ſincere heart will not ſtand vpon termes of priuate reputation, much leſſe will dare to giue the price of a Harlot, for a ſacrifice for his ſin; ſeeke not by money to buy out thy confeſſion, thou canſt haue ſmall peace in it: If thy offence hath beene priuate, goe to God in priuate, and humble thy ſelfe, giue not ouer confeſſing, vntill God hath ſpoken peace to thy ſoule, and giuen thee ſome

Dum agnoſcit reus, ignoſcit Deus.

ſome aſſurance, that thy ſinnes are forgiuen thee.

And to ſtirre you vp to the performance of this duty, conſider of theſe three motiues, (beſides what hath beene already ſaid.)

Motiues.

Firſt, by thy confeſſion, thou bringeſt glory to God, his Name is honoured, when thy ſinnes are confeſſed: Thus ſaith *Ioſhua* to *Achan*, *My ſonne, giue, I pray thee, glory to the Lord God of Iſrael, and make confeſſion to him, and tell mee now what thou haſt done, hide it not from me.* Where we ſee he ioyneth giuing glory to God, and confeſſion of ſinne together.

Firſt, it brings glory to God. Ioſh. 7. 19. *Bis Deum laudamus, vbi piè nos accuſamus.*

But how is God glorified, when ſinne is confeſſed?

Queſt.

Many wayes; for in our confeſſions wee giue him; *Anſw.*

How God is glorified by our confeſſion.

Firſt, the glory and praiſe of his *truth*, in acknowledging that to be true, which his word chargeth on vs.

2. Pſal. 51. 4.

Secondly, the glory of his *Iuſtice*; by acknowledging, that if he ſhould puniſh vs, and throw vs into hell, we had but our deſert; he ſhould do vs no wrong.

3. Heb. 4.

Thirdly, the glory of his *Wiſdome*; in that we acknowledge, no ſecret thing can be hid from him, but that our ſecreteſt ſinnes are naked, and open before him.

4. Lament. 3. 22.

Fourthly, the glory of his *Patience*, in acknowledging his long-ſuffering and forbearing of vs, whereas he might haue executed *Martiall* Law vpon vs, and ſpeedily haue conſumed vs.

5. Pſal. 139. 7.

Fiftly, the glory of his *Power*; in that we acknowledge there is no way to fly from him, but that the onely way for pardon, is by flying vnto him.

6. Pſal. 32. 2.

And laſtly, the glory of his *Mercy*, in that we haue hope, that he will pardon and forgiue vs, and not impute our ſinnes vnto vs.

And thus wee ſee, how the true and ſincere confeſſion of ſinne, doth ſerue notably to the ſetting forth of the glory of Gods name. How ſhould this, yea, how would this preuaile with vs, if there were any ſparke of grace in our hearts? Thou that haſt a long time diſhonoured God by ſinne, make ſome part of amends this way, by thy humble

humble and hearty confeſſion of it: Doeſt thou looke for glory from God? then ſee, that this way thou doeſt giue glory to God, honour him by hearty confeſſion, whom thou haſt hitherto diſhonoured by thy preſumption.

Second motiue. It bringeth confuſion to Sathan. Reuel.

Secondly, conſider; *Confeſſion of ſinne brings confuſion to Sathan.* Sathan is confounded, when ſinne is confeſſed. His labour is to accuſe vs night and day, and therefore is he called, *The accuſer of the brethren*: Now when we preuent him and be the firſt accuſers of our ſelues, Oh the foile that we giue him! then do we ſtop his mouth, that he hath nothing to ſay againſt vs, nor wherewith to charge vs.

Third motiue. It brings peace to the ſoule. Pſal. 32. 3. Verſ. 4.

And laſtly, conſider, it brings peace to thy owne ſoule, and quietneſſe to thy heart: See this in *Dauid*, ſo long as *he kept cloſe his ſinne, and held his tongue, his bones conſumed, and his moiſture was turned into the drought of ſummer.* He was night and day (as it were) in Little-eaſe; he could haue no reſt nor quietneſſe, till *he did acknowledge his ſinne, and confeſſe againſt himſelfe, his wickedneſſe to the Lord, and ſo he had the puniſhment of his ſinne forgiuen.* Looke then as a ſick ſtomach is eaſed by vomiting, ſo is a guilty conſcience eaſed by confeſſion, and not before; deferre not therefore to take this vomit, if thou wouldeſt haue eaſe. That paſſage, *Iob* 33. 27. 28. is remarkable. *If any ſay, I haue ſinned and peruerted that which was right, and it profited me not; He will deliuer his ſoule from going into the pit, and his life ſhall ſee the light.* So that light of comfort is let into the life of man, through this doore or creuiſe: If thou would haue light, ſhut not the window.

Verſ. 5.

Quicquid conſcientiæ ſtomachum grauat, totum vomitu puræ confeſſionis euomere ne differas. Bern.

Vſe 3.

And ſo I paſſe from this to a third vſe, which is, for our direction: for, muſt confeſſion go before remiſſion, then let euery one looke that as they confeſſe, ſo they make an vpright confeſſion. Many haue confeſſed, yet found ſmall comfort: as *Pharoah*, *Saul*, and *Iudas*, with many more; if therefore we would ſpeed better then they did, we muſt looke that our confeſſion be better then theirs was; See then that you obſerue diligently the true properties of it, and they are theſe.

First,

First, it must be *Particular*, and of speciall sinnes, and not by lump or whole-sale: There must be a particularizing of thy faults, and a culling out of thy chiefe transgressions, and not content thy selfe with termes of generall acknowledgement. This hath beene the practice of Gods children continually. *Ezra* and *Nehemiah* when they make confession, what specialties do they rip vp? into what particulars do they descend? So did *Dauid*, *this euill haue I done.* Thus did *Paul* reckon vp his speciall sinnes, *I was a blasphemer*, &c. It is not then sufficient to say, I am a sinner, God forgiue me; but there must be an acknowledgement of particulars, if we would haue God forgiue. To the Physitian thou wilt tell thy particular paines; in what part, in what manner, thou wert taken; and nothing shall be concealed: but see thy folly here; Thou wilt confesse that thou art sicke, that thou art a sinner, but there is all: as for thy speciall sinnes, God must find them out, thou wilt confesse none; dealing with him as *Nebuchadnezzar* with his inchaunters about his dreame; he had dreamed, but they must find what; so we are sinners, but God must find wherein.

Properties of true confession.
First, it must be in particular, not by whole-sale.
Ezra 9.
Neh. 9.
Psal. 51. 4.
1. Tim. 1. 13.
Dan. 2.

But who knoweth the errors of his life, who can remember all his former faults? *Psal.* 19.

Obiect.

Though the Acts of our sins are innumerable, yet not the kinds; and though secret sinnes cannot be knowne, yet particular notice may be had of grosse and apparent euils, especially of *our owne waies*, *Esa.* 55. 7.

Resp.

Secondly, Remember what thou canst, reckon vp thy speciall euils thou knowest that thou hast committed; and the Lord will be pleased to accept of a generall repentance for the rest, as he did of *Dauid.*

But how may I find out the *Speciall* or *Beloued sinne*, that I must confesse?

Quest.

Great diligence must bee vsed here, for the discouery of them: For as *Cæsar* said of the *Scythians*, so may I of these (in some respect) it is harder to find them out, then to destroy them; the Deuill labours so mightily to hide them from vs.

Resp.

You

1.Sam,23.22. 23.

You know *Sauls* instructions to the *Ziphites* concerning *Dauid*: *Goe* (saith he) *prepare yet and know and see his place where his haunt is, and who hath seene him there: for it is told me, he dealeth very subtilly: See therefore and take knowledge of all the lurking places where he hideth himselfe, and come ye againe to me with the certainty, and I will go with you: and it shall come to passe if he be in the Land, that I will search him out throughout all the thousands of Iudah.* Make vse of his words in the pursuit of thy darling corruption, euen to seeke and search out all its lurking places, and neuer leaue seeking, till thou hast discouered it. And for this end,

1. *Watch well thy thoughts and carnall affections, which way they run*: obserue their haunt, whether after the world, or this or that fleshly lust: *where the carkasse is, there will these Eagles be.*

2. Obserue *what it is wherein our enemies especially seeke to trap vs in, and do most vpbraid vs with* (especially if those whom we iudge our aduersaries are godly and wise (as *Elias* to *Ahab*, *Iohn* to *Herod*) then there wilbe no errour) Others can sooner see our bosome sinne then our selues; that (like a stinking breath) is sooner sented by a stander by, then by him that hath it: It is great wisdome (then) to make a good vse of the most cholericke obiections of our aduersaries in this respect.

3. *Examine what sinne it is that hath most excuses and pretences to defend it*: what corruptions we desire most to cloke and couer. Commonly that which we will be least acknowne of, is it; as we see in *proud*, *couetous*, and *licentious* persons.

4. *Obserue what sinnes raigne most in the Place and Country where we dwell*; or *attend* vpon the *Calling* we are of: what sinnes are the chiefe *in our kindred*, or in those that *company* with vs: This may be a good helpe to find it out.

5. *Call to mind what sinne it is thy conscience doth most checke thee for.* In griefes of conscience, that woundeth forest, which is from the sweetest and most vsuall sinne.

6. *Obserue*

6. *Obſerue the lighting of Gods arrowes* (as *Dauid* did *Ionathans*) marke what Gods iudgements fall moſt, whether on thy *Goods*; or *Friends*; or *Perſon*; God engraues vpon the iudgement the name of the ſinne for which he ſends it, (if we had wiſdome to vnderſtand) and often ſmiteth vs foreſt, in that wherein we haue moſt diſhonoured him: ſo *Adonijah*, the fathers darling, proued the fathers croſſe and heart-ſmart. And thus much for a direction in this particular. 1. King. 1. 6.

A ſecond property of true confeſſion is, that it be made with the *Whole heart*; Such a confeſſion as is fetched no further then from the mouth, will neuer be reſpected; This lip-labor God hateth as a lame offring and maimed ſacrifice. *A ſecond property, it muſt be with the heart.*

Thus did *Ephraim* confeſſe, and the poore *Publican*, who ſmote vpon his breaſt, and ſaid, *Lord be merciſull to me a ſinner.* Farre from the heart are thoſe drowſie confeſſions which many make; but let ſuch know, that their cold confeſſion, will bring but a cold effect and fruit of conſolation in the end. Ier. 31. 18. Luke 18. 13.

Thirdly, it muſt be *freely* and *willingly*, and not extorted or inforced: Many do confeſſe their ſinnes, but it is vpon the racke, they are drawne to it (as wee ſay) by head and eares; The anguiſh of their ſoules, and horror of their conſciences; the violence of ſome ſickneſſe, or ſome other iudgement, doth force them to it. But this is no free-will-offering, and therefore not regarded: Perfect confeſſion muſt be voluntary, and ſo was *Dauids*; *I will confeſſe my ſinne, and ſo thou forgaueſt*, &c. In this reſpect we are willed to *powre* out the heart like water, *Lam.* 2. 19. in confeſſion. *The third property, It muſt be free. Confeſſio, vt perfecta ſit, tria debet habere. ſcil. vt ſit voluntaria, nuda, & emunda* Bern. Pſal. 32. 5.

Fourthly, we muſt ſo confeſſe, as that we alſo *purpoſe to leaue and forſake*: for otherwiſe *Pharaohs* confeſſion will be as good as ours; then doth a man truly confeſſe, when he leaueth thoſe ſins, which he hath made confeſſion of. We may not then confeſſe, as the *Papiſts* doe, who preſume to ſinne becauſe of confeſſion; nor as the *Atheiſt* doth, who confeſſeth ſinne in a brauery, purpoſing to liue in it; *The fourth property, with purpeſe to forſake. Vera confeſſio & vera pœnitentia eſt, quando ſic pœnitet hominem peccaſſe, vt crimen non repetat.* Ber.

Ezra 10.23.

but with good *Shecaniah*, so confesse, as that we make a couenant to leaue and forsake those sinnes, which we make confession of.

The fist property It must be with hope of mercy.

Fiftly, it must be in *Faith*: As with the one eye we must behold our sinnes, and the hainousnesse of them, so with the other eye we must looke vpon the mercy of God in Christ: So are we to dwell on the meditation of our sinnes, as that we forget not the riches of Gods grace. We may not then confesse, as the conuicted theefe before the Iudge, who expects nothing but hanging: but as the sicke man to his Physitian, in hope of being cured. There is a confession, which is the daughter of desperation, (as we see in *Iudas*, who confessed, *I haue sinned*, and hanged himselfe when he had done:) Beware of that.

Mat. 27.5.

The fist property With prayer for mercy.

And lastly, *Prayer* must be added, with the acknowledgement of our sinnes, remission must be craued. *I haue sinned exceedingly, in that I haue done*, (saith *Dauid*) *therfore now Lord I beseech thee take away the trespasse of thy seruant.* He doth as well begge mercy and forgiuenesse, as acknowledge his offence: But this did not *Cain* nor *Iudas*: Though they made confession of their faults, they cryed not for mercy, and therefore receiued no comfort nor grace in time of need.

2.Sam. 24. 10.

Gen. 4.

Other properties there are necessarily required, as that it must be made with *Exaggeration*, we must aggrauate our sinnes, and not extenuate them; As also that it be made with *humiliation*, and *onely vnto God*, not to Saint or Angell. But these I am in the next place to handle, and therfore I passe them by here. See then that thy confession be made in this right manner, that it may be acceptable and pleasing vnto God; Confesse not onely in Generall, that thou art a sinner, but reckon vp thy speciall sinnes; say, *Lord this and this haue I done; such a word did I speake, such a fault did I commit; at such a time, in such a place, to the prouoking of thy wrath, and that most iustly against me.* And see that thou confessest with the heart as well as with the tongue, that thou maist call God himselfe for a witnesse: *Thou Lord*

Lord who art the searcher of the heart and reines, knowest that I confesse it with my soule, yea and that freely and willingly, without any extorting or enforcing, and with a full resolution to forsake it hereafter. Pardon therefore O Lord: pardon and forgiue. And according to the multitude of thy mercies blot out this my offence. Thus (or after the like manner) must thou come before the Lord, and make thy confession; which if thou dost, assure thy selfe (for God hath engaged his truth vpon it) that thou shalt obtaine pardon and forgiuenesse. Psal. 51.2.

And in the last place, seeing this is so. That the ready way to obtaine pardon for sinne, is to confesse it; Then this affordeth great comfort to such as are truly grieued and heartily sorry for them, who are euer confessing and bewailing their sinnes to the most high God; yea, such sinnes as none but their owne consciences can checke them for, and are much grieued because they can reueale no more: Let not such be too much discouraged, for assuredly, that sinne that is truly confessed shall neuer be imputed: God is faithfull and iust, who hath promised, the word is gone out of his mouth, which he will neuer recall; he can no more deny it then deny himselfe. Comfort therefore thy selfe, for the more thou confessest, the better it is for thee; and how euer, in the Courts of men, confession brings shame and punishment; yet in Gods Court it brings a couer and reward. *Vse* 4. 1.Ioh.1.9.

Father.] Here we see to whom he makes confession. It is not to the seruants, nor to his brother, but to his *Father.* Hence learne;

Doctrine. Confession of sin is to be made to God.

Confession of sinne must be made vnto the Lord. I acknowledged (saith *Dauid*) *my sinne vnto the Lord.* And so did *Daniel, I prayed vnto the Lord my God, and made my confession, and said, O Lord, we haue sinned,* &c. This is giuen the Israelites in charge, *That they should take vpon them words, and turne vnto the Lord.* It is to God then, to whom we must turne, it is to him that we must confesse. Psal.23.5. Dan 9.4. Hos 14.2. Luke 18.13 14 1.Chron.33.12

Reason 1. Because all sinne is properly committed against God.

The reasons are these.

First, All sinne is committed against God. True it is, we

may hurt and wrong men by our ſinnes, and bring much dammage both to the body and goods of others by the committing of them, as *Dauid* to *Vriah*; but the chiefeſt diſhonour is againſt God, whoſe law is broken and transgreſſed. And hence it was that *Dauid* did cry out, *Againſt thee, Againſt thee onely haue I ſinned, and done euill in thy ſight.* Now, if this be ſo, then am I to make confeſſion vnto him alone, he being the party wronged, and againſt whom the chiefeſt diſhonour is.

Pſal. 51.4.

Reaſon 2. God onely can forgiue. Iob 34.31.

Secondly, God onely can forgiue ſinnes, and none but he. *It pertaineth only vnto God to ſay, I haue pardoned, I will not deſtroy* (ſaith *Elihu* in the booke of *Iob.*) The Iewes though they were blind in many things, yet this they knew, that *none could forgiue ſinnes but God onely.* And the Lord himſelfe doth teſtifie as much, *I, euen I, am he that putteth away thy iniquities for my owne ſake.*

Marke 2.7. Iſa. 43.25.

Reaſ. 3. He onely knowes the heart.

Thirdly, It is very requiſite that he to whom we make confeſſion ſhould know the heart (for ſinners will diſſemble.) Now, this God onely doth, and none but he: To him therefore are wee to come and make acknowledgement.

Reaſon 4. It is a part of his worſhip. Iſa 41.8. 1. Sam 7.3. Mat. 4.10.

And laſtly, Confeſſion of ſinne is a ſpeciall part of diuine worſhip. Now, *God will not giue his glory to another*, he will not haue any part ſtakes with him, *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue.*

Obiect.

But then it may ſeeme vnlawfull to make confeſſion vnto men, and to acknowledge our ſinnes vnto them.

Anſw.

Not ſo; We allow confeſſion of ſinnes to men, both in publike and priuate (as we haue heard in the beginning of the former Doctrine) and that in theſe Caſes; Firſt, when the ſinne is *Publike*, and become *Offenſiue* vnto men: true it is, that if the ſinne be ſecret, and not knowne, it is enough to confeſſe to God alone; but if it be knowne, and offence thereby giuen, then we are bound to giue ſatisfaction vnto men this way, *Mat.* 5.24. And it is noted as a chiefe cauſe of *Zedekiahs* confuſion, that *he did not humble himſelfe* before *Ieremiah* the Prophet, who knew his ſinne, and had charged

Gen. 20.7. Iob 41.8.

charged him with it, 2.*Chron.*36.12. So God sent *Abimelech* to *Abraham*, and *Iobs friends* to *Iob*. Secondly, in *Case of distresse*; when we are so burdened with our sinnes, as that we cannot rise vp vnder so great a weight; nor find any other way, ease, or comfort: In this case, there is a necessity of Confession to man, *Iames* 5.6. *Acknowledge your sinnes one to another*, &c. not to any, hand ouer head, but to such as are able to comfort you in your distresses, and resolue your doubts, and pray for you in your occasions; As your *Ministers* (whom I take especially there to be meant) for of such he had spoken before; And so those words, *One to another*, may be expounded thus, *Men vnto men*; that is, vnto the *Elders* who are of your selues. Or else (after the more ordinary exposition) *Priuate vnderstanding Christians*. Now when we thus, and in these Cases confesse to men, it is to testifie the truth of our repentance; and giue satisfaction vnto them, that they may again think well of vs, *Luk.* 17.4. And for the setting vp of Gods glory with our owne shame: still the worship is *Gods*, at whose hand alone we hope for pardon of sin, which we confesse.

So that here are two dangerous rockes carefully to be shunned: one is, that opinion of the *Papists*, who hold, that a man is bound to *confesse* all his sins to *man*, as well as vnto *God*: The other of some *carnall professors*, who think it is enough to confesse our sins of what sort or kind soeuer, to *God onely*. You see the truth lies in the middle betwixt both these, and there is the safest road.

Now for vses. And first for that *Auricular confession* (held and maintained by that man of sinne) which vpon paine of damnation must be made in the eare of a Priest by euery one, immediately before the receiuing of the Sacrament of the Lords Supper. A cunning inuention for the discouering of all states, and for the vpholding and enriching of that couetous and ambitious Sea: Hereby they come to know the hearts and affections of men; and knowing them, they can quickely tell what course to take for themselues, either for bringing good or preuenting mischiefe, for the *enriching* *Vse* 1.

Scripture brought to maintaine auricular confession answered.

riching themselues, and impouerishing of others. This the *Friar* discouered to his *Nouice*; and shewed him the aduantage that *ghostly fathers* had ouer the *lay people*: we (said he) keepe their councels, they keepe none of ours; we haue part of their lands, they haue none of ours; we haue charity towards their wiues, they towards none of ours; they bring vp our children, we none of theirs. As for the Scriptures, they alledge, they make nothing for them, if they be throughly scanned, *Confesse your sinnes one to another* (saith S. *Iames*) an expresse place (say they) to proue Confession of sinnes to a ghostly Father. *There went out Ierusalem, and all Iudea, and all the regions round about Iordan, and were baptized of him in Iordan, confessing their sinnes* (saith S. *Mathew*:) Loe, say they, how those conuerts did also practice it. These are two of the maine pillars which they haue to vphold their building, when indeed neither of them is for their turne. As for the first, Let them know (if they will not wilfully be ignorant, which is much to be feared) that the confession of faults which the Apostle there speakes of, is to be made in time of *sicknesse*, and by him onely that is afflicted in conscience, as is plaine by the context from vers. 13. to 16.

Iam. 5. 16.

Mat. 3. 5. 6.

The confession S Iames requires, was to be,
1. In time of sicknesse.

Secondly, In the *priuate houses* of the diseased; And not in the Church; in the time of health, and in the eare of a Priest, and in their holy time of Lent a little before *Easter*.

2. In the priuate house.

Thirdly, The Confession he there requires is to be made *one to another*. So then by this the Priest is as well bound to confesse to Lay-men, as they vnto the Priest; it binds as well the one as the other, (as two of their owne side haue confessed) for it is a reciprocall duty.

3. It must be one to another.
Caietan.
Scotus.

As for the example of those conuerts which they alleage; this briefly. First, their confession was voluntary, not constrained.

The confession of the Conuerts, was,
1. Voluntary.

And secondly, It was generall, and not particular of all and euery sinne; for had they confessed euery one, and that particularly, *Iohn* must haue stood from morning to euening, many yeares together, because *Ierusalem* and all *Iew-*

2. In generall, not of euery particular sinne.

rij,

ry, and all the Countries round about came vnto him, as the Text ſaith; had it therefore beene as the Papiſts teach, *Iohn* muſt of neceſſity haue had ſhriuing worke enough for all the dayes of his life. Such a confeſſion therefore, as they teach and vſe, is neither neceſſary nor poſſible, and ſuch a doctrine as was not heard of before *Innocent* the third, which was twelue hundred yeares after Chriſt, he was the firſt that made an act and decree touching it. Surely this *Auricular Confeſſion* of all ſinnes (for to make a *pick-lock of it*, and to learne out thereby the ſecrets of the world) is iniurious to the *State of the Common-wealth*: but to thinke to *merit by it* (as they hold it doth) is iniurious to the *merits of Chriſt himſelfe*. As for the neceſſity thereof, to the end that the Prieſt may the better know, whoſe ſinnes to remit, and whoſe to retaine; whoſe to bind, and whoſe to looſe; (which beſides the former Scriptures, is a ſtrong reaſon they bring for it) I will ſay no more, but call on them for an anſwer to that *Quære* long ſince made to them; why, if *Confeſſion* be ſo neceſſary for the two foreſaid ends, we ſeldome or neuer heare of any, who came to be *Confeſſed* (whatſoeuer their ſinnes are) who are *bound* by their *Prieſts*: whoſe ſinnes are retained; but all go away ſtill *looſed*, and get *Abſolution*.

Fulke *in loc.*

Quod ſine numero eſt, quomodo numerabit? Ber.

By Mr. *Alexander Cooke* in his *More worke for a Maſſe-Prieſt.*

But it may be I may be asked, ſeeing that place, *Iames* 5. 16. directs the ſicke to *Elders*, rather then to *Others*, as hauing the *tongue of the learned*; and better ſtudied in *Caſes of conſcience*, and ſo able to miniſter vnto the wearie ſoule, a word of Comfort in ſeaſon, &c. What difference is there betwixt this, and that the *Papiſts* do require.

Queſt.

The difference is much euery way: For, 1. We hold it not a *matter of abſolute neceſſity*, to confeſſe to men: A man may obtaine Comfort and *Aſſurance of pardon of many ſinnes*, onely by *Confeſſing* them to *God*, though he neuer acquaint any man with them (as *Dauid* profeſſed he did, *Pſal.* 32. 5.) only there be *caſes* wherin it may be *conuenient* and ſo *neceſſary*.

Reſp.

2. According to their *Auricular Confeſſion*, it muſt be

See Caluin *Instit. l. 3 c. 4. And* Whites *Way to the Church, pag 157 226. 227. with many others. Quid, quorsum, quantum, quoties, vbi, quomodo, quando, Peccasti dices, vt sit confessio vera* Nauar. Instr. ad Conf.

by the offender to the *Minister alone*, that he may *absolue* him: but according to this of ours, it may be made to *more Ministers*, or to the *Minister*, and to *others* also, that they may *pray for him*.

3. By theirs; *euery little sin and circumstance therof must be confessed*, as *who* sinned; *when* he sinned; *where*; *how*; *how often*, &c. They will haue the whole sinne *circumstantionatum*, to be made knowne: By ours it sufficeth to confesse, *greater and more hainous sinnes onely*: For in other things who can tell how often he offends?

4. *They number it amongst their Sacraments*; and enioyne it *once a yeare at Easter*; we do not so, neither haue we any *set time for it*, but onely when occasion is offered. Thus much for a first Vse, I now come to a second.

Vse 2. Is this so, that confession of sinne is to be made vnto the Lord: then see thou fly vnto him when thou hast offended, and make knowne thy faults to him, whom thou hast much dishonoured.

Ob. But God already knowes them, what need we then confesse them?

Answ. 1. We must confesse them, not to make God know them, as if he knew them not before; But first, to testifie our obedience, and performe that homage which we owe vnto him.

Answ. 2. Secondly, because God hath promised pardon and forgiuenesse vpon this condition, that we confesse and acknowledge.

Quest. But cannot God forgiue sinne, without this condition, that we confesse it?

Answ. The Question is not, what God can doe, but what God will doe: He can doe farre more then he will; and will doe what he pleaseth. It is his will, that the end and meanes should go together, he hath decreed it, and therefore will not alter it. Plead therefore no longer against thine owne saluation, but acknowledge thy faults vnto him; remember he is one that knoweth before, what and wherein thou hast offended, and therefore seek not to hide

any

any thing from his all-ſeeing eye, Set thy ſelfe euer as in his preſence, in making thy confeſſion, whether it bee in publike or priuate, and bring with thee an holy bluſhing, a godly ſorrow, and a full purpoſe to leaue and forſake thoſe ſinnes which thou makeſt confeſſion of: euermore remember thou haſt to deale with God, and not with man, in this penitentiall exerciſe. Were men thus perſwaded, they durſt not come with that impudency and hollowneſſe, to make acknowledgement, which now they do; but be thou perſwaded of it, and in confeſſing of ſin, adde not ſinne to ſinne.

Text.

Againſt Heauen, and in thy ſight] Hee doth not mince and extenuate the matter; hee ſaith not, Father, I haue ſinned, but I had no bad meaning, I knew not what I did. Neither doth he plead the inſtability of his youth, to extenuate his fault, but he aggrauateth and enlargeth the grieuouſneſſe of his ſinne, and ſets it out to the vttermoſt. 1. *I haue ſinned.* 2. *Againſt Heauen.* 3. *In thy ſight.* All tend to the aggrauation of his fault. To breake a lawfull command enioyned by the Magiſtrate (though of ignorance) is a fault; wilfully to breake, it is a greater; but to doe it in his ſight and preſence, argueth great rebellion. From the Prodigall his practice, let vs learne,

Doctrine.
A true penitent doth not mince his ſinne, but aggrauate the ſame

That it is the property of a true penitent, not to mince, or extenuate his ſinne, but to aggrauate and ſet it out in the worſt and vileſt manner that hee can. True repentance makes a man large and plentifull in the accuſation of himſelfe, it cauſeth a man to amplifie and exaggerate his offence, and make the moſt and worſt of ſinne that poſſible can bee. See this prooued by ſundry examples. *Ezra* confeſſing his owne ſinnes, and the ſinnes of the people, ſaith thus; *Our iniquities are increaſed ouer our heads, and our treſpaſſes growne vp to the heauens.* And *Daniel*, he confeſſeth thus, *We haue ſinned, and haue committed iniquity, and haue done wickedly, and haue rebelled, euen by departing from thy precepts, and from thy iudgements.* See what termes of aggrauation he heapeth vp, as if all were

Ezra 9.6.

Dan. 9.5.

were too little that he could say against himselfe, and the rest of the people. So *Dauid* in his confession, for that sinne of numbring the people, *I haue sinned greatly, in that I haue done; and now I beseech thee, O Lord, take away the iniquity of thy seruant, for I haue done very foolishly.* Such was his indignation against himselfe, for offending God, as that he had neuer enough in blaming of himselfe, 1. *I haue sinned.* 2. *I sinned exceedingly.* 3. *I haue done foolishly.* 4. *Very foolishly.* Thus is hee large and plentifull in his owne accusation. And so the Apostle *Paul*, speaking of his persecuting of the Church, doth set it out to the full. *I was* (saith he) *a persecutor, a blasphemer, and an oppressor, yea, the chiefe of all sinners.* See how he doth load himselfe with termes of reproch. Who could haue said more against him, then he did against himselfe? Neither doth he, in vttering this speech, make a lye, or speake for modesties sake, but as he thought, in his very heart, esteeming no mans sinne like his owne, nor feeling another mans, as his owne.

2 Sam. 24. 10.

1 Tim. 1. 13. 15.

Neque hoc dicebat mentiendi præcipitatione, sed existimandi affectione. Bern. De vita solitaria.

Reason.

The Reason may be this; Because the eyes of a Penitent are in some measure opened, so that he now seeth sin in its owne colours, and apprehendeth it as a deadly enemy to Gods glory, and his owne soules health. Now we know how ready we are to speake the worst we can, of those who are enemies vnto vs, and to set forth their vile practices to the vttermost. Thus the hatred he beareth vnto sin, causeth him to thinke, that he can neuer sufficiently display it, and maketh him so disposed, as that no malicious wicked man can so set forth the faults of his enemy, whom he deadly hates, as he desires to set forth the loathsomnesse of his owne sinne. Thus we haue seene the Reason.

The Vses follow.

Vse 1.

And is a penitent thus qualified? is there such a disposition in him, as that he will lay to his owne charge, as much as possibly he can? Then what shall we say of such as studie this art of mincing and extenuating sinne? The sins

1 Sam. 15. 14. 15. 20. 24. 30.

ſins of others they can enlarge, they haue both will and skill in ſetting open to the view of the whole world, in euery branch and circumſtance the faults of others, ſo that many times they appeare to be greater, then indeed they are. But in confeſſing of their owne ſinnes, they haue no ſuch gift, nor faculty, then they haue not done it; or if done it, yet it is not euill; or if it be euill, yet not very euill, or if very euill, yet not with an euill minde; or if ſo, yet by others perſwaſions; they doe ſo mince the matter, that mountaines ſeeme mole-hils, and mole-hils motes. Sinners they are, but they are not alone, others are as bad as they. Iuſtifie themſelues they will with that proud boaſting *Phariſie; God I thanke thee, I am not as other men are, extortioners, vniuſt, adulterers, or euen as this Publican*: ſo they thanke God, they are neither whores nor theeues, murtherers, nor drunkards; and if they doe no worſe, they truſt they ſhall doe well enough. This in ſtead of ingenuous confeſſion, is to be ſeene and heard amongſt men, which euidently proclaimeth, that true repentance is much wanting.

Non feci: ſi feci non male feci: Si malè feci, non multum male; ſi multum male non mala intentione, &c. Bernard. Tract. de grad. humil. grad. 8.

Luke 18. 11. 12

Secondly, Wouldſt thou haue pardon at the hands of God? then enlarge thy ſinnes, and leſſen them not, ſtretch them out to the vtmoſt pinne, and ſet them forth at full, with their parts and circumſtances: At what time, in what place, after what manner, with what company they were committed; let no circumſtance of aggrauation be wanting, by which they may appeare the more foule and filthy: but as God ſeeth ſinne in the vileneſſe of it, ſo doe thou lay it before him, in the acknowledgement of it. Say after this manner; *Ah Lord God, how haue I diſpleaſed thee? how grieuouſly haue I offended thee? Sinning not of ignorance, but of knowledge, yea, wilfully and preſumptuouſly, with a high hand: againſt the light of my conſcience, and thoſe bleſſed meanes thou haſt affeorded me for my reſtraint: I haue grieued thy bleſſed ſpirit, and the hearts of thy children, and I haue opened the mouthes of the wicked, cauſing them to blaſpheme, by reaſon of my ſinfull crime. Thus am I not onely*

Vſe 2.

a sinner, but a rebellious sinner; not an ordinary offender, but an obstinate one: a filthy, loathsome, vncleane Leper, whose soule and body is wholy polluted and defiled; from head to foot there is nothing appearing, but wounds, bruses, and sores, full of corruption; all my thoughts, words, and deeds, are euill, only euill, and that continually. Thus must thou aggrauate thy sins, and article against thy selfe. Vrge God againe and againe, to heare this, and this too, *Lord, this sinne haue I committed, and this also, at such a time, in such a place, amongst such and such companie, there did I doe it, &c.* And thus must thou exaggerate thy faults, and confesse them largely, and ingenuously. Thou didst enlarge they sinnes in the committing, cut them not short in the confessing: Tell the worst tale thou canst against thy selfe, and thou shalt speed the better: And be ashamed that any should say worse of thee, then thou doest of thy selfe vnto the Lord.

Quest. But doth not a man preiudice the truth, in amplifying of his owne weakenesse and vnworthinesse, and in confessing more of himselfe then indeed is true, as the Apostle *Paul*, who saith, he was the first or chiefe of sinners, when there were many greater sinners then he?

Answ. Doctor *Willet* on the second of *Sam. cap. 9. Quest. 6.* This question is thus answered; First, we must make a difference betweene the generall confession of the weaknes and sinfulnesse of our nature, which the most perfect in this world may and must acknowledge; and a particular acknowledgement of some actuall sinne which a man is not guilty of: Now, to confesse such or such a sin, which a man hath not committed, is a preiudicing of the truth, and may not be done. And thus Saint *Paul*, though hee say, he was the chiefest sinner, yet he doth not say, he was an Adulterer, or an Idolater, or the like, which sins he was free from.

Secondly, we are to know, the practise of *Repentance* (being an act of the affections) causeth a man to iudge, and speake of himselfe according to the truth of that hee doth conceiue and feele to be in himselfe, and so according to his sence, to make his faults with the most, rather then

then with the leaſt. And this a man may doe, and yet bee within the compaſſe of the truth of his owne conceiuing, though beyond the extent of the truth of his ſinnes, in themſelues exactly conſidered. And thus did the *Apoſtle* ſpeake, according to his ſence, and thought himſelfe to be inferiour vnto all. And thus much for this Queſtion, as alſo for this doctrine. Now let vs proceed and come to the next, which is his Humiliation.

And am no more worthy to be called thy Sonne] See how he humbleth, and abaſeth himſelfe vnto his Father, *I am vnworthy to bee thy ſonne*, yea, *I am vnworthie the very name of ſonne*, ſo many haue beene my ſinnes, ſo lewd hath beene my courſe. The inſtruction hence may bee this; *Text.*

The onely way to obtaine pardon for ſinne, and procure Gods fauour, is with an humble heart, and lowly ſoule to come before him. The onely way to be exalted by him is to come vnto him in humility of ſoule, and lowlineſſe of ſpirit. The practiſe of this Prodigall is a preſident for vs. For the farther proofe of this truth, remember what Saint *Peter* ſaith, *Humble your ſelues therefore vnder the mightie hand of God, that he may exalt you.* And what Saint *Iames* ſaith, *Humble your ſelues in the ſight of God, and hee ſhall lift you vp.* It is no hard matter to bring a *cloud of witneſſes* to iuſtifie this, but I will be ſparing, and remember you onely of that Parable of the proud *Phariſee*, and the *Publican*, and ſo away. Theſe two goe vp into the Temple to pray; The *Phariſee* begins and prayes thus, *God I thanke thee, I am not as other men, &c.* He ſhewes not *vulnera*, but *munera*, not his wounds, but his worth; not his miſery, but his brauery: reputing himſelfe ſo iuſt, that he neither ſaith, *thy kingdome come*, nor yet *forgiue vs our treſpaſſes*: But (as hauing no ſinne, and abounding alreadie with all grace) both theſe he leaues out; thanking God more for that other were bad, then for that himſelfe was good. Now the *Publican, he ſtands a farre off, and would not lift vp ſo much as his eyes to heauen, but ſmote vpon his breaſt, ſaying,* God

Doctrine. *The onely way to obtaine Gods fauour is with an humble heart to ſeeke it.*

1 Pet. 5. 6.

Iam. 4. 10.

Luke 18. 10. Verſe. 11.

Auguſt. Hom. 36. de verb. Dom. ſecund. Luc. Verſe 13.

God be merciſull to me a ſinner. As the one exalts himſelfe, in reſpect of his vertue: ſo the other humbles himſelfe, in regard of his ſinne: As the one ſhewes his robes, ſo the other (like a poore beggar) ſhewes his rags, and (as an humble petitioner) his grieuances. Now marke how Chriſt applyes this, *I tell you this man departed home vnto his houſe, more iuſtified then the other: for euery one that exalteth himſelfe, ſhall bee abaſed, and he that humbleth himſelfe, ſhall be exalted.*

Verſe 14.

The Reaſons may be theſe:

Reaſon 1. Iſay 66.2. Iſay 57.15.

Firſt, Such onely hath God promiſed to looke vpon, and ſhew mercy to; *To this man will I looke, euen to him that is poore, and of a contrite ſpirit*: and againe, *Thus ſaith the high and loftie one, that inhabiteth eternity, whoſe name is Holy, I dwell in the high and holy place: with him alſo that is of a contrite and humbled ſpirit, to reuiue the ſpirit of the humble, and to reuiue the heart of the contrite ones*: as for other, they haue no promiſe of fauour or of mercy.

Reaſon 2.

And ſecondly; Such onely are capable of grace and mercy. Full veſſells can receiue no liquor, and haughty hearts, no fauour; for they deſpiſe it. As therefore the veſſell muſt be emptied, and the ayre and wind remoued before any ſolid liquor can bee receiued; ſo muſt thou firſt caſt out haughtineſſe and pride out of thy heart, before mercy can be obtained.

Vſe.

Coloſ. 3.

Motiues to labour for humility, and auoid pride.

Tract. de Paſſione Dom. cap. 19.

Firſt, Pride is the Diuels firſt borne.

A ſecond motiue, God exalts

Let the Vſe of this bee for *Exhortation.* Come before the Lord with humbled ſoules and contrite ſpirits, for this is of him much ſet by. And to ſtirre vs vp to the putting on of this grace (as the Apoſtle doth exhort vs) conſider of theſe motiue; firſt, Pride, it is the Diuels firſt borne, and the Diuels firſt poyſon which Sathan powred into our nature; and this (as *Bernard* ſpeakes) is the Diuels character: for as the ſeruants of Chriſt and children of God, are knowne by *charitie* and *humilitie*; ſo the ſeruants of ſinne, and ſonnes of Sathan, are knowne by *pride* and *crueltie*; and therefore let this moue vs to imbrace the one and abhorre the other. Secondly, *God exalts*

exalts such as are humble, but such as are proud doth his soule hate. There are *Engines* that raise water to fall, that it may rise the higher; such an engine is this; A lowly heart by abasing it selfe before the Lord, doth mount himselfe, & all the graces of his soule, as high as heauen. Humble *Dauid* was called from the Shepheards crooke to the Kings Crowne. God did so regard the meekenesse of the Virgin, *that all generations count her blessed.* Thus *hee taketh vp the simple out of the dust, and lifteth the poore out of the myre.* But he deales otherwise with the proud, and euer hath done. The proud Angels hee thrust out of heauen, and our proud parents out of Paradise: For it he draue *Nebuchadnezzar* from the company of men, and made him to haue his habitation with the beasts of the field, and to eat grasse as Oxen. What shall I neede to speake of *Haman*, *Herod*, and others, whose pride did cause their fall and ruine? by this that hath beene said we see the Psalmists saying verified, *Though the Lord bee high, yet hath hee respect vnto the lowly; but the proud he knoweth a farre off.* The most high hath especiall respect to such as are most low. God cannot looke aboue him (saith one) because hee hath no superiour: nor about him, for that he hath no equall: hee regards onely such as are below him: The lower then a man is, the neerer vnto God, and the more exposed to his sight, who looks from aboue; but the higher he is, the farther is hee off; and the more proud he is, the lesse is he respected. Seeing then this is so, how should this worke vpon vs, and make vs to decke our selues with this excellent grace; which like the Violet (though it growes low by the ground, and hangs the head vnder some obscure leafe, as willing to liue vnseene,) yet is the sweetest of flowers, and beloued of all.

the humble, but casts downe the proud one. Luke 1.46. Psal.113.56.

Dan.4.30.

Pro.16.8.

Psal.138.6.

Marlorat in Luc.cap.1.vers.48.

Thirdly, *Humility*, is the keeper of all graces, but *Pride* the spoyler of them. No boxe better to keepe those iewels in, then a heart well lined with humilitie. Looke as ashes doe preserue fire, so doth our humilitie the

A third motiue, Humility preserues grace, but pride destroyes it.

the ſparkles of Gods bleſſed ſpirit. But now on the other ſide, pride ſpoyles all. This, like *Colloquintida*, imbitters the whole pot of Pottage. And, *like a dead Flye, ſpoyles a whole boxe of oyntment, cauſing it to ſend forth a ſtinking ſauour*: This cauſeth our knowledge to ſtinke, our zeale to ſtinke, as it did *Iehue's*: In a word, any good thing that is in thee, is ſpoyled by this weed. Oh how ſhould this cauſe vs to be in loue with that grace, and deteſt this vice!

It is, *conſeruatrix virtutum. Bernard.*

2 King. 4. 39. Eccleſ. 10. 1.

Fourthly, *Humility* makes vs like Chriſt himſelfe, and therefore muſt needes be an excellent vertue: this grace he willeth vs to learne of him, for he was meeke and lowly in heart. He diſdained not to waſh his Diſciples feet, to teach them humility. *He made himſelfe of no reputation, and tooke vpon him the forme of a ſeruant*, that we might learne of him to be humble. *Let the ſame minde therefore be in you* (ſaith the Apoſtle) *that was in Chriſt Ieſus.* Hee was humble, be thou then aſhamed to bee proud.

Fourthly, By it, we become like Chriſt himſelfe.

Phil. 2. 5. 6.

Let theſe things be well thought of, and that by vs all, be we neuer ſo extraordinarily graced by God. Pride is ſuch a ſinne as it ſteales vpon the very beſt; and Gods moſt ſanctified children are moſt buffeted with it. Therefore theſe motiues are to be remembred by vs all, and the *Remedies* to be vſed, which are theſe; Firſt, carefull and conſcionable attendance vpon the Word. This is the hammer that muſt breake the heart, for vntill it be humbled, there is no good to be done. *Is not my Word like a hammer, that breaketh the ſtone?* This hammer will bruiſe this ſtony heart, and grind it to powder, and without this hammer, there is no hope of euer hauing the heart truely humbled. Submit thy ſelfe therefore to the ſtroke of this hammer, if thou truely deſireſt the attainement of this grace.

Meanes for ſubduing pride and ſeeking humility.

Ier. 23. 19.

A ſecond meanes is Meditation, and that of a threefold obiect.

A ſecond meanes is Meditation. Firſt, of Gods Attributes and workes of his iuſtice in ſpeciall.

Firſt, of *God*, and his *Attributes*, with the workes of his

his *Power* and *Iustice*, which are excellent helpes to make vs quake; and breake the stonie rocke of our soules to peeces: As wee see in *Habakuk*, *When I heard* (*viz.* of these iudgements threatned) *my belly trembled, my lips shooke at the voice, rottennesse entered into my bones, and I trembled in my selfe, that I might rest in the day of trouble.* Heb.3.16.

Secondly, of our owne estate, either *Past*, *Present*, or to *Come*. For the *Time past*, what thou wert, *viz.* A child of wrath and firebrand of hell. *Shapen in iniquity and conceiued in sinne.* The serious meditation of this would be enough to humble vs and make vs strike saile. *Secondly, of thy estate past.* Ephes.2.3. Psal.51.5.

For the *time present*. Remember how thou art *fraile* and *sinfull*, thou art fraile and brittle, being but dust and ashes, and ready to be broken with euery little fillop, and knocke, *Thy foundation is laid in the dust, and thy wals are made of clay. Thy whole bodie is but a Tabernacle of earth.* This is thy estate oh man! and this is the estate of all men. Some indeed are more painted then other some, but all are earthen pitchers: Some are more cleare then others, but all glasses frayle, brittle. Is here any cause of pride? *Secondly, of thy estate present, being first frayle* Iob 4.19. And 10.9.

Thou art also *sinnefull*, hauing much corruption within thee, and carrying a *whole bodie of sinne* about with thee, *so that the good thou wouldst doe, thou doest not, and the euill thou shouldst not doe, that doest thou daily.* Thou mayest well cry out with the Apostle *Paul*, *O wretched man that I am.* *Secondly, sinfull* Rom.7.24. Verse 19.

For the *time to come*, remember what thou shalt be, *As dust thou art, so to dust thou shalt returne*, yea, and become the basest dust. As we see the whitest Snow, when it is resolued vnto water, whereof it was congealed, becomes fouler water then any water else: so thou *Oh man of earth*, when thou shalt returne againe vnto earth, shalt become viler, and baser earth, then any other whatsoeuer. *Thirdly, of thy estate to come.* Gen.3.19.

Thus the consideration of thy owne naturall estate, whether *Past*, *Present*, or *to come*, will bee an excellent meanes, to take downe this *Peacockely-pride*, and make thee humble.

Thirdly, of the estate of others.

Thirdly, *consider of the estate of others*, and without enuie cast an eye vpon their gifts: consider how many thou commest farre behind in knowledge, faith, zeale, &c. and other graces. This is the receipt which the *Apostle* prescribeth to the *Philippians*, against this sin of pride, *Looke not euery man on his owne things, but euery man also on the things of others.* This would be an excellent meanes, to diminish a selfe-liking, and that ouerweening conceit of our owne excellencie.

Phil. 2. 4.

The third meanes is Prayer.

The last meanes to be vsed, is earnest and feruent *Prayer*, that the Lord would be pleased to giue thee this grace of humilitie; and blesse the meanes thou vsest for this end and purpose: *Euery good gift* (saith Saint *Iames*) *commeth from the Father of lights*: and so must this also, else we shall neuer haue it. Thus we haue seene the meanes, now let vs vse them, and that conscionably, for let me tell you the cure of pride is no easie cure, and the obtaining of humility no easie purchase.

Sæpe homo de vanæ gloriæ contemptu vanus gloriatur.

All vices are against it, and which is yet more strange, all virtues are against it, and which is yet more strange, humility hath an opposition against humility, as if she were false to her owne person. *Humility* oftentimes by a prodigious and preposterous birth bringeth forth *pride*. How often is a man proud because hee is not proud. A secret pride is oftentimes occasioned by ouercomming (as wee thinke) pride, when alas now pride hath giuen vs the foile, as a cunning wrastler seemeth many times to take the fall, for no other end but to get the other vpon the hippe. How wonderfull carefull then had we all need to be, what need haue wee to studie and pray for humility, yea, in the midst of grace to pray for an humble heart? See thou remember the former meanes deliuered; and if at any time (as who at sometime shall not feele) thy heart beginne to swell, remember these and the like sayings, *Be not high minded, but feare. God resists the proud, he lookes vpon such a farre of.* Oh they are excellent helpes! heareſt thou any commend thee, and set forth thy prai-

ses,

ſes, then remember the former ſentences, and let them ſtand *Sentinell*, to keepe thee from pride. Remember alſo to meditate (as of Gods glory and greatneſſe) ſo of thy owne vileneſſe and baſeneſſe; remember what thou wert, what thou art, and what thou muſt be; hold thy ſelfe to this taske, and it will keepe thee from it. It is recorded of the *Bee*, that in ſtormy weather it will get vp a little ſtone, that by the weight it may flye more ſteddily, and get home in ſafety: Art thou in danger to bee blowne away with pride? get thy ſelfe to *Prayer*, and *Meditation*, it will be to thee as the little ſtone to the *Bee*, or as Ballaſt to the ſhip, to keepe thee from being turned about with the waues of ſelfe-conceit. Thus get this grace, and when euer thou commeſt to the Lord bring it with thee, and feare not of ſpeeding, for they that fall downe loweſt at Gods almes-dealing, ſpeed euer beſt. And thus much for this poynt, as alſo for this part of the Prodigals *Regreſſe*.

Plin. Nat. hiſt. lib. 11. cap. 10.

But the Father ſaid to his ſeruants, Bring forth the beſt robe, and put it on him, and put a ring on his hand, and ſhooes on his feet. *Text. Verſe 22.*

And bring hither the fatted calfe, and kill it, and let vs eat and be merry. 23.

We haue heard before verſe 20. of the Fathers readineſſe to receiue him, now here we ſee the entertainement he gaue him, being come into his preſence. Hee calls for a *robe*, yea the *beſt robe*, and ſo cloaths him; for a *ring* to adorne and beautifie him; for *ſhooes* for his feete, that ſtones might not annoy nor hurt them; for the *fat calfe*, to feede and refreſh him; and whatſoeuer is wanting he beſtowes vpon him. Now had the Father fit time, and his ſonnes ſinnes deſerued it, that he ſhould rip vp vnto him his former faults, and call to remembrance the offences of his youth, and welcome him home after this manner; Ah ſirra, are you now come, is all ſpent a-

mongſt your whores and harlots? returne vnto them, let them prouide for you; you come no more within my dores. But behold the loue of this his Father; he vſeth no ſuch thundering ſpeeches, he threatneth not to caſt him of: Nor yet doth he caſt him in the teeth with his former courſes; he remembreth not any old recknings; the offences of his youth are not ſpoken of: But he (ſeeing this his his riotous and vnthrifty ſon returne home with an humble heart) preſently offers himſelfe to his childe, and before he had made an end of his confeſſion, or could begg a ſupply of things needfull, his father intercepts him by his haſtie calling to his ſeruants; Bring hither the beſt robe, the ſhooes, the ring, let the fat calfe be killed, make a feaſt, ſend for muſicke. Now all is forgotten that was paſt, his old courſes no more remembred.

Doctrine. *God will neuer vphraid any with their former courses that repent.*

So then we ſee; *The Lord will neuer vphraid ſuch as turne vnto him, with their former courſes*; but vpon their true repentance will forgiue them and forget them. This the Lord doth faithfully promiſe in the 31. of *Ieremie* 34. *verſ.* in theſe words, *They ſhall all know mee from the least of them to the greateſt, ſaith the Lord, for I will forgiue their iniquitie, and remember their ſinnes no more:* which very words the author of the Epiſtle to the *Hebrewes* doth cite, and ſo further confirme the point. See it further proued in the 7. of *Micah, verſe* 10. where the Church ſpeaketh thus: *Who is a God like vnto thee, that pardoneth iniquity, and paſſeth by the tranſgreſſion of the remnant of his heritage, who reteineth not his anger for euer, becauſe he delighteth in mercy. He will turne againe, he will haue compaſſion vpon vs, he will ſubdue our iniquities, and caſt all our ſinnes into the depth of the Sea*: ſo in the 103. *Pſalme* this is further cleared from the 8. to the 13. *verſe*, the words are theſe; *The Lord is merciſull and gratious: ſlow to anger, and plenteous in mercy*, and in the 12. *verſe* hee ſaith thus; *As farre as the Eaſt is from the Weſt: ſo farre hath hee remoued our tranſgreſſions from vs.*

Ier. 32. 34.

Heb. 8. 12.

Micah. 7. 18.

Verſe 19.

Pſal. 103. 8 to 13.

But

But ſome may obiect, that the Scripture maketh mention of the vncleane life of ſinners after their conuerſion, as of *Rahab*, who albeit ſhe turned to the Lord, and forſooke her former filthineſſe, yet ſhe is branded with the name of a harlot. *Obiect.* Heb. 11. 31. Iam. 2, 25.

Firſt I anſwer, ſome of our Diuines are of this iudgement, that ſhee was not an harlot in act or openly profeſſed filthineſſe (for the word which is vſed in *Ioſua* 6. 22. ſignifieth a tauerner or hoſteſſe, as well as a harlot, for ſo ſhee was by profeſſion. Now indeed thoſe perſons and trades, by reaſon of the commonneſſe of entertainement, were amongſt the Iewes infamous for name and note, ſo that we may well thinke, that her publike trade, through the corruption of thoſe times, did caſt on her this name of reproch. *Anſw.*

Secondly, I anſwer, this is not mentioned to her reproch, but ſpoken to her praiſe; ſhee is not vpbraided with it, but commended, in that ſhe had forſaken it. We ſee hereby what ſhe was before her calling, but ſhe is not reproched with it now after her calling; ſhee is now no longer a harlot, but a true beleeuer with the people of God: ſo then it tends not to her defaming, but to ſhew the greatneſſe of Gods compaſſion, and the ſoundneſſe of her conuerſion.

Now for the Vſe which we may make of this truth: Firſt, it ſhould ſerue as an excellent and notable motiue to repentance: This ſhould be as a ſpurre in our ſides, to make vs ſpeedily turne vnto the Lord. Art thou a drunkard, an vncleane perſon, a filthy liuer? take notice of Gods merciſull dealing with this Prodigall, who is ſet out for a patterne to all them that are deſirous to come home; ſee how (vpon his repentance) he is aduanced; how liberall his father is towards him; as if from his very cradle he had crept on his hands and knees to pleaſe him: here are no old *Items*, no backe recknings brought in, but all is forgiuen and forgotten, as if there were no fault done; he is as royally entertained, as if he *Vſe* 1.

had beene the dutifullest sonne that euer the earth bare. Well; thus will God deale with thee, he will neuer vpbraid thee with thy drunkennesse, with thy swearing, with thy whoring, with thy theeuing, nor with any other of thy lewd courses. These thou shalt neuer heare of, if thou become a penitent: But if not, be thou assured thy sinnes shall be set in order before thee, and what now thou doest in secret, God will manifest on the house top before Men and Angels.

Vse 2. Secondly, seeing God doth deale thus with true penitents, to couer their sinnes and cast them behinde his backe; let vs take heede how we vncouer the sinnes of any that hath repented of them, and how we vpbraid any with their former courses: God hath blotted them out of the score, shall we dare to set them on againe? Let vs learne to put a difference betwixt time past and time present: the Apostle reckoning vp many horrible sinnes committed by the *Corinthians* in the time of their vnregeneracie, maketh a flat opposition betweene their estate before their calling, and that after, *Such were some of you*, (saith he) *but now yee are washed, but now yee are clensed, but now yee are sanctified.* So that he that hath beene a swearer and repented, is now none: he that hath beene an adulterer, and hath repented, is now none; and the like; for the High-Commission Court hath cleared him. Shall we say that he that is come to mans estate is a babe, because he was so? or he that is now a freeman is still a prentice, because he was so? Oh then beware how you esteeme of any by the time past, or cast the filth of their former sinnes into their faces, when God hath wiped them away. When *Dauid, Noah, Lot, Peter*, and other of Gods Saints, had truly repented of their sinnes, did euer God or Angels cast them in their teeth? who art thou then, that thou shouldst be so sawcie, to vncouer what God hath couered?

1 Cor. 6. 11.

Obiect. But is there not a woe against those that call good euill, and euill good? how then dare any speake of sin fauourably?

Esay 5. 20.

It

It is one thing to ſpeake of the nature of the ſin, and another thing to ſpeake of the conuerted ſinner: In ſpeaking of ſin as a breach of Gods law, an offence againſt God, ſpare it not; but in ſpeaking of the penitent, the ſhame and reproch of the ſinne muſt be done away. Thus much in generall from the Fathers proceeding: Now in particular to the words. *Anſw.*

But he ſaid to his ſeruants, &c.] There are diuers myſticall and morall expoſitions giuen by expoſitors of each of theſe: by the *robe*, ſome vnderſtand the royaltie which *Adam* loſt. By *the ring*, the ſeale of Gods holy Spirit, or ſigne of mariage made by Faith: by *ſhooes*, the preparation of the Goſpell of peace, or hereby repreſenting mortification of the members, becauſe made of skins of dead beaſts: by the *fat Calfe*, *Chriſt*, who was ſlaine from the beginning. Called *fat*, becauſe ſufficient for all the world, which the Father *killeth* not, but biddeth it ſhould *be kill'd*. Theſe and many other expoſitions are giuen, which were endleſſe and (in my iudgement) needleſſe to reckon vp. For, as I take it, by all theſe is nothing elſe meant nor intended, but to ſet forth the riches of Gods manifold mercies, whereby he ſupplies all our wants, fulfills all our neceſſities, and beſtoweth whatſoeuer is needfull for vs, vpon our true repentance, and turning vnto him. *Text.*

Hoc ſimplex ſed certum eſt, cætera ingenioſa quidem, ſed incerta. Maldon. in loc.

In the words we may conſider: Firſt, the Fathers liberality towards the Prodigall, *verſe* 22, 23. Secondly, the ioy and reioycing that was on both ſides vpon the returne of the Prodigall, Propounded *verſe* 23. and Reiterated, *verſe* 24.

In the former againe conſider,

Firſt, the gifts the Father doth beſtow, which were of two ſorts: ſome ſeruing for neceſſity, as a *garment*, *ſhooes*, *meat*: others for delight and ornament, as a *Ring*, the *beſt Robe*, the *fat Calfe*: he ſhall haue the beſt and fatteſt.

Secondly, conſider, the meanes whereby he beſtoweth them on this his childe: he doth it not immediately

from his owne hands, but by the hands of his seruants: *He said to his seruants.* And of these as they lye in order in my Text.

But hee said to his seruants] The poynt hence is this:

Doctrine. God bestoweth his gifts vpon his children not immediately but mediately.

God conueyeth his gifts and graces to his children not immediatly from himselfe, but mediately by the hands of his seruants. Thus *Paul* must goe to *Ananias* and receiue his sight: so the *Eunuch* to *Philip*; *Cornelius* to *Peter*; *Lydia* to *Paul.* Thus must men receiue gifts from God, not immediately from God himselfe, but by the meanes of Gods seruants. Hence are those names so frequently giuen vnto Gods Ministers in the Scriptures, of *Messengers*, *Ambassadors*, *Interpreters*, and the like. See *Ephes.*4.8. 12,12.

Reason 1.

Reason because we are not able to endure the presence of the Lord: He knoweth our weakenesse, and whereof we are made, how that we are not able to looke his Maiesty in the face and liue. When the *Israelites* heard the voice of God in deliuering of his law, they were afraid they should die, and therefore, desire to haue *Moses* bring Gods message vnto them.

Exod.20.18.

Ob.

It may be you will obiect, that God hath promised his *Spirit which shall teach vs, and lead vs into all truth*, what need then of Ministers helpe?

Resp. Page 77.

I haue shewed before on the *Parable of the lost Groat*, what the worke of the Spirit is, and how it workes: It is a thing of darke and secret operation, (like a *Pioner* or *Vnderminer:*) it is not seene till it haue wrought its purpose; It is not perceiued but by its *Effects*: Now the *Effects* of the spirit (as farre as they concerne Knowledge and Instruction) are not particular Information, for Resolution in any doubtfull Case, (for this is *Reuelation:*) but as the *Angel* which was sent to *Cornelius* sends him to *Peter* to Schoole, and informes him not himselfe; so the spirit sends vs to *Gods Ministers*, and to the mouth of our Teachers; teaching vs, by stirring vp in vs a desire to learne,

learne, and applying to the foule what by them is taught.

Now for Vse.

This may serue to reprooue the folly of such as refuse to come to the seruants of the Lord for the gifts he doth send vnto them by their ministry. Nay they despise these robes, these gifts and graces, because they are brought by fraile and weake men; *Let God send by whom he should send*; let him speake by whom he should speake. But who art thou that thou shouldest teach the most high? or what art thou that darest be so bold, to prescribe vnto the Lord a way for the coueighing of his gifts? But oh the vnconstancy of vaine man; when God did speake immediatly by himselfe then *Israel* runnes to *Moses*, and desires him to speake to God for them. Now we haue our requests and he hath sent vs a *Moses*, I meane faithfull and painefull Ministers, by whom he giues his gifts and conueies his graces, and now we call for God againe, whose voice notwithstanding shakes the heauens, and cleaueth the rockes asunder, and moueth the foundations of the earth out of his place. *Vse* 1. Exod. 20. 19.

Let this therefore in the second place admonish vs to take heede how we reiect Gods good gifts when they are brought vnto vs in these earthen vessells; Let *Eliah* receiue his meat though a Rauen brings it. We are beggers, let vs not be chusers. Would it not argue intolerable niceneſſe and daintineſſe, to refuse meat because it is brought in earthen dishes? Would not this argue a queasie stomach? Beware then of this and learne to esteeme of the gifts of God neuer the lesse; but esteeme more of the messengers and seruants, because by them God doth bestow on you so many blessings. And surely this exhortation would be needlesse, if you did as much care to know, (and knowing would wisely apply it to your hearts) how many high blessings in spirituall things are conueighed and brought vnto you by them, as you are ready to informe and vrge what inferior blessings *Vse* 2.

Rom.10.13. 14.15.

ſings are conueighed vnto them by you. Read, *Rom.*10. 13.14.15. *verſes*. And when you haue read them, goe backeward and begin where the golden cheyne ends. Firſt, God giueth his Word; then ſome are ſent; whereupon they preach, thereupon men beleeue, and then call vpon God, and conſequently they are ſaued: So that if ſaluation be the obiect of your deſires, and the thing longed for, then eſteeme of theſe golden pipes whereby the water of this longed-for ſaluation, is conueighed vnto you. And thus much ſhall ſuffice to haue ſpoken of the meanes whereby theſe gifts were conueighed vnto this ſonne, now to ſpeake of the gifts themſelues that were beſtowed vpon him, which were of two ſorts, ſome for neceſſity, others for ornament and delight.

Text.

Bring forth the beſt Robes.] The Sonne ſought but the roome of a ſeruant, but the Father reſtoreth him to the dignity of a ſonne; and gratiouſly doth preuent him with his liberall bleſſings; giuing vnto him farre more then he did deſire or deſerue, Let vs then note this for our comfort.

Doctrine.
God is larger in his gifts then we in our requeſts.
Gen 28.20.

God is larger in his gifts, then a ſinner is in his requeſts, he vſually giueth more vnto his children then they aske or deſire. This we may ſee by ſundry examples in Scripture as in a chryſtall glaſſe, *Iacob* prayeth and the whole of all his petitions is bounded in this narrow compaſſe. *If the Lord will giue me meate to eat, and raiment to put on*, his deſires are not extended farre; only he ſeekes for food and rayment. But God was more gracious vnto him then ſo, as he himſelfe confeſſeth, for God gaue him two bands; abundance of goods and chattels.

Gen.32.9.10.

Thus *Salomon* requireth but an vnderſtanding heart for gouernement; God giueth it to him with an ouerplus of riches and of honour; ſuch as none ſhould be like vnto him, *Ezekias* requeſted but life at Gods hand, God did not onely giue him life, but a long life, and certaine, gratiouſly adding fifteene yeeres vnto his daies. The *Widdow woman* that was greatly indebted, hauing nothing

1 King 3.9.13.

Iſay 38.15.6.
2 King.4.1.

thing to ſatisfie her cruell creditor, (who was ſo importunate that her two ſonnes muſt become his bondmen according to the law, there being nothing elſe to diſcharge the ſumme) required the Prophets helpe vnto the Lord in her behalfe; who gaue her oyle ſufficient to pay her debt, and alſo to ſupply future wants; which was more then ſhe deſired. *Ioſeph* deſired that his feete might be freed from the ſtockes that he might be deliuered out of priſon into which he was caſt, through the procurement of his laſciuious miſtreſſe, for not conſenting to her vnchaſt requeſt, and God did not onely deliuer him, but brought him out with great honour. *Eſter* prayed againſt the bloody attempt of *Haman*, that ſhee and her people might be preſerued from that deadly ſnare; And God did not onely ſaue them, but vtterly deſtroy, and cleane cut off both *Haman and all his ſeed.* The thankefull *Leper* in the Goſpell, asketh but the cleanſing of his body, and hath his ſoule alſo waſhed. The *woman* of *Canaan*, asked of *Chriſt* helpe, for her daughter poſſeſſed with a diuell; but continuing earneſt in prayers, receiueth an honourable commendation: *Great is thy Faith*, beſides a large grant aboue that ſhee begged, *Bee it vnto thee as thou wilt.* It is no hard matter to produce many more examples for the further enlarging of this comfortable point. It is no wonder then, the Apoſtle termeth God to be the *Father of mercy*; And not content heerewith, addeth to his ſtile this iuſt title, *The God of all conſolation.* A kind of abſolute and ouer-flowing mercy he giueth vnto him and that deſeruedly. And elſewhere breakes forth into this expreſſion, *Vnto him who is able to doe exceeding abundantly aboue all that we aske or thinke, &c. Vnto him be glory in the Church.*

So Pſal.21.4.

Gen.39.19.20.

Gen.41.14.
Eſter 7.10.
Chap.9.10.

Luke 17.13.19

Matth.15.28.

2 Cor.1.

Epheſ.3.20.

If any demand a Reaſon of Gods ſo doing, then this may be giuen, That we may be made the more readie and willing to obey him: as alſo, That none might thinke it tedious or troubleſome to come vnto him, making knowne their requeſts by prayer and ſupplication.

The

The Vses of this poynt may be these,

Vse 1. First, Let vs learne to put a difference betwixt God and man. My waies are not your waies, neither are my thoughts as your thoughts, saith the Lord; and is it not so indeed? Man is liberall in promising, but sparing in performing; hardly the one halfe is performed of what is promised, if that: but it is otherwise with God. True it is, he promiseth much, and as true it is that he performeth more: Neuer was promise by him made, but it was performed to the very vttermost.

Vse 2. Secondly, let this serue for the confirmation of our faith in those promises which God hath made; for doth God giue more? then assuredly he will giue that he hath promised. Is God better? then must thou assure thy selfe he will be as good as his word. How canst thou doubt it? What promise soeuer God hath made doe thou beleeue; neuer feare excesse in faith, his fauour doth and will goe beyond it. Hath God made thee any promise that he will be with thee in sixe troubles, and in seuen? Hath he promised that hee will turne all things to the best to thee that loueſt him? Hath he promised that no good thing shall bee wanting to thee that feareſt him? why, beleeue thou these things, God will not falsifie the word that is gone out of his mouth, but faithfully fulfill it.

Psal. 33. 4.

Vse 3. Thirdly, Is God thus mercifull aboue our hope? let this incourage vs to call vpon him in the day of trouble, and to come with boldnesse to the Throne of Grace, not doubting to obtaine fauour in time of neede; For *hee will fulfill the desires of them that feare him; hee will heare their cry and saue them.*

Heb 4. 16. Psal. 145. 18. 19.

Men in suing to their betters, commonly aske more then they doe expect: but in suing to the Lord, wee may looke for more then we doe aske. Should a Prince bee knowne to be thus gracious, to giue more (out of his princely bounty) then his petitioners desired of him, surely he should want no suters, but men would resort vnto him in

in flocks and troupes. There is no Prince to be compared with the Lord, none ſo liberall, none ſo bountifull. Why then are we ſo backward in our ſuits and requeſts? Are we in want? would we haue ſupply? Flie then vnto him, he is more ready to heare then thou to ſpeake; his eare is often open, when thy mouth is ſhut. Deſire mercy at his hands, he is ready to grant it; nay, two for one. Follow then the aduice of the Apoſtle *Paul*: *Be carefull for nothing, but in euery thing (by prayer and ſupplication) let your requeſts be made knowne vnto the Lord.* He hath no experience of Gods louing kindneſſe, who knoweth not, or hath not experimentally found that *God is a plentifull rewarder of them that ſeeke him*, *Heb.* 11. 6. Call but to mind the bleſſings of this day; of the night paſt; and then tell me, whether we haue not many bleſſings that we craued not? What maimed bodies, perplexed ſpirits, poore eſtates, &c. ſhould we haue, were it otherwiſe. Oh then let him that *commeth to God*, belieue this, aſſuring our ſelues he will giue vs both the *vpper and the neather ſprings*. But more of this in the next.

Phil. 4. 6.

Iosh. 15. 19.

And laſtly, this ſhould vphold vs againſt grudging, ſometimes we are apt to think, that God deales ſo pinchingly and ſparingly with vs, and ſhortens vs of our deſires; which yet is but our fancy; *for nothing that is good will he with-hold* (as in the next Doctrine ſhall be proued) but were it ſo, yet conſidering how much he giues vnto vs aboue that we aske, or can imagine we ſhould receiue, it might cauſe vs to lay our hands vpon our mouthes. But we are blind in obſeruing theſe things; we want the eye-ſalue of faith, which onely can make vs ſee it to be thus.

Vſe 4.

Beſt Robes.] Whatſoeuer is needfull, the father here beſtowes; hee clothes him with raiment, hee puts on ſhooes vpon his feet, and refreſheth him with pleaſant and comfortable meat. Hence wee gather this Inſtruction.

Text.

Nothing that is needfull ſhall be wanting to thoſe that are in

Doctrine. *Nothing that is needfull shall be wanting, when Gods fauour is not.*

in the fauour of the Lord. Such as haue his fauour, shall haue all good blessings flowing to them, and following of them. *Dauid* doth notably confirme this in many of his Psalmes: As in the 23. *Psalme*, where professing God to be his Shepheard, maketh this inference thereupon, *therefore I shall not want, but doubtlesse, kindnesse, and mercy shall follow me all the daies of my life.* So *Psal.* 34.9.10. *The Lions do lacke and suffer hunger, but they which seeke the Lord, shall want nothing that is good.* Also in the 84. *Psal* 11. notably; *The Lord God is a Sun and Shield vnto vs; the Lord will giue grace and glory, and no good thing will he with-hold from them that walke vprightly.* And is not this the blessing that is promised to such as feare the Lord, that all good things should flow vnto them from heauen and earth: that they should be blessed *In the house, in the field, in their basket, in their store, in the fruit of their bodies, in the increase of their cattell, and in the abundance of all things.*

Psal.23 1.6.

Deut.28.3,4.

The reasons that may be giuen will serue for the further clearing of this truth. For first, they are his adopted children, and how then can he suffer them to be in need? Euen wicked men will be tender ouer their children, and *Beares* and *Dragons* will be carefull of their young ones; And shall the God of all goodnesse withdraw his hand from helping his sonnes and daughters? It cannot be.

Reason 1.

Lam.4.3.

Secondly, consider, God is Omnipotent, and able to do whatsoeuer he will: True it is, earthly parents are often willing to helpe their children, yet cannot: they haue large hearts, but short hands: but God is both willing and able: And therefore those that are his, cannot be in want.

Reason 2.

Thirdly, Gods eyes are euer open to see their needs: his eares euer open to heare their prayers; he is euer present and nigh at hand to relieue their necessities: It may (and oftentimes doth) so fall out, that mortall man (though he be willing to helpe, and able to helpe) yet he may be asleep, or out of hearing, and farre of; so that he cannot doe as otherwise

Reas. 3.

Psal 145.18.

otherwise he would; but it is not so with God, night and day, at home and abroad, by sea and land, is he at hand to send supply.

Fourthly, Whereas many haue both will and power, and are at hand ready to helpe, yet they may want wisdome, whereby their helpe is oftentimes vnseasonable: *With our God is wisdome*, (saith *Iob*) *and strength; he hath councell and vnderstanding*: He knoweth best *when, where*, and *how* to helpe. *Reason* 4. Iob 12.13.

Thus we see this point proued both by Scripture and reasons, *viz. Where Gods fauour is, there is want of nothing that is needfull.*

But, doth not *Paul* complaine of *hunger and thirst, of cold and nakednesse?* And haue not many of Gods seruants *beene tryed, by mockings and scourgings, by bonds and imprisonments?* Haue they not beene *stoned, hewen asunder, tempted, slaine with the sword, wandered vp and downe in Sheepes skins, and Goats skins, being destitute, afflicted, and tormented?* Nay, was not Christ himselfe in want, when he had not what *the Foxes* and *the Fowles* of the aire had; for they *had holes and nests, but he had not whereon to rest his head?* How then can this be true that hath beene now deliuered? *Obiect.* 2.Cor.11.27. Heb.11.36. Mat.8.20.

First, I answer, there is a two-fold want; one, in regard of outward condition; the other, in regard of inward affection. There is many a rich man, that is in miserable want and pouerty, wanting both what other haue, (and therefore is still coueting and desiring) and also what he himselfe doth enioy; not hauing the comfortable vse of what he hath, but like *Tantalus*, whom Poets faigne to die for thirst, standing in the waters to the chin. *Sol. A two-fold want.*

Againe, There is many a poore man, who doth sustaine some want in regard of outward condition; yet God doth inlarge his affection, and giue him true contentation, which is sufficiency. Thus was the Apostle content with his hard estate, as appeares, *Phil.*4.11. So then wee see the Lord doth supply the wants of his children, giuing them either abundance, or chearefull conten-

contentation, or ſupportation when meanes faile.

Anſw. 2. Secondly, I anſwer: there is a double deſire; the one is *Naturàll*, the other *Vnnaturall*: that which is *Naturall*, keepes within the bounds, and ſeeketh for that which is needfull, and no more; that which is *Vnnaturall*, breakes ouer the bounds, and ſeekes after that, which (if it were obtained) would proue pernicious and hurtfull. You ſee this in ſome men that haue the *dropſie*, and in others that haue that diſeaſe which we call *Caninus appetitus*, the Dog-like appetite; they haue vnſatiable deſires, and the more you giue, the more they craue: when *Nature* (as you know) is ſatisfied with a litle; ſuch deſires haue need of purging and emptying, and not of filling. Theſe are not the deſires I ſpeake of in my doctrine; but *Naturall deſires* of things needfull; as for thoſe other which oftentimes Gods owne children labour vnder the burden of, it is the mercy of God not to ſatisfie vs in.

Anſw. 3. In the third place, I anſwer: This promiſe is made with a condition, as doth euidently appeare, *Pſal.* 84. 11. no [*good thing*] doth he with-hold: And alſo, *Pſal.* 34. 10. they ſhall want nothing [*that is good.*] So then, no further can they expect a ſupply of theſe things, then makes for their good and welfare. Now, do we not know that oftentimes Thunder and Raine is more ſeaſonable for Corne and Graſſe, then faire Sun-ſhine? Affliction and aduerſitie better for Gods children, then peace and proſperity? Doth a child of God want health, wealth, peace, and the like? Then may he boldly ſay, they are not for my good: and God doth ſupply my wants, in with-holding from me theſe things. Hence is it, that many of Gods children are brought to their ends, through penury and want, becauſe it is for their good ſo to come vnto their end: The Lord doth call them home to heauen by ſuch a meſſenger.

Corporis aduerſa, animæ remedia. The children of God ſtand in as great want of the rod, as of meat and drinke, this want God ſupplies.

Queſt. But from hence may another queſtion ariſe: For if this be ſo, that Gods children may be in want, and may be brought to their ends through penury and want, how then can *Dauids* words be true? and how can this ſtand with that

that ſaying of his, *I neuer ſaw the righteous forſaken, nor their ſeed begging their bread?* Pſal.37.25.

Anſw. *How to vnderſtand* Dauids *words.* Pſal.37.25.

Dauids ſpeech is well to be obſerued, for he doth not ſay, *The righteous is neuer forſaken*, but *I neuer ſaw* it, ſpeaking there of his owne experience and obſeruation.

Secondly, He ſaith, hee neuer ſaw the righteous forſaken, and *his ſeed too.* For if God lay any temporall affliction on his children, and ſuffereth them (for their good) to be in want, yet he remembreth his promiſe made vnto his ſeed, and reneweth his mercy towards them, if they walke in his waies, and obey his commandements.

Thirdly, Hee ſaith, hee neuer ſaw the righteous and his ſeed forſaken, *begging bread*, that is, when they came to the ſtrait that they were faine to begge their bread, yet not then forſaken, as if hee ſhould ſay, No not forſaken when they were begging their bread.

Thus hauing anſwered this obiection, wee come now to vſe and application.

Vſe.

Firſt, this ſerues to Reproue many, who breake their heads till they become hoarie with cares for the purchaſing and obtaining of things here below; but they neuer go to the fountaine, neither take the right courſe for ſupplying of their wants.

In is an vniuerſall *Quære, Who will ſhew vs any good? id eſt*, the way to become great, to waxe wealthy, and the like: But how few cry with the Prophet, *Lord lift thou vpon vs the light of thy countenance?* No maruell then, if ſo many run vp and downe like hungry dogges, and are neuer ſatisfied. *Peter* may fiſh all night and Pſal.4.

Psal.127.2. catch nothing, vntill Iesus speakes the word. What though we rise early, and lie downe late, and eat the bread of sorrow, yet shall we labour in vaine, vnlesse the Lord giue a blessing.

Vse 2. Secondly, this sheweth vs a difference betwixt the fauour of God and the fauour of man. True it is, the fauours of Princes, and of great men, brings with it many priuiledges and preferments; but they cannot assure vs of euery good thing, neither are they able to doe all things that they would: yea, many times they are preuented by sudden death, before opportunitie be offered to manifest their loue; and when they doe shew fauour vnto any, how vnstable is it, and how vncertaine? This *Haman* found; to day he is honoured, to morrow hanged. But it is otherwise with God; his fauour brings with it a supply of all things needfull, and they that relie vpon it, shall neuer be deceiued, nor disappointed. We may be bold to build vpon it.

Vse 3. Thirdly, seeing Gods fauour doth make supplie of all things that are needfull. Seeke then and labour for his fauour before all things: for if this bee not wanting, no blessing shall be, nor can be wanting, for soule or bodie, this life, or a better.

This is the maine and mother blessing: so that, desire it, desire all; obtaine it, obtaine all other blessings whatsoeuer.

Wee see how farre men will goe, how they will endeauour, what labour and paines they will indure, and all for the fauour of a Prince, whose breath is in his nostrils, and whose thoughts perish. And yet no King can be so bountifull to his Fauourites, as

Psal.146.

is

is the God of heauen. Excellent things ſhall be done to the man whom the King doth honour, but farre more excellent to him whom the Lord doth fauour.

Why then doe wee no more reſpect his loue? Why doe we not vſe the meanes to become gracious in his eyes? Oh ſeeke his fauour before the fauour of Princes; *Seeke his face euermore.*

The fourth Vſe is an Admonition to Gods children, to *haue their conuerſation without couetouſneſſe*, which is as vnſatiable as the graue: In euery eſtate and condition, learne to depend vpon the Lords prouidence; *Commit thy way vnto the Lord, and truſt in him, and hee ſhall bring it to paſſe.* Vſe no vnlawfull meanes; take not any indirect courſe for obtaining wealth, or ſupplying of thy wants; for God hath engaged his promiſe and his truth to ſee thy want ſupplied.

Vſe 4. Heb. 13. 4.

Pſal. 37.

Now, foraſmuch as this is as difficult a worke as any wee ſhall meet withall in our Chriſtian courſe; And a leſſon as hardly learned: Giue mee leaue to giue you ſome directions for the better helpe in the performance of it; For, get through this, and you haue gotten through the hard-ſhippe of Chriſtianitie.

Two Rules (not to be ouer-tedious) I commend vnto you.

Two Rules to further our dependance on Gods prouidence

The firſt is this.

Caſt thine eye vpon thoſe comfortable Promiſes that God hath made vnto thee in the Scriptures, and *apply them.* This is the direction Saint *Paul* himſelfe giues, *Heb.* 13. 5. 6. Where hauing diſſwaded the

Hebrewes from Couetousnesse, and perswaded to Contentation, he addes as a Helpe hereto, that promise made to *Iosshua*, (who fought all his dayes in the strength thereof) *He hath said, I will neuer leaue thee nor forsake thee:* and applies this to himselfe and them, *So that we may boldly say, The Lord is my helper, and I will not feare what man shall doe vnto me.* As if he should haue said, though this promise was made to *Iosshua*, yet so to him as to vs also, (there being no particular reason which ties it to his person) wee are *Children* as well as he; and therefore let vs boldly make an arme to reach a childs part, and apply it to our owne particulars. The Scriptures abound with promises of this nature. Read *Deut.* 8.16. *Isa.* 43.2. *Pro.* 16.3. *Psal.* 37.5. 19. & 33.19. & 84.11. & 127.2. & 34.9. 10. & 132.15. 1.*Pet.* 5.7. By these you may haue a taste of the rest: All which (like *Noah*) should comfort and encourage euery good *Lamech* concerning the worke of his hands.

2. Secondly, *Obserue well the wayes of God:* what meanes and courses he hath in all ages taken, for the effecting and fulfilling of his Promises. *His eyes haue euer run to and fro throughout the whole earth, to shew himselfe strong in the behalfe of them whose heart hath beene perfect towards him*, 2.*Chron.*16.9. Sometimes working strangely for the preseruation of the godly *Aboue all meanes*, and that sundry wayes.

First, aboue all that man could expect: thus he gaue his *children bread* in a *desolate wildernes*, *Exo.* 15.35. and *Sampson water* out of the *iaw-bone of an asse*, *Iudg.* 15.19. And fed *Elijah* by a *Rauen*, 1.*King* 17.9. And the *Rochellers* with a strange kind of fish all the time of their siege.

ſiege. Thus was *Pigot* and *Wolſey* comforted and confirmed in their faith by one of Biſhop *Godericks* Chaplaines, in *Queene Maries* daies, contrary to their expectations: And *Richard Hale* by a ſtrange prouidence, brought to the knowledge of the place where his deare ſiſter *Alice Binden* was impriſoned, after he had a long time ſought her, with no leſſe danger of life, then diligence. You may read their ſtories in the *Booke of Martyrs*, it would be too long for me here to relate the particulars.

Neither hath God left himſelfe without witneſſe in theſe our dayes, of ſuch like ſtrange paſſages of his prouidence, in the ſuccouring and relieuing of his this way and manner: Amongſt diuers I haue lately heard of, there are two deſerue ſpeciall notice. One of a Gentlewoman (as I haue been credibly informed) dwelling in *Lincolne-Shire*, who hauing liued in good ſort and credit in her husbands daies, but after that, falling into pouerty, wanting bread for diuerſe daies together for her ſelfe and children, being loath to make her want knowne (which it may be was no part of her wiſdome) one night being with her children at prayer, bewailing their eſtate with teares, deſiring ſtrength of faith in waiting vpon Gods prouidence, a dog comes into the roome with a ioint of meat, lets it fall, and departs away: whence the meat ſhould come, or whence the Dog, they could not learne, though diligent enquiry were made. A ſtrange thing (if true) yet not vnpoſſible.

The other, of a Gentlewoman in *Eſſex*, not farre from the place of my owne habitation and dwelling, (whom I well know) being in a condition not much vnlike hers before ſpoken of, left a widow, and in ſome diſtreſſe, (though in her husbands daies of good note and faſhion) being in great extremitie, and much bewailing the diſtruſtfulneſſe of her heart, found at the very pinch a competent ſumme of money, laid aſide (moſt likely by her husband in his life-time) in a by-place

on which ſhe occaſionally caſt her eye by Gods good prouidence, and ſo had her wants ſupplied beyond and aboue her expectation. Theſe Particulars, I am bold to make mention of, that wee may by theſe and other examples, learne at laſt, to depend on God, though to outward appearance all meanes of helpe are wanting: Seeing he often helpes aboue all that man can expect, or hope for.

Secondly, He workes *aboue meanes*, when he makes a little meanes, whether ſmall in quantitie, or baſe in qualitie, to goe beyond themſelues; As Chriſt made ſeuen loaues and two fiſhes to ſerue ſeuen thouſand perſons, and much left: Thus God preſerued *Elijah* with a little meale and oyle a long time, 1. *Kings* 17. 9. 14. And an hundred men did eate of twenty loaues, and ſome eares of corne that *Eliſha* had ſent vnto him; and yet there did remaine, 2. *Kings* 4. 42. And thus *Daniel* was in better liking with his pulſe which he did eate, then were all the Children which did eate the portion of the Kings meat, *Dan*. 1. 15.

1.King.19.8.

It is recorded of that *Alice Binden* (before mentioned) that for nine weekes together, ſhe did liue with a halfe-penny bread, and a farthing drinke; ſaue that after a while ſhe obtained to haue all her allowance in bread, and vſed water for her drinke. Thus as *Elizabeth Young* told *Dr. Martin*: *Sir, if you take away my meat, God (I trust) will take away my hunger.*

Anno Domini 1630.

I could further inſtance in a widow, one of my owne Flocke and Charge, who this laſt yeare in the greateſt extremitie of famine, when Wheat was at ten ſhillings or eleuen ſhillings the buſhell, and ſo bread made according: did experimentally find, and ſo confeſſe, that ſhe found as good filling and abundant ſatisfaction with a two-penny-loafe a day then, as when corne was cheapeſt: for when it was moſt plentifull, a two-penny-loafe did but fill her belly, and that it did now in the hardeſt time, ſhe praiſed God therefore.

Somtimes

Sometimes God workes *without all meanes*; and immediately giues a being to his promises, causing *man to liue by his bare word*, *Mat.*4.4. In confidence of this, King *Asa* (seeing himselfe oppressed with a multitude of enemies, euen aboue a thousand thousands of *Ethiopians* comming vp against him) thus prayed to the Lord, *Lord, it is nothing with thee to helpe whether with many, or with no power. Helpe vs O Lord our God*, &c. Thus did the Lord preserue *Moses*, *Elias*, and *Christ* himselfe forty dayes and nights without food. 2. Chron.14. 11.

Somtimes God works *against all meanes* for the preseruation of his; as the *Disciples* being sent out, were promised that if *they drank any deadly poyson, it should not hurt them.* Thus *fire* burnt not the *three children*, though they were cast into it, when it did consume their enemies, and burnt their owne bonds; *Ionah* is preserued in the *Whales belly*: And the blind mans *eyes* are restored with *clay* and *spittle*. Dan.3.21.24. Ion 1.17. Iohn 9.

A wise obseruation of these things: and of other like that we read or heare of, will serue notably to further our dependance on Gods prouidence; And keepe vs from vsing any vnlawfull shifts for our reliefe in the day of want; seeing God is able to giue being to his promises *Aboue meanes*; *without meanes*; yea and *contrary to the meanes*; and will rather worke a miracle, then suffer either his *promise to faile*; or the *faith of his to sinke* for want of supportation.

Oh then! Rouse vp and animate thy drooping, and dismayed spirit. Call to mind these Arguments vsed by our *Sauiour* to his *distrustfull Disciples*, *Mat.* 5. 25. &c. Say this to thy owne soule, doth *my Father know whereof I haue need*, and will he suffer me to perish? doth he *cloath the lillies of the field*, and will he not me? doth he with a *bounteous hand fill all with his good blessing*; *giuing to cattell their food, and to young rauens when they cry?* sufficiently and abundantly prouiding for his *Poultry in the yard*, and shall I a *sonne* or *daughter* starue? Do all the innumbred Psal.145. Psal.147.

Psal.145.16. Psal.104.21. swarmes of *birds, beasts*, and *fishes, wait and depend* vpon my Father, and shall not I? Are they content, though they haue nothing before hand, to glut and satiate the eye; shall they sing, and chirp; leap, and skip; and shall I distrust, Rom.8. who am a *Child by adoption* and *co-heire with Christ?* Shall the little *Wren*, whose nest is stored with a multitude of little helplesse creatures; sing as merrily, and skip as liuelily as at any other time, and shall I grudge my charge, and be distrustfull? True; I haue nothing before hand; and what hath she? I know not whither to go for the next bit of bread to put into the mouthes of these my little ones; no more doth she: I haue small meanes to get; why? she hath lesse: It is my gracious Father that prouides for her and hers, so he will for me and mine. Why doubt I then? Oh wretch that I am, and of little faith! It is true, I am in want, but God sees it not fit for me yet to haue: the want of these things shalbe medicinable, and profitable for me, and therefore I will the lesse regard the lacke.

Vse 5. Thus cheare vp thy owne drooping spirit, and learne dependance: Remembring that passage of Bishop *Hooper* in that consolatory letter, which he wrote to certaine godly Christians taken in *Bow-Church-Yard* at Prayer, and laid in the *Counter*.

Let vs (saith hee) *now wee bee called, commit all other things to him that calleth vs: Hee will take heed that all things shall be well. He will helpe the husband; he will comfort the wife; he will guide the seruants; he will keepe the house; he will preserue the goods: yea rather then faile, if it should lie vndone, he will wash the dishes, and rocke the cradle. Cast therefore all your care on him, for he careth for you.*

And so lastly, let it comfort the children of God in the midst of all the miseries of this mortall life: for what can make vs miserable, seeing we enioy the fauour of God, and the light of his countenance, which is the fountaine of all good, and the ground of all other mercies

cies whatſoeuer? What *Elkanah* ſaid to *Hannah*, complaining for want of children, may Gods fauour ſpeake to all that haue their parts in it, in euery diſtreſſe: Am not I vnto thee in ſteed of riches, wealth, glory, and greatneſſe in the world? Surely yes; it is in ſteed of theſe and better then all theſe vnto vs. Let therefore the enioyment of this ſerue as a thorough ſupply for all our wants, of what kinde ſoeuer: make Gods fauour to be that vnto thee which thou wanteſt: Art thou ſicke? let Gods fauour be thy health: Art thou weake? let Gods fauour be thy ſtrength. Art thou baſe? Let Gods fauour be thy glory, &c. He that hath this hath a ſufficient ſalue for any ſore. 1 Sam. 1.

Now further we are to obſerue, how this Father beſtoweth vpon this his childe, not onely ſuch gifts as were needfull, but ſuch alſo as were for ornament and delight. The *beſt Robe* ſhall be beſtowed on him, the *fatteſt Calfe* ſhall be killed for him, and a *Ring* ſhall be put vpon his hand, to adorne and beautifie him. Learne then

That God doth often giue vnto his children for delight and ornament, as well as for neceſſity. He doth not onely beſtow on them, things abſolutely needfull, but ſuch things alſo as may adorne them and delight them. There is an excellent place to proue this, in the 104. *Pſalme*, the 15. *verſe*, where the Prophet ſheweth, that giueth *Wine to make glad the heart of man, and Oyle to make his face to ſhine*, as well as bread to ſtrengthen mans heart. He giueth as well for lawfull and honeſt delight, as for neceſſity to preſerue life and health. See *Deut.* 14. 26.

Doctrine. God doth giue vnto his children both for delight and ornament. Pſal. 104. 15.

The Reaſons of this point are briefly theſe.

Reaſon 1. Firſt, Becauſe his children may ſerue him with greater ioy and alacritie; for God loueth cheerefulneſſe in his ſeruice.

Reaſon 2. Secondly, to ſtop the mouthes of men, that there might be no grumblers among his ſeruants, nor any to haue the leaſt ſhew of complaining of being pinched and ſtraitned.

Doth

Vse 1.

Doth God deale thus liberally with his children, giuing them as well for lawfull and honeſt delight, as for neceſſity to preſerue life and health? Then this may ſerue firſt to informe our iudgements concerning our liberty in the vſing of the creatures. For if God giueth them for this end, then is it lawfull to vſe them, for the end hee giues them; not ſparingly alone and for meere neceſſity, but frely and liberally for Chriſtian delight and ornament. The children of God haue vſed their liberty both in meate and apparell, which God hath granted vnto them. *Ioſeph* and his brethren with him, did eat and drinke together of the beſt. *Leui* the *Publican* made our Sauiour a great feaſt in his owne houſe. The *Primatiue Churches* had their *Loue-feaſts*, as Scripture doth record. This liberty that worthy man *Nehemiah* willeth the people to take, *Goe eat of the fat, and drinke of the ſweet*, *q.d.* feaſt together, eat of the beſt, make you good cheere. So our Sauiour, *Iohn* 2.6.10.

Gen.43.32.
Gen.21.8.
Luk.5.29.
Acts 2.46.
Nehem.8.10.

As they haue vſed their liberty in this kinde; ſo alſo in the other of apparell; vſing it not onely for neceſſities ſake, (as to defend the body from parching heat, pinching cold, and the like) but for delight and ornament, for the decking and adorning of the body; and as the Apoſtle ſaith, vpon their vncomely parts they haue put more comelineſſe on. Thus was *Ioſeph* arrayed with garments of fine linnen, and had a golden chaine put vpon his necke, and a ring vpon his hand. So *Rebekkah* hath golden eare-rings and bracelets for her hands. And thus did the *Iſraelitiſh women* adorne themſelues with eare-rings and bracelets, which was not their ſinne. Garments alſo of diuers colours, and of Needle-worke, was no rare thing to be ſeene amongſt them. Thus wee ſee that it is lawfull for Gods children to vſe their liberty in the vſing of the creatures both for delight and ornament.

Gen.41.42.
Gen.24.22.
Deut 32.
Iudg.5.30.
Pſal.45.10.

This the rather would be taken notice of, in that Sathan hath gotten great aduantage againſt many in the day of

of their trouble, by withholding them from a ſober vſe of the outward Comforts of this life; As good diet, companie, recreation, mirth at any time, &c. pretending they ſhall offend God highly, if they ſhould giue liberty to themſelues herein; well doth Sathan know that there is great force in theſe things (being rightly vſed) to keepe the heart from being ouercome with ſadneſſe, as appeares, *Pro.31.6.7.* In which reſpect the Lord allowed, yea commanded his people, three times of the yeare, in publike profeſſion of their thankfulneſſe for benefits receiued, to meet together; and at ſuch meetings, to keepe the feaſt ſeuen daies together, *Deut.16.15.* And on the other ſide, in the day of humiliation, God reſtraines his ſeruants the vſe of theſe things, as *Leuit.23.27. & 29.32. Dan.10.3. Ioel 2.16.* by all which it appeares what great good meanes they are, to refreſh vs and keepe our hearts chearefull.

Vſe 2.

Now foraſmuch as the name of *Lawfull,* doth carry many into groſſe euils, and giue them occaſion many times to runne into all exceſſe; it is very needfull in the next place to make an vſe of direction, and ſhew what cautions and rules are to be obſerued in the vſing of this our liberty, that it be not made *an occaſion to the fleſh.* This I am the rather deſirous to doe, becauſe there is hardly groſſer ſinnes committed by Gods children, then in the abuſe of theſe and ſuch like things, as may lawfully be vſed. Sure I am, they take more falls in the abuſe of things that lawfully may be done, then in ſuch things as are directly contrary to Gods Word: Of ſweeteſt meates we are moſt apt to ſurfet, *Pro.25.16.*

Rules to be obſerued concerning Food, and ſuſtenance.

Firſt, then for meates. That we haue a liberty in the vſing of them, not ſparingly onely, and for meere neceſſity, to the ſatisfying of our hunger; but alſo freely and liberally for Chriſtian delight and pleaſure, we haue ſeene already prooued. Yet in vſing of them certaine rules and cautions are to be obſerued, both concerning the *Time, when* we are to vſe them, as alſo concerning the *manner how.* As for the *Time,* we muſt know, that vpon ſome occaſions,

casions, we may be restrained, and are to abstaine from our liberty in this kind; as namely, when the bond of *Religion*, or *Christian pollicie* doth require it. *Religion* sometimes requires an entire abstinence from the vse of the creature: As in time of some great affliction, whether it be *Publique*, or *Priuate*; on the whole Land in generall, or on our selues and families in speciall. Many examples we haue recorded in Scriptures, of Gods seruants, who haue abstained from the vse of the creatures in such cases. To this fasting and abstinence were the *Iewes* called in the daies of *Joell*, that so the famine then which was amongst them might be remooued. This abstinence *Hester*, and her company vsed, when she heard of the destruction intended against her people. Thus *Daniel* gaue himselfe to fasting, when he prayed for deliuerance of *Israell* out of *Babylon*: Thus *Paul* and *Silas* when they went to plant the Church, vsed fasting and prayer. Thus did *Nehemiah*, *Dauid*, *Cornelius*, and many others, vpon the like occasions, both in priuate, and publike; abstaining from the vse of the creatures, and abridging themselues of those delights and pleasures, which at other times they haue enioyed.

Ieiunium religiosum & politicum First, that we abstaine at some times from the vsing them.

As first, when the bond of Religion doth restraine vs.

Ioel 2.14.15.

Ester. 4.16.

Dan. 10.3.

Acts 14.23.
Nehem. 1.4.
2 Sam. 12.16.
2 Sam. 3.34.
Acts 10.30.

Quest. Whether a totall abstinence in time of fasting be absolutely needfull.

Answ. It is most fitting, yet not absolutely necessary, if nature cannot beare it.

But in times of fasting, may nothing be eaten, must all meates of necessity be abstained from?

It is most fitting, that there should be a totall abstinence, if nature can endure it, so that it be not destroyed, nor vnfitted for spirituall duties: But if nature be weake, then may some creature be receiued, and that so often as the weaknesse of the body requires it, but euer prouided, that it be very sparingly, seruing onely to preserue nature: And without daintinesse, or delicacie to nourish pleasure.

Or secondly, wherē the bond of Christian pollicie doth require an abstinence from it.

The second bond that doth restraine vs, is that of *Christian pollicie*; when vpon some particular and pollicke considerations, sundry kinds of meats are prohibited and forbidden, for certaine times and seasons of the yeare. Thus doe our Magistrates and Gouernours ap-

appoint fasting dayes, not for Religious, but Ciuill respects, and ends: As to supply want, preserue the breed of cattell; and for the maintaining the calling of Fishermen: All tending to the common good of the Land and Countrey: And herein are we to obey them, and that *for conscience sake*, though not of the Law of the Maiestrate, yet of the Law of God, which binds vs to obey the Magistrates law (it not being contrary to Gods) and to be obedient to those that are set ouer vs.

Rom. 13.5. *It is one thing to obey in conscience and another for conscience.*

Here it may bee demanded, whether a man may eat flesh at such times, as the Magistrate hath forbidden it?

Quest. Whether flesh may be eaten when it is prohibited.

To this Question, this answer hath beene made. Lawes made by the Magistrate, are of two sorts, either *mixt*, or else *meerely pœnall*. Mixt lawes, are those which are of weighty matters, and are propounded in commanding termes: Now lawes of this kinde binde men, first, to *obedience*: secondly, to the *punishment*, if they obey not. If a man breake these kind of Lawes, though he be willing to suffer the punishment, yet is not his conscience discharged of the sin before God, for his Law binds not onely to subiection in bearing punishment, but to obedience of the bare commandement, it being (as I said before) lawfull and agreeable to Gods will.

Answ. Perkins *treat. of conscience.* *Lawes are of two sorts, mixt or penall.* *Mixt lawes are of weighty matters, and deliuered in commanding termes: and bind both to obedience, and punishment.*

For the other sort, viz. such as are meerely *pœnall*, they are those, which (being made of matters of lesse moment and importance, and not vttered nor deliuered in such commanding termes) doe onely declare and shew what is to be done, or conditionally require this or that, with respect vnto the punishment; as if the Magistrate should say, if you doe this, then you shall forfeit thus much, now chuse you whether: so that this kind of law doth especially bind vnto the punishment, and therefore he that is readie (omitting this law) to beare the punishment, freeth himselfe from sinne before the Lord, because he goeth not contrary to the intent of the Law-giuer. So then the intent of the Magistrate is to be regarded, and accordingly are we to eat, or not to eat, and as it

Penall lawes are of lesse matters, and haue especially respect vnto the punishment.

it is deliuered in more or lesse commanding termes, so to vse our liberty, or not to vse it.

For mine owne part, I could wish that Christians would haue greater care, and make more conscience of the Magistrates Iniunction, obseruing and keeping, especially the time of Lent, (not as any religious fast or obseruation) but as a ciuill and politike ordinance: For if it be lawfull for a Physician to prescribe a diet to his Patient, forbidding some meats, and prescribing others for the health of his body, then surely it is lawfull for a King to forbid his subiects (for some time) from some sort of meats, and appoint others, as he seeth most fit for his Common-wealth: and if a King may doe this lawfully, then we sin in disobeying his command.

Rom. 13. 2.

Quest. Whether one that is weake, may eat flesh in time of Lent.

Answ. It is not contrary to the intent of the Magistrate, &c. He may.

But what if one be weake and sicke, may not flesh be eaten at that time, as well as at any other?

The intent of the Magistrate is not to impaire the health of any subiect, but the preseruation of it; to such therefore they giue liberty, and they may eat, if necessity require. Let this then serue briefly for an answer to this question; as also for the time when we are to vse our liberty in this kind. Now for the *manner*, *How* we are to vse it, and it must be thus.

Rules which concerne the manner of receiuing the creatures.

First, *Sanctifie* the creatures thou dost receiue, desire God to giue a blessing with them: *Euery creature of God is good, and nothing to bee refused, if it bee receiued with thankesgiuing: For it is sanctified by the Word of God and prayer.* Thus did *Paul*, when he was in the ship, *He tooke bread, and gaue thankes to God in presence of them all*, and then beganne to eat. And thus did Christ himselfe, who would not eat of the fiue loaues and two fishes, before hee had looked vp to Heauen, and called for a blessing. Such as receiue the creatures without giuing thanks, or calling for a blessing, are more bold then euer the Sonne of God durst be.

First, that they be sanctified by prayer.

1 Tim 4. 4.
Acts 27. 35.

Secondly, see that thy food and fare, exceede not thy ability, place, and maintenance; but looke thou keepe thy

Secondly, that our food exceed not our ability.

thy ſelfe within thy limits. It was taxed in *Nabal*, that (being but a Country-Farmer) he feaſted it like a King. Be frugall in thy feaſting, remembring alwaies, honeſt delight conſiſts not ſo much in hauing many diſhes, as in hauing of the ſweeteſt, and of the fatteſt. 1 Sam. 25. 36.

Thirdly, Beware of eating to exceſſe or riot: For God alloweth vs a liberall vſe of the creatures, not to hurt, but helpe our ſelues; to refreſh and not oppreſſe our nature, to make vs fit, and not vnfit for holy duties. That feeding then, that makes vs heauy and vnweildy, for the performance of any worke, either of our generall or ſpeciall calling, is no way commendable, but ſinfull. *Thirdly, that we feed with ſobrietie, and not to exceſſe.*

Fourthly, ſo eat and drinke, as that you remember to *Redeeme the time*, ſit not too long by it; and while you are at it, vſe good and ſauoury ſpeech, ſeaſon the creatures with profitable (yet cheerefull) talke and holy meditations. Take occaſion to ſpeake of Gods bounty and goodneſſe, and ſet forth his *praiſe before the ſonnes of men*. If vnprofitable talke be ſet on foot, propound ſome heauenly riddle or Parable, that that idle prattle may be iuſtled out. Let thy heart be taken vp with holy thoughts, conſider how many ſnares are ſet before, for in euery diſh the Diuell hath his hooke to catch thee. Remember how prone thou art to diſhonour God in feaſting. *Iob* was ſuſpitious of his ſons, be thou ſo of thy ſelfe, thou mayſt blaſpheme God before the feaſt be ended. Forget not the wants of ſuch as be in miſery, how many want of thy ſuperfluity, who are redeemed with the blood of Chriſt, as well as thou thy ſelfe, and yet would be heart-glad of what thou bloweſt on? Remember how farre thou art indebted vnto God, and ſhew thy ſelfe thankfull. In a word, remember that thou art in Gods preſence, he beholds thee as well eating and drinking, as he doth when thou art about any other action. See then that thy whole carriage be ſuch, as may beſeeme the preſence of ſo great a God. *Fourthly, that we redeeme the time in our eating.* Epheſ. 5. 16. Iude 14. Luke 14. 7. Iob 1. 5.

And theſe are the ſpeciall rules to be obſerued, for the right *Rules for the wearing of our ornaments.*

right vſage of our liberty, in reſpect of food and ſuſtenance. We are now to come to ſuch rules as concerne apparrell, which is allowed, as for health and honeſty, ſo for ornament, as we haue heard before prooued. And they are theſe.

First, that we vſe them not euery day, but obſerue times & ſeaſons. Eſter 4.

Firſt, for the time, they may not be vſed euery day alike: times and ſeaſons are to be obſerued. There is a time of faſting and mourning, when they muſt be laid aſide, according to the practice of Gods ſeruants, who haue clothed themſelues with ſack-cloth vpon ſuch occaſions; to ſignifie that they were vnworthy of the worſt attire. And this did God giue in charge to his people *Iſrael*, that they ſhould *put off their ornaments from them, that hee might know what to doe vnto them.* In times of mourning then, they are not fitting, courſer attire is then beſt beſeeming. Neither may they be for euery ordinary dayes wearing; in the dayes of reioycing and publike ſolemnity, theſe are fitteſt to be worne: For this was the rich man in the Goſpell taxed, *hee was clothed in purple, and fine linnen euery day.* He is not ſimply condemned for wearing theſe, but for a daily vſing of thoſe coſtly ornaments, making them, as it were, his working-daies attire.

Exod. 33. 5.

Luke 16. 19.

Secondly, it muſt expreſſe godlines modeſty and ſobriety. 1 Tim. 2. 9. 10. *Therefore it may not be ſtrange nor gariſh.*

Secondly, for the *Manner*, we haue the Apoſtles rule, *Adorne your ſelues in modeſt apparrell, with ſhamefaſtneſſe and ſobriety, &c. which becommeth women profeſſing godlineſſe.* So then in ornament, as in euery thing elſe, our *Godlineſſe*, *Modeſty*, and *Sobriety* muſt appeare. It may not then be ſtrange or gariſh (which argues neither modeſty nor honeſty, but leuity and inconſtancy) but according to the ſober cuſtome of our Country, from which we ſhould not vary: for how monſtrous and vgly is that part which agreeth not with the whole body?

Nor differing from our ſex. Deut. 22. 5.

Neither may it be differing from our ſex, but according thereunto; *The woman ſhall not weare that which pertaineth to the man, neither ſhall a man put on a womans garment; for all that doe ſo, are abomination to the Lord:* The law

law of nature and common honesty condemnes, to haue women mannish, and men womanish in their attire. Oh then our sinne!

Nor may it be aboue our *places, callings,* and *degrees.* As God hath placed some men aboue others, so ought men to fit their attire and habit, according to the quality of the places wherein they are. So *Iosephs* ornaments were to put a difference betweene him, and the inferior Princes of *Pharaohs* court.

Nor aboue our places, callings, or degrees.

Neither may it be beyond our meanes or maintenance, but according to our ability, in our places wherein we are: For to goe as fine and costly as the formost in our ranke, is not sobriety: Our change and estates must be respected, and accordingly must we cut our coat, and haue our ornament.

Nor beyond our meanes.

Nor may they be the ornaments of light hus-wiues, or of knowne dissolute persons; It is not modesty for women, professing the Gospell, to goe like whores, or to imitate them in their Strumpet-like behauiour. Christians ought not to seeme to be such as indeed they would be loath to be: Neither may it any way tend to prouoke inordinate desires in our selues or others, but such as may expresse the vertues of our minds, being correspondent to decencie and holinesse. Thus we see the manner.

Nor of knowne dissolute persons.

Nor such as may any way prouoke to lust. Tit.2.3.

Thirdly, for the *Measure.* Excesse of ornament is to be auoided, we may not haue too many on our backes, nor in our wardrobes. *Goe to now you rich men, weepe and howle for your miseries that shall come vpon you: your riches are corrupted, and your garments are moth-eaten, and shall not these witnesse against you?*

Thirdly, we may not exceed in ornament. Iam.5.1.

In ancient times such were counted infamous, as did exceed this way: so *Graccus* noted *Nævius,* for a licentious fellow, for hauing on his hands more rings then one. Beware then of excesse in this kind, seeing both *Heathen,* and *Heauen* doth condemne it. It is a sinne that goeth not alone, but drawes many after it: For, first, excesse in ornament doth cause thee to abuse thy wealth, and

Sinnes which vsually accompany excesse in ornament. First, abuse of our wealth.

makes thee ſpend it on needleſſe and ſuperfluous vſes, when thou oughteſt to ſpend it better, as in relieuing of the poore, and ſuch as are in want.

Secondly, couetouſneſſe and iniuſtice.

Secondly, It is commonly maintained with couetouſneſſe and iniuſtice: when was more pride and brauery? and when more oppreſſion and crueltie? What greater cauſe of bribing, and extortion, of fraud, and couſenage, of increaſing fines, and inhauncing rents; then this exceſſiue brauery? *Pride* muſt be maintained, though it be with ſale of *faith, conſcience, honeſtie, religion,* and all.

Thirdly, a miſpending of time.

Thirdly, It is a theefe of *time*. Many a golden houre is ſpent in caſting how to be moſt braue; and what faſhion doth beſt become them: and many an houre is ſpent in pranking and trimming of the body; in the too accurate and curious culture of it. Had *Plautus* liued in theſe our time, he would neuer haue wondered why dainty dames are ſo long in trimming of themſelues, if he did but ſee what a ſhop of vanities and fooleries they beare about them. See here a cauſe, why ſuch as are moſt braue, are vſually moſt ignorant and impenitent; Alas, they haue no time to adorne their ſoules, with Gods ſauing graces, they dreſſe themſelues by the houre, and therefore can pray but by the minute; they want leiſure for the one, ſo much is taken vp about the other.

Fourthly, beggery on the whole land.

And in a word, what more impouerisheth the Commonwealth, then our exceſſiue brauery? our monies and chiefe commodities are daily tranſported into other countries, and what comes in lieu thereof, but *Apes* and *Peacocks*? Coſtly ſtuffes, ſilkes and veluets, gold and ſiluer laces, feathers, and ſuch like toyes, for giddie pated fooles, which within a few daies wearing, muſt be caſt off, & giuen to ſome ſeruing man, or maid, and ſoone after become good for nothing, but to adorne a dung-hill. See then what a fruitfull mother of much wickedneſſe, *Exceſſiue brauery* is. Let it therefore be auoided of all ſuch as beare any loue to themſelues, or their Country.

Fourth rule. That we aime at a holy end, viz. Gods glory.

The laſt rule to bee obſerued, doth reſpect the *End*, and

and that muſt be; not the priding vp thy ſelfe, or to cauſe the eyes of others to be ſet vpon thee, but Gods glory, while thou doeſt adorne his temple: ſee then, that that be thy chiefeſt ayme. And moreouer looke thou make a ſpirituall vſe of the ornaments thou weareſt. Remember the body is more worth then raiment, and the ſoule more worth then thy body: Affect not therefore the adorning of thy body, more then the adorning of thy m nde; The Iewell is farre more worth then the cabinet wherein its kept; And the thing couered is more to be reſpected, then the caſe that couers it. Againe, let the adorning of thy body put thee in minde, of thy ſhame and nakedneſſe, in reſpect of ſinne. There is a wound, elſe what need a plaſter? And theſe plaſters though they be of ſilke or veluet, argue that vnder them are ſome loathſome ſores, which being ſeene, would ſhame vs. Before man ſinned, theſe ornaments would haue adorned him no more, then a ſilken caſe, a ſweet roſe; but when his beauty became blemiſhed by ſinne, then was hee driuen to ſeeke for ornaments, and on his *vncomely parts to put on more comelineſſe*, ſupplying naturall defects, with the helpes of art. Were this well conſidered, the beſt ornaments would bring rather cauſe of bluſhing then of boaſting. Hath a Cripple, who hath loſt his legge any cauſe to bragge of his woodden ſtump? Or a theefe any cauſe to boaſt of his bolts, or glory in his brand and marke of fellony? What more cauſe haue we to bragge of ornament? This is that which indeed ſhould humble vs as being a continuall teſtimonie of our ſinne and ſhame. Let vs then vſe them as a daily Monitor, to put vs in minde of our deformity by ſinne, for our further humbling. And thus haue we ſeene ſome ſpeciall rules to be obſerued in this particular of ornament, which being kept, we may ſafely and comfortably vſe our liberty in this kind alſo.

But it may ſeeme, that ornament is vnlawfull, and may at no hand bee vſed: For the Apoſtles, both *Paul* and *Obiect.* 1 Tim. 2 9.

1 Pet.3.3.

Peter condemne all broydered hayre, gold, pearles, and other ſuch like coſtly ornaments, as vnbeſeeming Chriſtians.

Anſw.1. *The meaning of the Apoſtle in forbidding ornament.*

I anſwer; neither *Paul* nor *Peter* doe ſimply condemne the things themſelues, but the abuſe of them: they being vſed by perſons of low eſtate, and very meane condition: for of ſuch in thoſe daies did the Church of God eſpecially

1 Cor.1.25.26.

consiſt: and therefore howſoeuer it were lawfull in it ſelfe, yet it was altogether vnbeſeeming their eſtate, being in them little better then riot and exceſſe.

Anſw.2.

And ſecondly, the Church was then vnder grieuous perſecution: Now at ſuch times our ornament muſt be laid aſide (as formerly we haue heard) that being a time of humiliation and mourning.

Anſw.3.

And thirdly, I anſwer: the words are rather an *Admonition*, then a *Prohibition*; he forbiddeth not the vſing of them, but admoniſheth them that they would rather adorne the inſide then the outſide, and be more carefull of the mind, then of the body; And this euidently appeareth by the *Antitheſis*, that is vſed in both places. *Not with broydered hayre* (ſaith *Paul*) [But] *with good workes. Not that outward adorning* (ſaith *Peter*) [But] *let it be the hidden man of the heart*: According to that ſaying of our Sauiour Chriſt; *Labour not for the meate that periſheth,* [But] *for that which endureth to eternall life*: the meaning is, not ſo much for one, as for the other, deſire more the adorning of the mind, then of the bodie.

1 Tim.2.9.
1 Pet.3.3.
Iohn 6.

Queſt. *Whether a deformity in the body may be hid, or the face painted?*

Againe, ſome may demand, whether it be lawfull to couer a deformity in the body, or to mend the complexion, it being leſſe beautifull then others is? for, ſeeing the body may be adorned with ornament, it may ſeeme that this alſo is tollerable.

Anſw. Perk.Caſ.con. *A deformity may be hid, but a new forme may not*

But thus is this Queſtion anſwered; A deformity may be couered, but a new forme may not be ſet vpon the face; neither a new habit on the bodie. The outward forme and fauour that man hath, is the worke of God himſelfe, fitted and proportioned vnto man in his conception,

ception, by his ſpeciall prouidence: Now to take in hand to amend this fauor, or proportion, that God hath giuen: what is it; but firſt highly to diſhonour God, by preſuming to adulterate his worke, taking vpon them to amend that which as they ſuppoſe he hath made amiſſe? yea, ſecretly they taxe him for want of wiſdome, when they thus goe about to correct, and make that better, which God before had made: and can the eternall God endure this?

be ſet vpon the face, nor a new habit on the body: for, firſt, our forme & fauour is Gods worke, therefore may none dare goe about to mend it.

Secondly, this is to lie to others, for they make themſelues to bee other then God hath made them: they ſpeake in a reall language falſehood and deceit: a man may read a lie in their very foreheads. Their fauour is a lie, their beauty is a lie, &c. Is it like there is truth in the inward parts, when they ſhew diſſimulation in their faces?

Secondly, ſuch as do ſo do in a reall language ſpeake falſhood and deceit.

Thirdly, what is this but to be aſhamed of themſelues, and therefore being diſpleaſed with their owne colour and countenance, they come like players, masked, and diſguiſed? But art thou aſhamed of that face that God hath made thee? then be thou aſſured, God will be aſhamed of that face thou haſt made thy ſelfe: thy ſhameleſſe diſguiſing will bring it ſo to paſſe, that the Lord when he comes to Iudgement, will not acknowledge thee to be his creature.

Thirdly, this is to be aſhamed of the work of Gods hands, which if we be, God will be aſhamed of vs, & not acknowledge vs for his creatures.

As for the defence that ſome doe make for this their ſinne, *viz.* it is to pleaſe their husbands. It is fond and fooliſh.

An excuſe of vaine women anſwered.

For firſt thou oughteſt not to pleaſe man by diſpleaſing God.

Secondly, it is but a deluſion of the Diuell, in making thee beleeue, thy husband will loue thee the better for thy painted vizard: for indeed it is otherwiſe. Theſe artificiall ſupplies put thy husband in minde of thy naturall defects; and this at length doth breed a greater loathing. I would ſuch as vſe theſe ſinfull courſes would be more wiſe, and now at length renounce them: for

assuredly it will turne to bitternesse in the end. And let these remember, who was the first that vsed this plaistering, or painting: was it not *Iezabel?* and was not she an arrant whore. Let such as would be so accounted vse it, but no other.

And thus much shall serue for this second vse, wherein we haue seene how to carry our selues in the vsing of this our liberty which Gods affoords.

Vse 3. Rom. 2. Gal. 5. 13.

We now come to a third, which is for Reprehension of many, who turne Gods grace into wantonnesse, and vse their liberty for an occasion to the flesh, as the Apostle speaketh. How are the creatures abused to wantonnesse and vncleannesse, to excesse and ryot, and all vnder pretence of Christian liberty? How grosly doe we faile in the former rules; both in our eating and drinking, and also in our dressing and adorning of our selues? and yet we thinke we doe but vse our liberty. When God calleth to mourning and fasting, then are we feasting and reioycing, drinking and carowsing wine in bowles; and all vnder pretence of Christian liberty. What excesse in feasting and banquetting, euery ordinary Citizen excelling *Cleopatra*; spending as much at one sitting as would keepe twenty poore a whole yeare, (yea it may be, all their daies) with conuenient sustenance? What intemperancie in eating and drinking; ouerthrowing and not preseruing nature, loading the stomacke, oppressing the heart, and altogether disabling the whole man, for any duty, either of our Generall or Speciall Calling? Let me tell you (and I tell it you with griefe) we are slaues to Epicurisme; and all Nations iustifie it. For whereas the *Africans* thinke the *Spaniards* gluttons, and the *Spaniards* thinke so of the *French*, and the *French* thinke so of the *Germane*; yet herein they all agree, *Africans*, *Spaniards*, *Frenchmen*, *Germans*, and all other Nations thinke so, and say so, of vs *English*. What little respect is had, and how little care is taken, in our feasting to *redeeme* our time by good and profitable talke, and holy

holy meditations? The paſſage of three or foure houres is neuer felt at a feaſt; when one howre at a Sermon is very tedious. What vnſauoury ſpeech, vngodly mirth, filthy ſongs, idle prattle, is to be heard at your tables? *Zenophon* and *Plato* thought it fit that mens ſpeeches at meales ſhould be written; ſo profitable was their talke in thoſe times: but if this ſhould be in vſe amongſt vs, what ſtrange volumes ſhould we haue? The time is ſpent either in trifling talke, or in inuiting others to eat, (when indeed we haue more need of a bridle then of a ſpur, ſuch is our corruption) let me tell you, *theſe are ſpots in your feaſts*, and to your ſhame be it told you. God hath indeed giuen vs leaue to be merry, but marke the reſtriction, it muſt be *In the Lord*, and not againſt him. And thus we ſee our groſſe failings in this particular, to the diſhonour of God, and deſtruction of our owne ſoules, (except God be more merciſull) by abuſing that liberty which God alloweth vs. Phil.4.4.

And as in this, ſo in that other particular of ornament, doe we fault as fowly. The Lord willeth his people of *Iſrael*, (as we formerly heard) *to put off their ornaments from them, that he might know what to doe vnto them*; that is, that he might ſpare them and not conſume them in a moment, as he had before threatned: but our ornaments are neuer more vpon vs, then when Gods iudgements hang moſt ouer vs, and are moſt likely to fall vpon our heads; ſo that wee may well feare the Lord knowes not what to doe vnto vs; that is, he knoweth not how to ſpare vs, eſpecially conſidering what ſtrange and vnheard-of faſhions are in vſe amongſt vs. The Lord hath threatned to puniſh *the Princes and the Kings children, and all ſuch as are clothed with ſtrange apparell?* How then can we eſcape? Our Land is as it were the Ape of all other Nations: Surely, if the ſinne and ſhame of all other Countries had not arriued in our Land, their garments ſhould not be ſo welcome to vs, which are but couers of it. And further how can a man diſtinguiſh betweene Exod.33.5. Zeph.1.8.

ſexes, degrees, or callings, by the habit? Pride hath ſo dazeled our eyes, that wee miſtake one anothers cloaths. *Men* are become *Womaniſh*, and *Women Manniſh*, both in *Ornament* and *Complement*: from the waſte vpward they will be *Men*, and from thence downeward, we may coniecture they are *Beaſt*. And how ordinary is it with our female ſex, to put off the hat, and make the legg? And yet behold *greater abominations that they doe*. They haue taken vp the Barbers chaire, and that couering which God hath giuen them, they cut off. In the Apoſtles time it was held a great diſhonour, for a woman to bee *ſhorne or ſhauen*: but in our daies it is counted, amongſt our Gallants, a ſhame to weare that comely couering: Then it was a great diſhonour for women to haue their *heads vncouered*; but now it makes for their credit, and their honour, (as they ſuppoſe.) I am grieued and aſhamed to ſhew the world, the great abominations that are committed; yet it is needfull to be knowne, that it may be lamented for. Let ſuch as theſe conſider that fearefull threatning; *The Lord ſhall ſmite with a ſcab, the crowne of the head of ſuch, and he will diſcouer their ſecret parts. And it ſhall come to paſſe, that in ſtead of ſweet ſmell there ſhall be ſtinke, and in ſtead of a girdle, a rent; and in ſtead of well-ſet haire, baldneſſe; and in ſtead of a ſtomacher, a girding of ſack-cloth, and burning in ſtead of beauty.* When no haire ſhall be left vpon their crownes, the Barbers paines ſhall then be ſpared. In a word, all ſorts are confuſed in their habits: no place, no calling, nor condition is reſpected or regarded: Gentlemen goe like Nobles; Citizens like Courtiers: the Countryman like the Citizen; the ſeruant will be attired as his maſter, the maide like vnto her miſtreſſe: *Salomons* vanitie is come againe into the world; *Seruants ride on horſebacke, and Maſters goe on foote*; and ſo farre are we from that modeſt and comely attyring of our ſelues, which the Apoſtle doth require, as that the attire which many weare, better beſeemeth ſtrumpets

Purchas, his Pilgrim.

Ezek.8.13.

1 Cor.11.15.

Verſe 5.

Eſay 3.17.

Verſe 24.

ſtrumpets then honeſt Matrons; being neither faſhioned to our bodies, nor made large enough to couer thoſe naked parts, which both God and nature would haue couered: how iuſtly may the Lord faſhion our bodies to our clothes, ſeeing wee will not faſhion our clothes vnto our bodies. And thus is our liberty abuſed, which God affordeth vs; for which this Land and Nation is like to ſmeake, vnleſſe it pleaſe the Lord in mercy to looke vpon vs, and giue vs hearts to repent for theſe abominations, which are ſo rife among vs. You that feare the Lord, call vpon his name; you that loue King and Country, fall to mourning; for aſſuredly theſe ſinnes cannot eſcape vnpuniſhed, without there be an vniuerſall humiliation and repentance.

And let vs eat and be merry] Here was cauſe of ioy on all ſides; The father hath cauſe of ioy, who loſing an vntoward ſonne, now finds an obedient child: who finds him humbled, that went away obdurate and impenitent. The ſonne himſelfe hath cauſe of ioy, in finding ſo kind a welcome at his Fathers hands, whom he had ſo much wronged. And here is cauſe of reioycing alſo for the houſhold ſeruants, in that their Maſters ſonne was now found, who had beene ſo long loſt: Therefore (ſaith the Father) let vs eat and be merry; not doe *Yee*, for this my ſonnes returne; or, doe *Thou* my ſonne, for that thou art returned; but let *Vs* reioyce, let *Vs* be merry, for this ſo bleſſed a returne and change. *Text.*

The true turning of any ſoule from ſinne, doth adminiſter matter of exceeding great ioy and reioycing. This hath been declared in the two fore-going *Parables*; And therefore I now paſſe it with this *Aduice*: Beware we how we deride, and ſo offend any of theſe little ones; better that a milſtone were hanged about our neck, and we caſt into the middle of the ſea. And let ſuch as are themſelues conuerted, vſe all good meanes, to further the conuerſion of their brethren: ſeek to gaine, and win them to the Faith; and being gained, reioyce vnfainedly that *God hath granted them*

Doctrine. The true conuerſion of any doth adminiſter much matter of reioycing vnto the faithfull. Vſe 1.

them repentance vnto life. Away with that vncircumcised eare of enuy; be not offended for thy brothers good, but let it cause thee to breake forth into a praising of the name of God.

Text. Verse 24.

For this my sonne was dead, and is aliue: Againe, he was lost, but is found: and they began to be merrie.

As the father made great ioy vpon his sonnes returne, so he had good reason mouing him thereunto; *His sonne was dead, but is now aliue; he was lost, but is now found.* And therefore, it well agreeth with his fatherly nature to be glad thereof.

Doctrine. The faults of repenting sinners should not be rehearsed but with mollifying terms.

In generall note thus much, that the faults of Repenting sinners should not be rehearsed nor repeated, but with mollifying and mitigating termes.

You see here how easily, and like a Father speakes he of his sonnes misdemeanours; *This my sonne was dead*, &c. He saith not, he was a *whoremonger*, a *rioter*, &c. Thus the Scripture speakes of the fowle fact of *Dauid* after his repentance, *He was a man after Gods owne heart in all things, saue in the matter of Vriah*, not *in the murther of Vriah*, but with mitigating termes, and easie phrase, *saue in the* [*matter*] *of Vriah.*

1.King.15.5.

Reason.

For, in a mans Conuersion, *Old things are passed away, and all things are become new.* Why then should the old names of his sinnes remaine, and be cast in his teeth, he being a new creature.

This point we haue met withall before, Verse 22. Therefore I leaue it, with a word or two for application.

Vse.

Let it teach vs wisdome and moderation in speaking of the sinnes of any that hath repented truly: Their sins should not be rehearsed at all, without some necessary cause; and then in such easie termes, as that it may well appeare, we take no pleasure in remembring what is past. In speaking of their well-doing, it is good to giue them

them the full of their deserts; but if of their ill-doing, (vpon their repentance) let vs be compassionate, and gentle. To speake *easily* in our brothers praises, argues *enuy*: And to speake *harshly* of a Penitents offences, argues *Rigour* and *seuerity*. You see what was the *Fathers* cariage here; and what his *Brothers*, who speakes broad enough, and not like a brother. Too many of vs haue the elder brothers *euill eye*, and *tongue* towards Repenting Prodigalls; too few the affection and moderation of the Father.

But come we to the words themselues, *For this my sonne*, &c.

This reason doth expresse the two-fold estate of a Christian in this life.

First, it sheweth what they are by nature; while they liue in the estate of vnregeneracie, *they are dead, and lost*.

Secondly, what they are by grace in the estate of regeneracie, *they are aliue, they are found*.

Was dead and is aliue.] There is a two-fold *Death*: and a two-fold *Life*: A two-fold death, the one is *Corporall*, the other *Spirituall*. *Corporall*, as when the life is departed out of the body, and it layed downe in the graue. *Spirituall*, which concernes the soule, and it is two-fold also. First, a death in the *present corruption* of sinne; whereby in this life we deserue damnation: thus was this Prodigall, and (with him) all others dead, Christ onely excepted. Secondly, there is a death in the *perpetuall condemnation* for sinne, which is first inflicted vpon the soule, at the separation from the body, and at the last day shall be laid both vpon the body and soule in a fearefull and full manner.

Text. *There is a two-fold death, one corporall, the other spirituall, which is two-fold, the one in sinne, the other for sinne.*

Now, answerable to this death, is life: There is a life *Naturall*, and a life *Spirituall*; a life of the body, and a life of the soule: the *Naturall life* is that which we receiue from *Adam* by generation; this we all haue. *Spirituall life* is that which we haue by the meanes of the second *Adam*; this is proper only to the Elect, and it is also two-fold: the

There is also a two-fold life, one naturall, the other spirituall.

the first is the life of *Grace*, which God vouchsafeth vs in this pilgrimage of ours. The other is the life of *Glorie*, which shall be giuen vs in the life to come. It is the life of grace that is here meant, which this Prodigall and all other of Gods elect do liue, after their conuersion.

Now to come to the Instructions which do hence arise, and first in that he is said to be *dead*, before his conuersion, we learne, that, *Euery wicked and vnregenerated man is a dead man*: He is starke dead, being vtterly destitute of the life of grace. This may be proued by our Saiuours speech to one of his Disciples: *Let the dead burie the dead*: that is, those who are dead in sinne (though otherwise aliue) bury those who are dead in body. So also in another place: *The houre is comming, and now is; when the dead shall heare the voice of the Sonne of God, and they that heare shall liue.* By this [*voice*] is meant the Preaching of the Gospell, which the *dead* shall heare, that is, those that are dead in their sinnes and trespasses, being without all spirituall life as yet. The Apostle *Paul* doth notably confirme this in the second to the Ephesians: the words be these, *You, hath he quickened, who were dead in trespasses and sinnes.* And againe, in the same Chapter, Vers. 5. *Euen when we were dead in sinnes, hath quickened vs together with Christ.* Thus doth he also say of the Widow that liueth in pleasure, that *She is dead, though She liueth.* These places doe sufficiently confirme this truth. More might be brought if need were.

Doctrine. *Euery wicked man is a dead man.*

Mat. 8. 22.

Ioh. 5. 25.

Ephes. 2. 14.

Verse 5.

1. Tim 5. 6.

Reason. The reason is plaine, because they want the spirit of grace, which doth onely quicken. *Adam* was not made a liuing man, vntill God breathed the breath of life into him, that made him stirre and walke. Before that, he was onely as a picture of clay lying vpon the ground, hauing eyes that saw not, eares that heard not, a mouth that could not speake, and feet that could not goe. So vntill the spirit of grace be giuen, which onely giues life to the actions of men, they are but as carkasses, like vnto Christians, but indeed are not. Hence is that speech of Saint *Iohn*, 1. *Epist.* 5. 12.

5. 12. *He that hath the Sonne hath life: and he that hath not the Sonne, hath not life.*

Now let vs come to the application. And first, it might serue for the confutation of the Papist, who doth teach, that man hath power to prepare himselfe to receiue grace, and hath ability to dispose himselfe to the worke of his regeneration. But doth not the Scripture tell vs that by nature we are dead? not in a swound or sicke, but dead, stark dead, as I haue formerly shewed. And what can such a one doe to his owne quickening? No, no, this cannot be, for of our selues we cannot moue to life, vntill God do quicken vs by his Word and Spirit. *Vse* 1.

Secondly, let all wicked vnregenerate men take notice of their estate, and be warned of their misery; for, they are but dead corpses, lying rotting in the graues of iniquity: or as a Corps laid out, and waits but the buriall to be cast into the graue; being *cold, senslesse, heauy* and *stinking*, fitly resembling a corps in these foure things. *Cold* they are, for the powerfull heat of Gods holy Spirit is quenched in them, so that their preaching is cold, their praying is cold, their hearing is cold, and all other good exercises they take in hand. And so is it with their seeming graces, their *Faith, Zeale, Loue*, &c. All are key cold, no warmth can be felt in them. As they are cold, so they are *Senslesse*, they can neither *Heare, See, Smell, Tast*, nor *Touch*. Their *Hearing* is gone, clean gone, *They are like the deaf adder that cannot*, nay, (which is worst of all) *that will not heare the voice of the charmer, charme he neuer so wisely*: their eares are heauy, yea vncircumcised, open to any that will speake, but refusing to heare the Lord calling. As they are deafe, so also *Blind*: The God of this world hath couered their eyes with a vaile: so that though they haue eyes, they see not saluation offered, nor the light of the Gospell shining vpon them; neither *can they perceiue those things which are of God. Dumbe* they are also, hauing mouthes, and speake not to Gods glory or praise; *They bend their tongues like their bowes for euill, but they haue no courage*

Vse 2.

Wicked men resemble a corps in foure things. First, they are cold.

Secondly, they are senslesse. Psal. 58. 4. Isay 6. 10. Zach. 7. 11.

Reu. 3. 17.

Ezek. 12. 2.

1. Cor. 2. 14. Ier.

courage for the truth. They are tongue-tied when Gods name ſhould be bleſſed, and when good talke is adminiſtred; but freedome of ſpeech they haue to blaſpheme his ſacred and glorious name. Their *ſmelling* is cleane gone; they feele not the ſauour of Chriſts ointments, for the which the virgins runne after him, neither of his garments which ſmell of *Myrrhe* and *Caſſia*; the word it ſelfe, the Goſpell of grace vnto them is a ſauour of death, they ſmell no other thing in it. All that they ſent, is *Gaine* that to them is *godlineſſe*, 1.*Tim.*6.5. that ſmels ſweet, let it be neuer ſo vniuſtly gotten, as the tribute-money did to *Veſpaſian* that came from *Vrin*. Miſerable men! who being *after the fleſh ſauour onely the things of the fleſh.* Their *Taſte* is cleane gone: They taſt no more ſweetneſſe in the Word then a dead man doth in his meat: A taſt indeed they haue, but it is a ſwiniſh taſt: they call *bitter ſweet*, and *ſweet bitter*; *euill good*, and *good euill*; *Stollen waters are ſweet, and bread of deceit is pleaſant*, *Pro.* 9.17. One forbidden apple is more delicious to their pallats, then all *Paradiſe.* But they know not the ſweetneſſe of Gods mercy, nor the ſauing grace of Chriſt in the Goſpell, they haue not taſted how *good and gracious the Lord is*, or if they haue taſted of his mercies, it hath beene with the tip of the tongue, they haue neuer digeſted. As they taſt not, ſo (laſtly) they *Touch* not; they belieue not in the Sonne of God: they do not ſo touch him by faith, as to draw vertue out of him: they do not ſo belieue in him, as that in belieuing they might get eternall life through his holy name, *Ioh.*20.21. A ſinner may (and ſo often indeed doth) tread on Chriſt, but not touch Chriſt, thoſe that throng after him, do not euermore touch him, *Luk.*8 45. 46. Only thoſe touch him, that by faith draw vertue from him; that put their hope and affiance in him. And as they touch not Chriſt, ſo neither are they touched with the wrongs offered to Chriſt, nor yet with the wants and miſeries of their poore brethren, the members of Chriſt: and no wonder; for, the miſery themſelues

Cant 1.2.
Pſal.45.8.
2.Cor.2.16.

Rom 8.5.

Pſal.34.8.
Heb.6.6.

Tangere Chriſtum, eſt credere in Chriſtum. Aug. in Ioan. Tract.16.

ſelues lie in, and the wofull condition they lie vnder, they are inſenſible of. Thus we ſee, how blockiſh and ſenſleſſe euery wicked man is, fitly reſembling a corps in that reſpect.

As they are ſenſeleſſe, ſo in the third place they are *Heauie*, as a dead corps is: yea, ſo heauy, as the earth groanes to beare them, and reeles to and fro like a drunkard, their tranſgreſſions lie ſo heauy vpon it. So heauy are theſe dead corpſes, as that ſhe is not able to vndergoe the burden, but hath beene faine to open her mouth, and receiue ſome into her belly, as we ſee in the example of *Korah*, *Dathan*, and *Abiram*: What doe I ſpeake of the earth, when the Creatour of heauen and earth, euen God himſelfe, mighty and ſtrong, is *wearied with bearing*, and is *preſſed vnder this burden, as a cart is preſſed that is full of ſheaues?* No maruaile then, wickedneſſe is compared to a talent of lead, ſeeing it bringeth with it ſuch a load.

Thirdly, they are heauy. Iſa.24.20. Num.16.31. Exod.34. Iſa.43.24. Amos 2.13.

Laſtly, they are *ſtinking*; Looke as a carkaſſe, ſends forth a filthy ſauour after a while lying, ſo is it with the wicked. They are loathſome in the noſtrils of God and men; (notwithſtanding all their outward ornaments and odours, which are but as flowers vpon a dead corps that cannot make the carkaſſe ſweeter, nor better.)

Fourthly, they are ſtinking. Iſa.1.11.& 65.3. Tit.1.15.

Their prayers are ſtinking, their preaching ſtinking: and euery other ſpeciall exerciſe, filthy, vnſauoury, and vncleane: yea, *their very throats are open ſepulchers*: their words and breath is loathſome and odious. Thus you haue ſeene what a cold, ſenſeleſſe, heauy, ſtinking corps euery wicked man is.

Pſal.14.5.

But this is the miſery; men liue in this eſtate without any feeling, or trouble of minde: Euen as a dead Corps, though it ſents and ſauours, ſo as no man can abide it, yet it ſmells not it ſelfe, neither is it all troubled thereat, nor doth it ſtirre a foot, nor becken with a finger for helpe nor life: So, being thus dead

dead in ſinnes, we are well contented with our eſtates, and will not vſe the leaſt meanes for the recouering of our ſelues.

The God of heauen open your eyes, that it doth eſpecially concerne, that you may ſee it, and labour to be freed from it. Thou that heareſt this, art thou one that haſt liued all thy time without remorſe for ſinne, and neuer yet reformed thy life? be warned then of thy miſery, thou art dead, dead (I ſay) in the preſent corruption of ſinne: Dead alſo in that thou art liable to eternall condemnation for ſinne. Thy beſt workes are but dead workes, ſuch works as tend to death, and will in the end bring death without Repentance. Deceiue not thy ſelfe then in regard of thy preſent eſtate, though thou beeſt aliue in the fleſh, yet thou art dead to the Lord, and though thou perfumeſt thy body, and bedeckeſt it with ornaments; yet know thou perfumeſt but a piece of carion, and all thou canſt doe, cannot poſſibly keepe it from putrifaction and rottenneſſe. *Awake, awake therefore thou that ſleepeſt, ſtand vp from the dead, and Chriſt ſhall giue thee light.* Chriſt in his Word doth inſtantly call vpon you all: *Young man*, ariſe; *Damoſell*, ariſe; *Lazarus*, ariſe; wherefore I beſeech you, ſit vp and ſpeake, lie no longer rotting in the graues of iniquity, but now you heare the trumpet of the Goſpell, the voice of Chriſt ſounding in your eares, riſe vp and walke.

Heb. 6. 2.

Epheſ. 5. 14.

Vſe 3.

Epheſ. 5. 18.

Reaſons, firſt, why ſo many ſtinking ſmels in euery corner of the world.

In the third place, ſeeing that men are by nature dead, vtterly depriued of all life of grace; See then the reaſon, firſt, why there are ſo many ſtinking ſmels, and peſtiferous ſauours in euery place: ſo many blaſphemous oaths vſed in euery houſe, ſhop and market; ſo much villany practiſed in euery corner of our ſtreets: here is the reaſon the world is full of dead corpſes, that ſtinke aboue ground; not a houſe wherein there is not one dead; nay, hardly a houſe wherein there is one aliue.

Exod. 12. 30.

Secondly, why the word is preached with ſo little profit.

Secondly, why the Word is preached with ſo little profit: alas! men are dead, we ſpeake to deafe adders, to dead ſoules. As good blow a trumpet in a dead mans eare, as ſing

ſing of mercy or iudgement vnto them, till God reuiue them; they are dead, therefore they depart from the word vntouched. Pſal.101.1.

Thirdly, why there is no more complaining of the weight of ſin; no more groning vnder that which makes the very earth to grone, but many doe alſo eaſily beare it, as *Sampſon* did the gates of the Citie, their backes neuer complaining of the load; here is the reaſon of it, men are dead. Lay a mountaine on a dead man, he will neuer grone, nor complaine: ſo though they lie vnder the burden of *Adams* tranſgreſſion, vnder the weight of their owne corruption, vnder the wrath of God, which is due debt for their ſins and tranſgreſſions; all which are heauier then all the grauell on the earth, or ſand on the Sea-ſhore, yet for as much as they are without the life of grace, they cannot haue a ſence and feeling of it. This burden muſt be felt by grace, and not by corruption; It is a ſpirituall burden, no maruell then if thoſe that are fleſh, deſtitute of the ſpirit, feele it not. *Thirdly, why no more complaining of the burden of ſin?* Rom.8. Iud.16.3.

And laſtly, would you know the reaſon why ſo many wicked men goe out of this world, like Lambes, and die ſo quietly, inſomuch, that they are thought to bee the onely beloued of God, and in a happie and bleſſed eſtate and condition? why this is it, they were dead before: Their Conſciences (like themſelues) were ſpeachleſſe before their death, they die quietly, becauſe they die ſenceleſly. True it is, God doth very often lay terrors vpon the fleſh of wicked men, and ſuffer their conſciences, like a mad dog to flie in their faces, but if God ſhould let them alone, the moſt in the world would die in a wretched ſenceleſneſſe, and ſo ſeeme to go away like lambes, not thinking or conſidering of what will afterwards befall them. *Fourthly, why ſo many wicked men die ſo quickly?*

A fourth Vſe of this doctrine, may be for humiliation, for are we dead by nature? then ſurely of our ſelues wee haue no ability, as of our ſelues, to any thing that good is; we cannot mooue our ſelues to any thing that is true- *Vſe 4.*

Ier.10.14. Ioh.1.5. Ephes.4.17. Tit.3.3. Luk.24.6.7. Tit.1.15. Ephes.4.19. Mar.10.19.20. Rom.14.23. 1 Cor.2.14. Rom.8.8. Rom.6.19. Gal.5.24. Rom.10.2. Rom.6.13.19. Rom 3.13.14. 15,16,17.18.

ly acceptable in the ſight of God: our *minds* are blind, impotent, vaine, fooliſh: the *memory* is feeble, apt to forget good: our *conſciences* they are impure, benummed, erronious, and ſuperſtitious, or doubting: the *will*, that is vnable to *chuſe good*, *ſtrong to euill*, yea, altogether auerſe and rebellious: no good ſo truely good, but it abhorres it, no euill ſo extreamely wicked, but it hath an enclineableneſſe to embrace it; no ſeruant ſo ready to doe his maſters will as it is to doe the workes of the Diuell; no rebell ſo deſperately ſet againſt his lawfull Soueraigne, as it againſt the Lord. And all our *affections* are vnruly, and diſordered. As for the member of our bodies, they are inſtruments to execute ſinne conceiued, as the Apoſtle doth euidently declare. Our *throat*, it is an open ſepulcher; our *tongues* are giuen to deceit; the poyſon of Aſps is vnder our *lips*: our *mouthes* are full of curſing and bitterneſſe; our *feete* are ſwift for the ſhedding of blood: Deſtruction and miſery are in all our waies: and there is no feare of God before our eyes: Behold thy naturall eſtate and condition, ſee what matter that will affoord of boaſting. Thou art not dead in ſome one ſinne, but *dead* (ſaith the *Apoſtle*) *in Sinnes*, that is, in many ſins. The ſoule being wounded in euery part, and hauing bled (as it were) to death, at euery ioynt. And that which furtherincreaſeth thy miſery, thou groweſt worſe and worſe in this eſtate: euen as a dead man the longer he lieth aboue ground the more he ſenteth, ſo the longer thou liueſt the more ſinfull thou art: As yeares increaſe, ſo doth wickedneſſe and ſin, 2 *Tim.*3.13. Though thou haſt many excellent parts, gifts, and morall graces beſtowed vpon thee, yet take heed thou beeſt not puffed vp with pride, or vaine glory? looke thou vnto the rocke whence thou wert hewne, and that will affoord matter enough for thy humiliation; and of being vile in thy owne iudgement.

Vſe 5. In the next place, ſeeing wicked men are dead men; being cold, ſenceleſſe, heauie, and as ſtinking carion, let vs then auoid their companies: Take no pleaſure

in

in conuerſing with them. He that keepes company with theſe, may fitly be compared to thoſe ſpirits that haunted the graues. What hath the liuing to do amongſt the dead? Who would haue a dead man for his companion? who would chuſe ſuch a one to ſit with, to lie with, to ſport with?

In the old Law, if one touched that which was dead, he was vncleane, neither might that which died alone bee eaten; it was to be caſt out vpon the dunghill, to be deuoured by dogs and kites: Thus prophane perſons, are very Carrion; fit to be caſt out as a prey to the Diuell; not fit for ſociety.

As thou therefore hopeſt to be ſeparated from them at the day of Iudgement, ſee thou now ſeparateſt from them in this world, if not in conuerſation (for this cannot be) yet in regard of loue and affection, for that may, yea, muſt be.

And laſtly, ſeeing all wicked men are dead men, let vs mourne for them: Wee vſually lament the bodily death of our friends too much, but this kinde of death too little: If a houſe be burnt, and goods alſo, we ſay, Alas! but if the *Man*, and *Wife*, and *Children* bee conſumed in the flame, our bowells earne; wee ſeeme to bee deepely affected with it: Thus when *Bodie* and *Soule* and all, die and periſh, what a bitter lamentation ſhould wee take vp? As *David* for his *Abſolom*, *Oh Abſolom my ſonne my ſonne.* Wee reade what a great cry there was in Egypt, *Exod.*12.30. the reaſon is giuen for that *there was not a houſe wherein there was not one dead.* But what houſe is there almoſt wherein is one aliue? And therefore let *Parents*, *Maſters*, *&c.* bee more affected, and bewaile their dead. *Vſe 6.*

And is now aliue] That is, hee is quickened by Gods bleſſed Spirit, and enabled in ſome meaſure, to liue the life of grace. The obſeruation hence may bee this; *Text.*

Doctrine. He onely liues that liues the life of grace.

Hee onely liues that liues the life of grace, and no other: They onely are liuing men, that haue their soules quickned by Gods blessed spirit; As for life of any other kind, it is but a shadow of life, and not worthie the name of life indeed. Were this life to grow well, waxe strong, then would the trees of the field excell man, which from little plants, grow at last to be strong and excellent Okes; Or were this the onely life, to *see, heare, smell*, or the like; In this the very beasts of the field would excell man, who goe beyond him in these naturall faculties; as the *Dog* in smelling, the *Hart* in hearing, the *Ape* in tasting, the *Eagle* in seeing, with many more. Or if we glory in this, that we liue the life of reason, then how many Philosophers haue excelled man herein? So then it is not the *vegetatiue* life, wherein trees excell men, nor the *sensitiue*, which beasts haue better then we; nor yet the *reasonable* life, which reprobates haue as well as we, but it is the *life of grace*, which is the life of a Christian, and which deserues to be counted life, all other are not worthy of the name. This life is that onely that makes vs liue, without which our whole life is but a death: hence is it that the Apostle saith, *we are quickned*, so soone as grace doth appeare, before which time we were but dead, as formerly we haue heard, and speaking of himselfe, he saith; *I liue, yet not I now, but Christ liueth in me*, he esteemeth this a life, and no other.

Ephes.2.1.5. Rom.6.13. Gal.2.20.

Reason 1. The Reasons of this point are many; First, *Such onely haue their sinnes pardoned*; A condemned man is a dead man in Law, but an offender pardoned, is a man of life: Now *there is no condemnation to these, Rom.8.1.*

2. Secondly, *they onely haue the fauour of God, whose fauour is life, Psal.36.9.* looke as the *Soule* is necessary to the *life of the body*; so is *God* and his *fauour* to the *life of the soule*: In this respect God is said to be *our life, Deut.30.20. he is thy life and the length of thy daies.*

3. Thirdly, *They onely haue a quickning spirit*, which makes them liuely; and actiue, *Rom.8.10.11.* the *Spirit is Life for*

for righteousnesse sake: which spirit when it dwells in any, *quickens their mortall bodies.*

Fourthly, *They onely haue motion, sense, &c.* they can *moue* to holy duties; they can *heare what the spirit saith vnto the Churches*; they can *See*, and vnderstand the deepe misteries of godlinesse, *to them it is giuen*; They can *Feele* and cry out of corruption, *Rom.7.* To them, and onely to them hath Gods fauour a sweet relish, *Psal.36.8. Phil. 1.9. Rom 8.5.* In these respects, they, and onely they may be said to liue. 4.

Let this then teach vs throughly to examine our selues, whether as yet we liue this life of grace. Would we know whether we be aliue or dead? then make a tryall whether thy soule be quickned by Gods blessed spirit, yea, or no, and whether thou liuest the life of God. Now this may bee discerned by the properties of life, and they are these; *Use 1.*

Ephes.4.18. *Spirituall life, how discerned? First property of life. Life is actiue and stirring.*

First, life is *stirring*, it is not without some motion, it is *actiue*, and euer doing. As we see in liuely children, now at this sport, then at that, they are neuer idle. So where there is the life of grace, there is a practise of godlinesse; still they will be in doings; now *Hearing*, anon *Reading*, then *Praying*, after that *Conferring*, still *Meditating, &c.* Euery member shall be employed. The *eyes* will be directed towards the holy one of *Israel*: And *as the eyes of a seruant looke to the hands of his master, so will thy eyes looke vp vnto the Lord, till hee haue mercy vpon thee.* Thou wilt cause thine *eare* also to heare Wisedome, yea, thou wilt encline them to heare her counsell, that thou mayst be wise in the latter end. With thy *mouth* thou wilt declare the praises of the Lord from generation to generation, and wilt not conceale his truth from the great Congregation; but with thy *tongue* thou wilt spread abroad knowledge, and vtter the words of grace, and cause thy lips to feed many. Thy *hands* thou wilt wash in innocencie, and suffer no blot to cleaue vnto them; Then wilt thou lift them vp with thy heart vnto God in the

2 Tim.4.18. Psal.123.2. Pro 2.2. Pro.15.20. Psal.79.13. Psal.40.10. Pro.15.7. Eccles.10.12. Pro 10.21. Psal.26.6. Iob 31.7.

Lam.3.41. Psal.134.2. Neh.2.18. Act.20.34. Ephes.3.14. Psal.122.2. Heb.12.13. Rom.6.12.

the heauens; thou wilt lift them vp in the Sanctuary, and blesse the Lord; Thou wilt also strengthen them to doe good, and by them minister to the necessities of the Saints. Thy *knees* thou wilt bow vnto God, the Father of our Lord Iesus Christ: And thy *feet* shall delight to stand within the gates of *Ierusalem*; Straight steppes wilt thou make, lest that which is halting be turned out of the way. In a word, euery member will be made as a weapon of righteousnesse, to serue the liuing God. *Eyes, eares, tongue, hands, feete*, all will be in motion, and not idle. More particularly; As Life is *Actiue* and *Stirring*, so, For *matter*, it doth the workes of its owne kinde. For *manner*, 1. Mouing *Of it selfe*, therefore *freely*. 2. *For it selfe*, therefore *strongly*. Then for *End*, mouing towards such an end, as is answerable to the nature of the life it liueth. Thus where is the life of *Grace*, there will be a producing of such fruit as is answerable to the kind: In a mans *general Calling*, he will so walke *as becommeth the Gospell*; not *fashioning himselfe according to this world*, nor liuing *to the lusts of men, but to the will of God*, 1 *Pet.*4. In Our *Particular Calling*; whether *Maiestrate, Minister, Husband, Wife, Master, Superiour* or *Inferiour*; care shall be had, to keepe within their own bounds, and to man their owne oares.

And for *Manner*, what is done, shall be done chearefully, and willingly, as proceeding from a principle of life within. There are *Motions* (you know) that proceed not from *Life*, but *Art*; As the motion of clocks, and iacks; these are enforced by the waight, or spring, and so last not; Such are the motions of wicked men, enforced, compell'd motions; for feare of hell, and iudgement: But this motion in a liuing Christian, is of another nature; It proceeds from an internall principle, and so of it selfe moues; in which respect, all Gods people are said to be *a willing people*, *Psal.*110.3. it is as delightfull to the inward man, as meate and drinke is to the outward, to be doing Gods will, *Iohn* 3.

And as they Act *willingly*, because *Of themselues*; so *strongly*,

ſtrongly, becauſe *For themſelues*: that is, for the preſeruation of themſelues: You ſee, how the dumbe creatures put forth their ſtrength, to eſcape danger; how they ſtruggle, before they will let life part; in which reſpect the beaſt was *bound to the hornes of the Altar*, before it could be ſlaine, and ſacrificed: Certainely, a liuing ſoule will improue the beſt of his ſtrength this way: 1. In ſeeking after the food of their ſoules, and vſing all meanes to preſerue *life*: 2. In oppoſing, and reſiſting, whatſoeuer is contrary or hurtfull to it.

You know Life hath an Attractiue diſpoſition; the new borne babe by crying, beggs food preſently; and the young ones of bruits run to the teat of their dammes; and that ſtrength they haue, they put forth in labouring for their ſuſtenance: Thus it is with ſuch as liue this Life of grace; they *hunger*, and *thirſt* after the food of their ſoules; and *as new borne babes, they deſire the ſincere milke of the Word, that they may grow thereby*, 1 *Pet.* 2.2. Thoughts they haue (and oftentimes too many) vpon the world, and the things of this world; but their ſtrong thoughts, their high and mighty cogitations, are after things aboue: As you know, a Carpenter, and other ſuch like Artificers, or workemen, thinkes more of his worke and tooles, then of their wiues, and children, becauſe thoſe are continuall ſubiect to their ſenſes, and the obiect of their labours and imployments, but when they doe thinke of wife and childe, they doe it with more comfort and delight; they put a great deale more ſtrength of Affection to it.

Matth. 5.

1 Pet. 2.2.

Beſides, this they doe Conſtantly; The young Infant doth almoſt nothing elſe but ſucke, and ſleepe, and then cry for the breaſt againe; So doth euery other Creature daily ſeeke for its food. *The young lyons roare after their prey, and ſeeke their meat from God*; *All waite vpon him that he may giue them their meat in due ſeaſon*: Thus the godly man, doth exerciſe himſelfe in Gods law, *day and night*. Prayer, Reading, Meditation, &c. is his day-labour; *Iob* roſe *early to offer vp ſacrifice, this did Iob continually, Iob* 1.5.

Pſ. 104. 21.27.

Iob 1.5.

Dan.6.10. Psal.55.17. Psal.119.164. It was *Daniels* practise to pray *three times a day*; And *Dauid's, euening, morning, and at noone tide*; Yea we may heare him tell of his *seauen times a day*, prayſing God: Indeed there are but few duties of Religion, for which we haue not the example of ſome Saint for the daily performance of.

And as it hath an *Attractiue*, ſo alſo an *Expulſiue* diſpoſition: As it is the property of Life thus to preſerue and to maintaine it ſelfe; ſo it will alſo expell, and reſiſt whatſoeuer ſeekes the ruine and deſtruction of it. Corruptions are felt, and fought againſt, by ſuch as liue this Life: The *ſpirit luſts againſt the fleſh and the fleſh againſt the ſpirit.* Gal.5.17.

Thus was it with Saint *Paul*, after his Conuerſion, he had the reliques and remainders of corruption ſtill in him; *I haue* (ſaith he) *a Law in my members warring againſt the Law of my minde, which bringeth mee into captiuity to the law of ſinne.* Rom.7.23.

Thus he felt, and feeling, breakes forth into that Complaint; *O wretched man that I am, who ſhall deliuer me from the body of this death.* Being ſenſible of the oppoſition made by ſinne againſt the life and power of grace in him, he ſate not ſtill, but he ſet himſelfe againſt it; he did war and combate with it: And as health reſiſts ſickneſſe; and a liuing ſpring, the durt, and mudd, that falls into it; ſo did *Grace, Corruption.* And thus you ſee How Life acts.

Now for the *End*; As all fire (comming from aboue) tends vpwards; So Spirituall life, comming from God is ſpent in ſeruing of God; *Whether they eate or drinke or whatſoeuer elſe they doe, they doe all to his glory.* This is the vltimate end of all: other ends are but ſubordinate to this. Thus Saint *Paul, Philip.*3.20. *Our Conuerſation is in heauen, from whence wee looke for the Sauiour, The Lord Ieſus Chriſt.* Though they were *abſent in body*, yet euen while they were in the body, they did *dwell with the Lord.* Their *Affections* did aſcend, and were ſet

1 Cor.10.31. Phil.3.20.

ſet *on things aboue, not on things vpon the earth*; their thoughts, deſires, yea the whole bent of their ſoules went that way: And therefore, looke as you may finde a beaſt vpon that part of the Heath, and Common where it is wonted; ſo may you finde a Chriſtian: If hee *talkes*, it muſt bee of heauen; If hee *thinkes*, it ſhall bee after heauen; If hee *workes*, it muſt bee for heauen; Otherwiſe hee is out of his element, as the Fiſh being out of the water; Or the Hare out of her forme. And if Companie (as wee ſee it is ſometimes with the beaſt) makes him wander, or drawes him from his wonted place, yet hee will in the end, part and ſooken thitherward againe, and bee ſure to couch there at night; then, and there you ſhall not faile to finde him. And thus much for the firſt marke of *Spirituall Life*. We will be briefer in the reſt.

Coloſ. 3. 2.

Si ſcribas non placet, niſi legam ibi Ieſum. Bernard.

Secondly, Life may bee diſcerned by *Breath*: The childe is knowne to liue, by Crying. So a Chriſtian; So ſoone as we are ſonnes, we cry *Abba Father*, *Rom.* 8.15. And howeuer in the *Naturall* birth, many are borne tongue tied, yet it is otherwiſe in the *Spirituall*: Our tongues are looſed, ſo ſoone as euer we are new-borne, and Conuerted. As we ſee in *Sauls* example, *Acts* 9.11. The Lord giues teſtimony to *Ananias* of his Conuerſion, and tells him he needs not feare to goe vnto him, for hee was now changed from what he was, and to aſſure him further of the truth hereof, acquaints him with the exerciſe he was about, *Behold hee prayeth*: bringing this as an Argument to proue his true Conuerſion. And queſtionleſſe, *Our Innocation on God* followes vpon *Gods Vocation of vs*, as *Heb.* 2.23. Theſe are thoſe voluntary oblations the godly offer vnto the Lord, euen from the wombe, *Pſal.* 110.3. as *Iunius* and *Tremellius* vnderſtand the place.

Thirdly, by *Food*, may Life be knowne: For as the Food is, ſuch is the Life. Euery Life drawes to it that which

which is most sutable, and most agreeable; as you see in *Sheepe* and *Swine*; that maintaines the one, and giues delight, and content thereto, which would poyson and bane the other: Thus the Food of a *Christian*, is that *meate that perisheth not*; that *bread which is from aboue*, that satisfieth: The Word that doth beget him, the same doth nourish him. In his infancie he desires *milke*, 1 *Pet.*2.2. afterwards as he growes in yeares, he delights in *stronger meates*, *Heb.*5.14. As for Creeping things, that creepe on the earth, and goe on the breast, you know it was not lawfull for *Israel* to eat thereof; they were an abomination vnto them: So are they to him that liues this life, though to a carnall heart, they are sauoury meate, such as their soules loue. I will not goe on with these, nor other markes; desiring you to lay your selues vnto the *Rule*, and to examine your selues by the signe deliuered, whether as yet you liue. Me thinkes a thing that so neerely concernes vs, as *Life* or *Death*, should be a motiue strong enough, to deale faithfully with our owne soules in this businesse. And forget not what the Apostle saith, *Ephes.*4.18. that it is *through ignorance* that is in vs, that we are *strangers from this life*; we thinke there is no such life; It is a *life hidden* from most, *Colos.*3.2. and that through misreports of it, as well as through our owne infidelity, and blindnesse: or if they doe beleeue it, yet are ignorant of what belongs to it; they conceiue the *way to be broader*, and the *gate wider* that *leads into it* then indeed it is. As also that many more shall enter in thereat, then will be found to enter. To conclude this Vse, beleeue it; No liuing the *life of Grace* here, and no liuing the *life of Glory* hereafter: As desirous (therefore) as thou art to know the one, so be as diligent to finde out the other and make that sure.

Iohn 6.27.35. Isay 55.

Vse 2. A second Vse is for our *Instruction*. Seeke to liue this life of Grace, which onely deserues to bee esteemed a life. A man may eat, and drinke, and walke, and sleepe, and speake, and haue the vse of all his sences, and yet not worthy to be said to liue, because he wants Gods Holy Spirit

Spirit to quicken his ſoule: He may rather be ſaid to *haue beene*, then to *haue liued long*, who is old, and yet vnconuerted: ſo many yeares onely hath a man liued, as he hath beene regenerated, and ingrafted in Chriſt, *Gal.*2.20. After which rule hath many good men reckoned their yeares (as did *Similis* a Courtier of *Adrians*: and *Thomas Spurdance* as appeares in the booke of *Martyrs*, by his anſwer to the Biſhop.) Aboue all things (therefore) in the world, ſeeke after this: becauſe without it, thy breath, ſence, ſoule, are nothing worth; and not onely ſo, but are accurſed to thee.

Queſt. But what may I doe, or what meanes muſt I vſe, that I may liue this life of Grace?

Anſw. Meanes to liue the life of Grace. I anſwer: As to liue a naturall life, there muſt be a generation according to the fleſh: ſo if thou wouldeſt attaine to liue this life of the Spirit, thou muſt of neceſſity bee brought to a ſecond birth: Not to be turned into our mothers wombe againe (as *Nicodemus* thought) but as Chriſt ſaith, we muſt be borne of the will of his Father; And (as *Peter* ſaith) of a ſeede not mortall but immortall, the Word of God. *Faith* that commeth by *hearing*; *hearing* by the *Word*; *Regeneration* is a fruit of *Faith*; *Faith* an effect of the *Word*; the *Word* is preached by the *Miniſter*. The Spirit of God begets none anew without *faith*; Faith is not ordinarily begotten but by the *Word*: So then if thou deſireſt to liue this life, be frequent in hearing of the Word preached: for *the dead ſhall heare this voice, and they that heare ſhall liue.* The Prophet *Ezechiel* in a viſion is caried into the midſt of a field, full of dead bones, and willed to prophesie ouer them, and ſay, *O yee dry bones heare the Word of the Lord*: So he prophesied as he was commanded: *And as hee prophesied, there was a noyſe, and behold a ſhaking, and the bones came together bone to his bone. Then the ſinewes and fleſh grew vpon them; and vpon the fleſh a skin couered them: then hee prophesied vnto the winde to breath vpon the dead, that they might liue, and the breath came into them, and they liued, and ſtood*

Iohn 3.4.
1 Pet.1.23.
Rom.10.
Iſay 55.3.
Iohn 5.25.
Ezek. 37.
Verſe 4.
Verſe 7.
Verſe 8.
Verſe 9.
Verſe 10.

ſtood vp vpon their feete, and they were an exceeding great army. Hereby is ſignified (eſpecially) the eſtate of the Iewes after their captiuity: yet I doubt not but in them the eſtate of the whole Church, in whoſe heart the Lord worketh his graces of Regeneration by little and little, is alſo liuely deſcribed. God ſends his ſeruants the Miniſters into the world, as it were into a field of dead bones, and wills vs to prophesie, and ſay, *Oh you dry bones, heare the word of the Lord*: But what; can theſe dry bones liue? Surely, Oh Lord, thou knoweſt! And therefore wee prophesie, as we be commanded: and behold what followes; there is a firſt a ſhaking, a quaking, and trembling of the heart, as we ſee in *Peters* Conuerts, and in the Iaylor: then the bones come together, bone to his bone; we (as it were) gather our ſences together, and begin to conſider in what ſtate we ſtand, as the Prodigall here did; and then loe the ſinewes and the fleſh come vpon vs, and the skin couereth vs aboue; we now begin to be ſtrengthened by holy purpoſes and reſolutions, reſoluing and deſiring to liue vnto the Lord, though as yet wee cannot finde in our ſelues any breath of grace; but then the Lord cauſeth breath to enter into vs, hee powreth vpon vs further gifts of his Spirit, for our further quickning, and then we ſee we liue, and get vp vpon our feete, leaping and reioycing, and praiſing Gods name for his wonderfull mercy. You know that *Eliſha* by ſtretching himſelfe vpon the child of the *Shunamite*, and putting his mouth vpon the childs mouth, and his eyes vpon the childs eyes; and his hands, vpon the childs hands; reuiued the childe. And how that by touching of his dead bones, a man that was caſt into his Sepulchre, reuiued, and ſtood vpon his feete: If euer thou liueſt, it muſt be by the ſpirituall touch of Gods Miniſters; through the feruour of their ſoules, muſt thy ſoule be reduced, and thou enabled to sneeze ſeuen times (as the childe did) and the ſpirit fall a freſh to worke; eyes to looke vp, lipps and hands to moue, &c. See then that you attend vpon this meanes,

Acts 2.37. & 16.29.

2 King. 4. 34.

2 King. 13. 21.

meanes, be frequent in hearing of the word; for this is the trumpet that must awake thee, if euer thou beest awaked: Cast not off all care of thy saluation, as too many doe, who hearing that regeneration and saluation are the gifts of God, and that it is not in their owne power to conuert themselues, grow hereupon secure, and neglect all meanes: Wherefore should we trouble our selues (say they) about it? For, all is as God will haue it; if he will giue it vs, we shall be saued, and if not, we shall neuer obtaine saluation, do what we can. Well, and what of this? Wilt thou therefore neglect the meanes God enioyneth thee to vse for the obtaining of it? God giueth it, but he giueth it by meanes which he hath ordained, which if thou neglecteſt, thou art the more inexcusable, and thy damnation will be iust.

Quest. But what, will you tie God to meanes? Are not all things possible to him? Is not he able to conuert and saue without preaching or hearing, as well as with it?

Answ. I answer: The Question is needlesse and foolish: none denies but God can; yet (I tell thee) he will not, when he giues ordinary meanes: God can giue bread from heauen; God can cause the earth to yeeld corne without sowing; God can cause a Rauen to feed *Eliab*; God can saue without food: these and many other things God can doe; but wilt thou from hence conclude against the meanes that God hath now ordained? Wilt thou refuse to eat, because God can saue thee without meat? Or wilt thou refuse to plow thy ground, or sow thy seed, because God can giue thee a crop without it? Or wilt thou refuse to take thy meales at home, and go into the fields, looking that euery Rauen that flieth ouer thy head, should bring thee thy dinner? Or wilt thou voluntarily cast thy selfe into the fire, because God can defend thee from the heat of it, as he did the three children in the hot fiery furnace? Do these things seeme to be ridiculous vnto thee? And is it not as ridiculous for thee to refuse to heare, and yet thinke to bee saued? Know then O man! *Manna* is for the wilderness?

Exod. 16.
Isa. 37. 30.
1. King. 17. 6.
Dan. 3. 25.

neſſe; an Iſraelite may not looke for it in the land of Canaan, where he may ſow and reape; ſo while thou liueſt in the Church, where thou mayeſt partake of the ordinary meanes, vſe them, elſe neuer hope of obtaining eternall life: And further know, that ſo much as thou negleſteſt hearing, ſo much thou negleſteſt thy owne ſaluation: ſet then this downe for a truth, and be perſwaded of it, that by this meanes thou muſt be begotten, if euer thou beeſt borne anew; If by the hearing of this word, thou beeſt not raiſed, thou wilt for euer rot and periſh in thy ſinnes.

Ob. Oh! but I haue ſmall hope in attending on the meanes, I haue liued a long time in ſinne, my ſinnes are great and many; I am not onely dead, but rotten, and therefore I feare I ſhall neuer be raiſed nor reuiued.

Sol. Luk.8.55. Luke 7.11. Iohn 11.44. Aug.Ser.44. de verb. Dom. We read of three that Chriſt raiſed from death, *Iairus* daughter newly dead; the *Widowes ſonne* dead and wound vp, and lying vpon the hearſe; and *Lazarus*, who was dead, buried, and ſtinking in the graue. Theſe three ſorts of corpſes aptly reſemble (ſaith a Father) three ſorts of ſinners: *Iairus* daughter lying dead in her fathers houſe, reſembleth thoſe that ſinne by inward conſent: The widowes ſonne, being caried out of the gate of the City, thoſe that ſinne by outward act: *Lazarus* hauing beene dead and buried foure daies, thoſe that ſinne by continuall habit: The *young maiden* lay in a *bed*: The *young man* in a *coffin*: *Lazarus* in a *Graue*. The *firſt* was dead but an *houre*: the *ſecond* but a *day*: the *third foure dayes*. All which teacheth vs thus much, that there is no degree of death ſo deſperate that is paſt helpe: no ſinne ſo great, but may be forgiuen (the ſinne of the Holy Ghoſt onely excepted:) though with *Lazarus* thou haſt layen foure daies, and art bound hand and foot with bands as he was; though thou haſt a ſtone laid vpon thee as he had; though thou haſt made thy heart as hard as the nethermill-ſtone, by a cuſtome and trade of ſinne, ſo that in the iudgement of man, it is impoſſible to recouer; yet as Chriſts omnipotent

Mores impoſita ſepulchro, ipſa eſt vis dura conſuetudinis. Auguſt.

potent voice brought him forth bound hand and foot, and brake his bands asunder, and set him at liberty: So is it able to bring thee forth out of the graue of thy sinnes, and to knock off those gyues and fetters of Satan wherewith thou art so fast bound, and to restore thee to the liberty of the sonnes of God. Be not then discouraged from following the meanes, for though thou hast a long time lyen a rotting in thy sinnes, yet in Gods good time thou maist be raised to newnesse of life, by his powerfull voice vttered in the ministery of the Gospell.

To stirre you vp to a diligent seeking after this life, in the vsing of the *Meanes*, let these things be considered as *Motiues*. *Motiues.*

1. That without this life, thou art in Gods account but a very Carrion: you may remember that what died alone was forbidden by the law to be eaten or offered vp for sacrifice; it was to be cast out vpon the dunghill for swine, and doggs: Thus Reprobates, and Deuils shalbe thy companions: they shall seise on thee, and teare thy flesh, and the flesh of thy children that liue and die in sinne: Now, who could endure to see his infants flesh torne with dogs on a dunghill, or in a ditch? And yet this spectacle wilbe more horrid, which shall most certainly befall all such as haue no part in the first resurrection. Besides, while thou liuest here, thy best seruices are not pleasing, (as was in the former doctrine shewed) for such sacrifices as are *acceptable*, must be *liuely*, *Rom.*12.1.

2, Forget not with what ioy and gladnesse God will receiue thee: How ioyfull (thinke you) were the *Shunamite* and *Shulamite*, the *Widow* in the *Gospell*, and *Iairus*, to haue their dead restored to life againe? Assuredly, not any of these could reioyce so much as *God* and his *Angels* do at thy conuersion.

3. Consider (and spend many thoughts in the consideration) of the excellency of this life, aboue all other: many are the kinds of life, many the degrees; yet none to be compared with this; this is the *Honourable life*, as approching

proching neareſt to the life of God. Naturall life flowes from our parents; but this from the *light and life* in God himſelfe, *Pſal.36.9.* This is the *ſafeſt and quieteſt life; no euill ſhall happen to the iuſt when the wicked ſhall be filled with miſchiefe, Prou.12.21.* This is the *Profitableſt life, Bleſſings are vpon the head of the iuſt, Pro.10.6.* Both the promiſes of this life, and of another, are made vnto it, 1.*Tim.* 4.8. This is the *Pleaſanteſt life*; euery life hath an excellency and ſweetneſſe in it more then any meere being: And as the life excells other, ſo the pleaſure excells others. The *life of a man* excells the *life of a beaſt*, therefore is capacious of greater ioy, or greater griefe; and the *life of grace* exceeds the *life of a man*, and therefore pleaſure excells; In which reſpect it is called *Ioy vnſpeakable and glorious*, 1.*Pet.* 1.8.

Laſtly, it is a *durable life, Pro.*10.27.30. & cap. 12.28. It will laſt as long as God laſts, and as heauen is heauen. Now, if we take ſuch paines, and vſe ſo many ſhifts to preſerue the *Naturall life*, which is ſo meane a thing, being compared with this; much more ſhould we vſe all means to liue this life, which doth ſo farre excell. Thus for the Motiues.

Vſe 3. A third vſe of this point is for *Exhortation* to all ſuch as do liue this life of grace, that they would make much of it, and cheriſh it, ſtriue to confirme it and ſtrengthen it in themſelues. I confeſſe indeed it is true which Chriſt ſaith, *He that hath taſted of this life, ſhall neuer ſee death*; but yet let vs know, he may feele ſickneſſe, and ſuch ſickneſſe as is nigh vnto death; and be ſo ſicke, as that he may thinke there is no way but death; and all for want of nouriſhing this new life, which is begotten in him: See then you preſerue your life, and that you grow vp in ſoundneſſe of grace and ſpirituall ſtrength; be content to vſe all good meanes for this end and purpoſe; and in ſpeciall theſe fiue. Firſt, *food*: Secondly, *Recreation*: Thirdly, *Exerciſe*: Fourthly, *Sleepe*: Fiftly, *Phyſicke*. You all know, what great good helpes theſe are, and how needfull for the preſeruation

Fiue helps for the preſeruation of life ſpirituall.

ſeruation of life corporall; aſſuredly, they are as good for the preſeruation of life ſpirituall, and as neceſſary. As for *Food*, we all know if it be wanting, the body cannot long be ſtrong nor laſt, it muſt needs famiſh. So is it with the ſoule, if it want it ſuſtenance and due meales, it muſt needs pine away. It is requiſite therefore, that we be frequent in hearing of the Word read, and preached (as formerly I haue ſaid.) As alſo in comming to the Sacrament, there to eat and drinke the fleſh and bloud of Chriſt ſpiritually by faith, for *He is that bread of life, and whoſoeuer eateth of this bread, ſhall liue for euer: his fleſh is meat indeed, his bloud is drinke indeed.*

1. *Meanes is food.*

1. Pet 2.2.

Ioh 6.35,48, 50,51,53,54, 55.

The ſecond helpe is *Recreation.* How auaileable this is for the health of the body, we are not ignorant. It is a great meanes for the preſeruation of life; it maketh the body more able, and the mind more cheareſull, for any worke of our callings. Thus *Spirituall Recreation* is a notable preſeruer of the life of grace, and therefore muſt be vſed of euery Chriſtian. Recreate thy ſelfe then in ſinging of Pſalmes, to which Saint *Iames* doth exhort vs; And when thou art a weary of ſome one exerciſe thou art about (as that we ſhall ſoone be, ſuch is our corruption) then betake thy ſelfe vnto another; Fall from *Reading* to *Singing*, from *Singing* to *Praying*, let this be thy recreation, and vſe it often.

2. *Helpe is recreation.*

Iam. 5.13.

The third is *Exerciſe.* Without this, the body growes diſeaſed, full of aches and paines, as experience prooues; And ſo doth the ſoule grow diſeaſed and weake, yea many times deadly ſicke for want of it. Exerciſe thy ſelfe therefore daily in holy duties, as in *Prayer*, *mortification*, *good workes*: And with the godly man, exerciſe thy ſelfe continually in the Law of God. And forget not Saint *Pauls* daily exerciſe in a ſpeciall manner to keepe a *Conſcience void of offence towards God and towards men.*

3. *Meanes is Exerciſe.*

Pſal. 1.2.

Act. 24.16.

The fourth is *Sleepe*, which is moſt neceſſary for the preſeruation of bodily health. It is the due of nature,

4. *Helpe is ſleepe. Ros naturæ.*

and as neceſſary for the body, as meat and drinke is: To this, is meditation of Gods Word compared; it is as ſleep and reſt to a Chriſtian ſoule, which doth refreſh and reuiue it euen as ſleepe doth the body. Thou maiſt not forget to giue thy ſoule this reſt.

5. Meanes or helpe is Phyſick.

Fiftly, *Phyſicke* is an excellent helpe (as to keepe the body in good order) ſo to keepe the ſoule likewiſe in good temper. With the potion of Repentance we muſt daily purge our hearts, and with the vomit of Confeſſion, rid ſinne from off our conſciences. And be content withall, to accept of that Phyſicke which God himſelfe ſhall prepare for vs: His croſſes are his medicines, afflictions are good, proper, recuring, recouering Phyſicke, for diſeaſed affections. Admit then, (without grudging) of this potion which is prepared for thee by the hand of thy maker: It may happily be vnpleaſant; what then? Wilt thou be diſpleaſed with the reliſh, when thy ſicke heart is thereby eaſed of her paines? He is worthy to die who will rather chuſe a wilfull ſickneſſe then a harſh remedy. And yet here is not all, for good diet is alſo neceſſary vnto Phyſicke. In vaine doth the potion worke our recouery, if our euill behauiour afterwards bring a relapſe. See therefore that (after you haue purged your hearts by repentance) you obſerue the ſtrict diet of obedience. Refraine from thoſe corrupt meats whereon your ſoules haue formerly ſurfeited: Let all ſinne be carefully auoided: Come not in euill company, follow no euill example, hearken to no euill counſell, and *your ſoules ſhall liue.*

Iſa. 55. 3.

And theſe are the meanes, which, whoſoeuer would grow ſtrong in grace, and preſerue the health of his ſoule, muſt vſe. If then thou deſire to haue thy ſoule thriue, and be in good liking, ſee thou practice them; and that conſtantly and conſcionably, as in Gods preſence. So ſhalt thou find the benefit of it in the end to be exceeding great.

Vſe 4.

Laſtly, is this ſo, that he onely liues which liues the life of grace? Then here is matter of exceeding great ioy and reioycing to all ſuch as vpon examination of themſelues

selues by the former notes, haue some assurance that they liue this life. *Better* (saith *Salomon*) *is a liuing dogge, then a dead Lion.* Better it is to be a liuing soule (though neuer so poore) then to be a dead corps, though neuer so well bestucke with flowers. What though many in the world haue thousands of pounds, great lands, large reuenewes? yet if they haue not grace, they are but stinking carkasses: Farre better is thy estate, though thou hast neuer a groat; for thou art a liuing soule, borne anew, and an heire of heauen. Blesse God then more for this, then if he had giuen thee a kingdome, reioyce in thy new estate and happy condition. It hath beene an ancient custome for men to celebrate their birth-day, as we see in *Herod*; who vpon that day that he was borne, made a banquet to [illegible] Princes and Captaines, and chiefe Estates of Galilee; How much more ought a Christian to remember (if he can) the day of his new birth, and make that a day of ioy and gladnesse, a day of feasting and reioycing to the Lord; after the example of *Zacheus*, who vpon the day of his conuersion made a great feast for gladnesse, and gaue gifts to the poore with all alacritie: And so the Iaylor, who the same time he was conuerted, tooke *Paul* and *Silas, and washed their wounds, and set meat before them, and reioyced greatly with all his houshold.* Thus should Christians doe; for, they haue greater cause to keepe this birth-day, then the former: For, the first birth is vnto death, the second vnto life: the first to condemnation, the second to saluation: By the first we are made vessels of wrath, but by the second vessels of glory: The first birth indeed giueth vs a being: but it is the second that giueth vs our well-being: By the first birth we may say to corruption, thou art my Father, and to the wormes, ye are my brethren and sisters; But by the second, we haue God for our Father, and Christ Iesus, with the holy Angels, for our brethren. Oh what cause haue we to reioyce in this time, aboue all other times! and to say with the Psalmist, *This is the day which the Lord hath made, let vs reioyce and be glad in it.*

Mat. 14. 6.

Luk 19. 6, 7, 8.

Acts 16. 32. 33.

Text.

He was lost] Here we see what (in part) hath beene before shewen; *viz.*

Doctrine. *Wicked are Strayes.* Psal.119.176. *Hoc & Propheta post peccatum, & omni humanæ naturæ dicere conuenit.* Basil. in Psal.119.

That wicked men are Strayes. They go astray, and wander out of the way to Heauen. *I haue gone astray like a lost sheepe* (saith *Dauid.*) And this not onely the Prophet, but the whole nature of man after the transgression is bound to confesse: And therefore we are well taught in our Lyturgie, to say, *We haue gone astray like lost sheepe.* This is confirmed further in the two fore-going parables, of the Lost Sheepe, and Lost Groat, and there handled.

Vse.

I would wicked men would take notice of it, yea euery one of vs well consider it. How do men vse to deale with Strayes, do they not take them, and pound them, and if the Owner find them not, doth not the Lord of the soile seaze vpon them, and take them for his owne? This is thy condition; so will it be with thee, if thou continuest still in thy sinnes, and wandereſt from the Lord, and wilt not be found of him; At last, thou shalt be taken vp and pounded, and the god of this world shall seaze on thee, and lay claime to thee, as to his owne proper goods and cattell. But of this more before; to which (if you please) you may adde this that hath beene now said.

Text.

And is found] Yea, but who finds him? had not his father first found him, he had beene lost for euer. So then we see that other point confirmed, *viz.*

Doctrine. *Our conuersion and calling is from Gods mercy and grace.* Vide Hilder. on Ioh. p.26.

That our conuersion and calling is from Gods free grace. It is not from our owne wisdome or labour, but from the mercy of God. In the two former Parables wee see this cleared and strengthened; for, the Groat seekes not the Woman, nor the Sheepe the Shepheard; no more do we seeke Christ: if he seeke vs not, we shall wander for euermore. The truth of this shall further appeare, if we consider these Particulars.

1. It is of his free mercy to *giue the meanes vnto vs*, as the Prophet sheweth, *Isa.*65.1. For naturally *We seeke not after God*, *Rom.* 3.11. We desire not grace, nor the meanes thereof; wee thinke our case to bee good enough,

nough, and that we haue no want, as *Reuelation* 3. 17.

2. When God doth offer the meanes of grace vnto vs, yet *We cannot perceiue them: A price is put into our hand, but there is no heart, Pro* 17. 16. *The light shines into the darknesse, but the darknesse comprehendeth it not, Ioh.* 1. 5. See examples of this, *Ioh* 3. 9. & *Ioh* 6. 53. 60.

3. If we do perceiue and see, yet naturally *Wee are rebellious*: we doe not onely draw backe, (As those inuited to the mariage-feast, *Luke* 14.) but we also *resist* and *gaine-say* the Lord, *Rom.* 10. 21. *All the day long haue I stretched out my hands vnto a gaine-saying and rebellious people.* We are apt to *with-hold the truth in vnrighteousnesse*, and with the *Sodomites* we are the worse for *Lots counsell.* See *Rom.* 7. 8.

These thtngs well considered, may soone preuaile with vs so far as to beliene the truth deliuered, *viz. Our conuersion is of grace, and not from any thing in vs.* The vses follow.

Art thou (then) found? See thou praise God for finding thee, giue him all the glory: For, if thou doest well remember thy selfe, thou wert a following of sinne, and hunting after vanities, when God called thee. Thou hadst no heart, either to seeke him, or be found of him. With what vnwillingnesse didst thou come vnto his house? how wert thou drawne thither like a Beare to the stake? how vnpleasant was it to thee, to heare talke of good matters? how many excuses and pretences hadst thou for thy sinnes, with what fig-leaues didst thou couer thy shame? Thus with thy grert-grand-father *Adam* thou didst sculke when God sought, and play at *All-hid* with him; thou didst thrust thy head behind the bushes, from whence he was faine to drag and draw thee. Oh the mercy of God towards thee and me! had not he dealt thus graciously with vs, we had beene wanderers to this houre. If thou art not blind, thou seest this; and if thou art not blockish, thou wilt be thankfull for this. *Vse* 1.

Secondly, did God finde thee of his meere mercy? and was he found of thee *when thou soughtest him not*, as Esa. 65. 1. *Vse* 2.

Psal. 105.3.

the Prophet ſpeaketh? Then now ſeeke him, and thou ſhalt be ſure to find him. *Let the heart of them reioyce that ſeeke the Lord*, (ſaith the Pſalmiſt.) The meaning is, the heart of them ſhall reioyce that ſeeke the Lord, yea, they ſhall haue great cauſe to reioyce, for they ſhall find and not miſſe, if they ſeeke aright. Now marke what followes: *Oh ſeeke the Lord and his ſtrength, ſeeke his face euermore.* Seeing thoſe that ſeeke the Lord, ſhall haue ſuch cauſe to reioyce, then ſeeke the Lord. Againe, and againe, I ſay, ſeeke him: I will end this with recommending to thee a ſweet meditation of a Father, for thy imitation. *Seeke me* (ſaith he) *O Lord, for I ſeeke thee: Thou maiſt find him whom thou ſeekeſt: vouchſafe to receiue him whom thou haſt found, and lay him vpon thy ſhoulders whom thou haſt receiued: It is no weary burthen vnto thee to beare thine owne, and bring them home againe vnto thy ſelfe.* Thus ſay thou, *Euen ſo (O Ieſus) turne our wandering ſteps into the narrow way of righteouſneſſe. Come to vs that we may bee ſought; ſeeke vs that we may be found; find vs that wee may be ſaued; ſaue vs that we may be bleſſed; and bleſſe thy name for euer.*

Quare me, quia te requiro, Potes inuenire quem tu requiris. Dignare ſuſcipere quem inueneris. Impone humeris quem ſuſceperis. Non eſt tibi pium onus faſtidio. Amb.

Text.

And they began to be merry] Not only his father, friends, and houſhold-ſeruants, but the Prodigall himſelfe hath his part in this ioy.

Doctrine. *Regeneration doth not aboliſh ioy, or any other naturall affection, but onely orders it.*

Here then we euidently ſee, that

Regeneration doth not aboliſh ioy, nor any other naturall affection; but onely orders it. Grace deſtroyes not nature, but onely rectifies it. When the Spirit of God doth regenerate the heart, it doth not take away any naturall affection of the ſoule, as *Loue, Hatred, Feare, Ioy, Griefe*, &c. But onely mooues them to a right obiect: And therefore we ſhall find in Scriptures, that wee are often willed to manifeſt and ſhew them. *Loue the Lord all his Saints. Yee that loue the Lord, hate that which is euill. Feare the Lord, yee his Saints. My ſonne, feare the Lord and the King. Be glad you righteous, and ioyfull all ye that are vpright in heart. Mourne you therefore with them that mourne, reioyce*

Pſal. 31.23.

Pſal. 97.10. Pro. 24.21. Pſal. 32.11. 1. Cor. 12.26.

reioyce with them that do reioyce, &c. And many the like places, where the vse of affections are allowed; yea, commanded.

This then serues to condemne, First, the Stoicks, who allow not of any vse of affections: Men may not sigh, or change countenance at any kind of accident, but they must be so mortified, as that they neuer grieue, or reioyce, or be angry; no, not when Gods owne cause requires it. Yet we find that the chiefest of Gods Saints haue had vse of them; and Christ himselfe, *who was holy, harmelesse, separate from sinners*, wept ouer *Lazarus*, and ouer Ierusalem, and beheld the incredulous Iewes with *Anger*, *Being grieued for the hardnesse of their hearts*. So he was sad, *Mat.* 26. 38. and reioyced, *Luke* 10.21.

Vse.
Reproofe of two sorts.
1. Stoicks, who condemne all vse of affections.

Heb 7.26.
Ioh 11.35.
Luke 19.41.
Marke 3.5.

Besides, what Affection is there but is ascribed vnto *God?* Therefore they cannot be sinne. Yea Saint *Paul*, *Rom.* 1.30. condemnes the want of *Naturall Affection* for a great sinne.

But as the thiry tyrants in *Athens* first caused some wicked men to be put to death, but afterwards they began to kill good Citizens; So the *Stoicks* at the first set themselues against the *sinfull passions*, and at the last against the *good*, whilst they seeke to root out of man the chiefe helps which God hath placed in the soule, for the prosecuting of good, and declining euill; were there not affections in the soule, then there should be no vertues to moderate them: for, take away *Feare* and *Hardinesse* from *Fortitude*, then Fortitude were no more a *Vertue*. *Affections* then are not to be rooted out, but moderated; we may not take away diuersity of tunes in musicke, but reduce them to good order, and so make vp a harmony.

The second sort that are to bee reprooued, are worldlings and prophane persons, who thinke that grace doth driue out and kill all affections, especially that of *Ioy* and *Delight*. They thinke there is no ioy nor mirth belongs vnto a Christian; but when men once begin to liue godly, they must giue a farewell, and bid adieu to

2. Sort are worldlings, who thinke grace kills affections, especially Ioy and Delight.

Spiritus Caluinianus, est spiritus melancholicus.

all mirth and gladneſſe whatſoeuer, and betake themſelues to a mopiſh, heauy, lumpiſh, and ſolitary life, as their common Prouerbe teſtifieth. Thus they bring vp an ill report of the way to *heauen*, as the people did on that, to the Land of *Canaan*. They commended the Country, ſpake well of it; But there was a dangerous paſſage: So Heauen is a good land, a bleſſed place, but there is a darke way that leads vnto it, &c. But this is a fowle deceit of the Deuill, whereby hee labours to put godlineſſe out of countenance: for grace doth not aboliſh this, nor any other affection. Chriſtians haue their ioy as well as others haue, they do reioyce as much and more, then any other doe or can; and indeed none haue cauſe to reioyce but they. For firſt, they onely haue their ſinnes pardoned, they onely are ſet free from thoſe infinite euils, which are fruits of ſinne, wherewith all others are beſet: From *Death* and *Hell* are they deliuered, and therfore haue cauſe of ioy. Secondly, they, and they onely, haue right to all Gods promiſes, that concerne this life, or a better. Thirdly, they, and they only, haue a certaine aſſurance, that their names are written in the booke of life, wherein they haue greater cauſe to reioyce, then if they had the Deuils in ſubiection to them. Fourthly, they, and they only, haue peace of conſcience, which is a continuall feaſt, and makes men glad and chearfull. Fiftly, theſe, and theſe onely, do conſcionably performe good duties, and are conuerſant in good exerciſes, which are the Wels of conſolation, theſe onely haue pitchers to draw. Sixtly and laſtly, they, and they onely, haue the comfortable preſence of God to refreſh them, euen as the Sun doth the earth: how then can it poſſibly be, but they muſt haue ioy?

Gods children haue their ioy and delight, as doth appeare. First, becauſe they haue onely cauſe to reioyce, they being freed from all euils. Secondly, they hauing right to the promiſe. 2. Pet. 1. 13. *Thirdly, their names being written in the booke of life.* Luke 10. 20. *Fourthly, they haue peace of conſcience.* Pro. 15. 15. *Fiftly, they daily drawing out of the wels of conſolation.* Iſa. 12. 3. *Sixtly, they haue Gods comfortable preſence.* Zeph. 3. 15. *Secondly, becauſe God commands them to reioyce.* Phil. 4. 4. Zeph. 3. 14.

Againe, if it were ſo, that they haue no ioy, why doth the Lord command them to reioyce, yea and that alwayes, *Reioyce alwaies*; *againe*, *Iſay*, *reioyce*. And why doth he giue it ſo ſtrictly in charge to his *Ambaſſadours*, to comfort them? *Comfort you, comfort you, my people, ſaith our God.* And do we not find many examples in Scripture of

of ſuch as haue reioyced: and that in time of tribulation and affliction, when croſſes haue lien heauy vpon them? Surely if they haue reioyced at ſuch times we may well be perſwaded, they are not without ioy at other times and ſeaſons.

Pſal.32.11. Iſay 40.1.

Thirdly, by many examples of ſuch as haue reioyced. Pſal 119. Pſal.14. Eſay 25 9. & 38.19 20. 21. Rom.5.3.

But we ſee no ſuch matter in them, but the contrary, they are heauie headed and heauy hearted, alwaies ſighing and hanging the wing as if they had beene Crow-trodden.

Obiect. *Anſw.* Pro.14.10. *The ioy of the Godly internall, therefore not diſcerned by the wicked.*

Anſw. No wonder, for *the ſtranger ſhall not enter into his ioy*, they ſhall not meddle with it, no nor indeed diſcerne it, for it is *Internall* and muſt be diſcerned by the eye of faith, rather then with that of nature. And againe the obiects of his ioy are not *Carnall*, but *Spirituall*, he doth not reioyce in carnall things as he did before his conuerſion; he hath now better obiects for his ioy, as, Firſt, God, and then thoſe benefits which of his loue and mercy, flow from him to vs in Chriſt Ieſus. Now the ſtranger who cannot enter into this ioy, thinkes he hath no ioy, becauſe it is not on wordly things, as theirs is. But wouldſt thou know his ioy? then practiſe for a while holy and religious courſes (for it cannot be knowne but by experience, *It paſſeth all vnderſtanding*, none but hee that feeles it knowes it) and then thou wilt change thy minde, and ſay as *Dauid* of *Goliahs ſword*, *None like to it gine it mee.*

Obiects of a Chriſtians ioy, are not Carnall but Spirituall. Phil 4.7. 1 Sam.21.9.

Vſe 2.

Secondly, is this ſo, that *Regeneration doth not take away our Ioy, nor any affection of the heart*, then we ſee our liberty in the vſe of them as occaſion ſhall ſerue, ſo they be aright ordered and directed: Otherwiſe, the dammage is great that comes hereby vnto the Soule: For *Prayer is interrupted*, as 1 *Pet.*3.7. A heart troubled with Paſſion can no more behold the face of God, then a man ſee his owne face in a troubled ditch: So *Hearing* is hindered, 1 *Pet.*2.1. Indeed the whole chariot of the ſoule is ouerturned, when theſe wild horſes that draw it, are not restrained: And it may ſeeme to be a greater iudgement to be

be giuen ouer to them, then that was, that fell on the people, 2 *King*.17.25. to be giuen vp to be slaine by Lyons. Yea (saith one) It is a greater iudgement, to be giuen vp to *Passion* then to be *Excommunicate*, and giuen ouer to Sathan: for sundry that haue beene *Excommunicate* haue beene reclaimed, and call'd backe againe, but very few of the other.

1 Cor.5.

Quest. But it may be you will aske me, when *Affections* are disordered; And how you may doe to know it?

Resp. When Affections are disordered. To which I answer; 1. When they are *misplaced*, and *pitched* vpon *wrong obiects*: As for example, the proper obiect of our *Loue* is *God*, now when we pitch it vpon his *gifts* rather then *himselfe*, it is inordinate; So the obiect of our *Anger* is *Sinne*, now when we *hate the person* rather then the *sinne*, it is not right: So I might instance in the rest.

2. When they *come short of*, or else *exceed due measure*: when the strings are wound vp too high, or let downe too low, the instrument is out of frame: So when they are fiery, where they should be coole; as you see in *Ionah*, *I doe well to be angry euen to the death*, as if he would burst with anger. Or when they *freeze*, where they should *burne*, as *Hely* in reprouing of his sonnes: when they are most *vehement* and *intense* vpon the *worst obiects*, not vpon the *best*; Our *loue of God* being like a *cold ague fit*, and our *Affection to the world* like a *hot*; we chill in the one, but in the other glow. And in these two particulars lies the errour that is in the *Affections*.

Ionah 4.9.

1 Sam.2.24.

Quest. You demand next what must be done for the ordering of them, or how you may resist the inordinacie thereof?

Resp. How to order our Affections: 1. Well ground them. To helpe you in this; obserue these Rules: 1. *Ground them well*: see there be a iust cause, and looke they bee grounded vpon the *Rule of renewed Reason*. You know when there is an errour in the *Iudgement*, there must needs be obliquity in the *Affections*; men are *bold* when they should be *fearefull*; and *Feare* where they need not, when

Psal.14.

when they want skill, and iudgement to discerne. It shall be our wisedome then, to *bring our hearts to the Rule*, and stay our selues on that the word saith.

2. *Well Bound them*, as well as Ground them; keepe them within compasse, and moderate them: let a strict hand be kept vpon them by grace; lay not the bridle on their necks, neither suffer any one of them to breake their ranks: For as the whole army is weakned, if any part be disordered; and the whole building the worse, for remouing of one stone: so is it here; *Loue* any thing *too much*, and you will *desire* it *too much*, you will *feare too much*, you *will grieue too much, &c.* These like the seditious, one drawes on another: *Pride* brings on *Anger*; *Anger*, *Enuie*; *Enuie*, *Hatred*, *&c.* See then each Affection keepe it ranke; And especially watch ouer that, thou findest most vnruly. 2. *Well bound them.*

3. *Wisely Compound them*; It is no matter, *how simple our heauenly Affections* are; (the more free they are from composition, the neerer they are to God:) nor how *compounded our earthly are*, which are easily subiect to extremities. If our *Ioy* be not allayed with *Sorrow*, it is *madnesse*; and if our *Sorrow* be not tempered with some mixture of *Ioy*, it is *hellish*, & desperate. Thus when any Affection comes alone aske him for his fellow; and euermore couple him with his contrary. Thus holily to temper the Affections, and keepe them euen; a great deale of diuine wisedome is required: To temper *Faith* and *Feare*, *Loue* and *Hatred*, to hold the ballance euen, betweene *Moses Zeale*, and *Moses Meekenesse*; to be couragious and *bold*, yet *suspitious* and *fearefull*; to be *Christianly patient*, and yet not *Stoically insensible*, is a work, the whole power of nature cannot reach; the *God of wisedome* must teach this wisedome, therefore pray for it. And thus much for the *Rules*; which let vs be stirred vp to put in practise. We know a womans appetite to be a false appetite, when she desireth to eat raw flesh, or ashes, or such like trash; and that she is mending againe, when her appetite is set vpon wholesome meates: So when the *Affections* are set vpon wrong Obiects, and exceed due measure, 3. *Wisely compound them.*

Psal. 2. 11.

ſure, then is a man in the eſtate of Sinne. But when they are thus *Grounded*, *Bounded*, and *Compounded*, a man becomes the Child of God. And ſo much of the right vſe of the *Affections* in *Generall*.

Now in *Particular* for this of *Delight* and *Ioy* (for which we ſo often haue Gods mandate) I would that were more in vſe, and we had better acquaitance with it. Out vpon that lumpiſhneſſe and vnchearefulneſſe, which is to be ſeene in too too many profeſſors whereby they greatly darken the glory of *Religion* and cauſe the way of God to be euill ſpoken of. It may be a queſtion whether ſuch doe more diſhonour God by ſeruing him ſo heauily; or by not ſeruing him at all. This I am ſure of, it opens the mouthes of the wicked; and diſheartens many that are comming on, beſides the much hurt that comes vnto themſelues hereby: As expoſing of their hearts to the diuels temptations, and making themſelues exceedingly lyable thereunto; as alſo it maketh them marueilous vnfit for any good duty or exerciſe, whether it be hearing, reading, praying, meditation, or the like. Further it is vnder the reigne of continuall vnthankfullneſſe; for how is it poſſible, that that man ſhould be thankfull to God for his mercies whom they affect not to reioycing? And laſtly it makes the Lord offended with vs: This was one maine cauſe of Gods diſpleaſure againſt *Iſrael*: and of his giuing them vp into the hands of their enemies, to ſerue in hunger and in thirſt, and in nakedneſſe, and in want of all things, *Becauſe they ſerued not the Lord their God in ioyfullneſſe and with gladneſſe of heart.* Now fie vpon it then, that any Chriſtian ſhould ſerue God ſo heauily, God cannot abide it, away with it then, and ſerne God hereafter with more ioy and alacrity. I denie not, but the beſt of Gods children, haue cauſe enough of mourning, and oftentimes offend in not grieuing, as 1 *Cor.*5.1,2, *Jer.*5.3. *Amos* 6.6. And that God hath left that *Affection* of *Sorrow* in the Soule as well as *Ioy*, that it might be helpfull and beneficiall to the ſoule; And though

Inconueniences ariſing, from vnchearfull, and vncomfortable walking.
1 Sam.1.7.
Neh.8.10.

Deut.28.47. 48.

though it be nothing toothſome yet it is very wholeſome: But notwithſtanding this, It is not Gods minde, that we ſhould make a full meale of it, we are to dip our morſells in it, to make them reliſh, but it is Ioy that muſt nouriſh. The *Ioy of the Lord is our ſtrength*, *Neh.*8.10. And therefore we are ſo often called vpon to be Chearefull, 1 *Theſſ.* 5.16. *Phil.*4.4. *Deut.*12.18. *Thou ſhalt reioyce before the Lord thy God in all that thou putteſt thy hand vnto.*

And ſurely if thou beeſt in Chriſt, then thou canſt think of nothing that can be true cauſe of ſorrow to thee: thy ſinnes paſt are forgiuen, and eſteemed as if they had neuer beene: thy preſent imperfections are couered with the perfection of *Ieſus* Chriſt. The rebellion which riſeth vp in thy heart continually, commeth not from thee, but from ſin which dwelleth in thee. Thy Afflictions ſhall all turne to thy good. Doth the world hate thee? why *Bleſſed are you.* Doth death trouble thee? Chriſt hath ouercome it. Or doth damnation grieue thee? *There is none to them that are in Chriſt Ieſus; Reioyce then in the Lord alway and againe I ſay reioyce.*

There is nothing that can be true, cauſe of ſorrow to the godly.

Rom 7.20. Rom.8.28. Matth.5.12. Heb.2.14. Rom.8.1. Phil.4.4.

Thirdly, ſeeing Grace doth not deſtroy naturall affections but only rectifie them; this may ſerue for a direction vnto vs in the right vnderſtanding of ſuch precepts as are giuen in Scripture, for the mortifying of affections: They muſt be ſo vnderſtood; as that the Carnality and inordinacie of them onely is ſtrucken at, and not the Affections themſelues. And ſo much ſhall ſerue for that point, now we come to another, and it is this:

Vſe 3.

The aſſurance of Gods fauour in the pardoning of ſinne, is that which cauſeth ioy and reioycing. Now the father had kiſſed him and embraced, and giuen him pledges of his loue, and ſpoke peace vnto him; he with the reſt begins to reioyce and make merrie. Therefore *Dauid* deſireth of the Lord this aſſurance (after his committing the ſinne of adultery) that ſo he might haue his ſoule comforted, which vntill he had, could not be quieted. *Make me to heare of ioy and gladneſſe* (ſaith he) *that the bones which thou haſt broken may reioyce.* For

Doctrine. Pardon of ſin, bringeth ioy and reioycing.

Reason.

For vntill God ſpeaketh peace vnto vs, our conſciences will ſtill vexe and accuſe vs ; And therefore ſaith the Prophet *Iſay*, *There is no peace to the wicked*, and *Iob* ſheweth as much, *The wicked man is continually as one that trauaileth with childe, for he trauaileth with paine all his daies. A dreadfull ſound is in his eares. Trouble and anguiſh ſhall make him afraid.*

Iſay 48.
Iob 15.20,
Verſe 21.
Verſe 24.

Vſe.

Let wicked men then ſee their vncomfortable eſtate. *What peace* ſaith *Iehu* to *Ioram*, *So long as the whoredomes of thy mother Iezabell and her witch-crafts are ſo many.* So ſay I to thee what peace, what comfort, ſo long as ſo many ſinnes remaine vnrepented, vnpardoned ? I confeſſe indeed, there is a kinde of mad mirth, which *Salomon* ſpeakes of; that moſt in the world dote vpon, one reioyceth in his cups ; another in his barnes, another in his promotion, but this is far from true ioy : this is but a ſwiniſh and brutiſh ioy, not ſound nor ſolid. It muſt bee newes brought from heauen to a mans ſoule that his ſinnes are pardoned and forgiuen that muſt breede and bring it. How farre then art thou from hauing a merry heart who ſtill abideſt in thy ſinnes and haſt not as yet repented ? thou maiſt counterfeit a ſmile, but thou canſt not be truly merry. Thy laughter is but as the crackling of thornes, ſoone gone. The ſpirit of feare and bondage ruleth within thee, which keepes and barres out peace with God and ioy in the *Holy Ghoſt*. Thou maiſt face out the matter as much as thou wilt, yet let me tell thee, thou canſt neuer haue eaſe vntill thy ſinnes be pardoned, and they will neuer bee pardoned vntill they bee repented off. Thou maiſt ſing, and laugh and be iocund, but alas thy mirth is no other then that of the thiefe who goes capering to the gallowes; for thou art a condemn'd traytour, and knoweſt not how ſoone thou maiſt be fett to execution. Be then as merry as thou canſt be ; I am ſure thy eſtate and condition wherein thou ſtandeſt doth giue thee no leaue, that will not afford it.

2 King. 9.22.

Eccleſ. 2.2.

Eccleſ. 6.7.

Secondly, this may ſerue for our direction how to get a merrie

merrie heart, and procure true ioy indeed. The onely way thou ſeeſt is to obtaine pardon for thy ſinne: and to get God to aſſure thy ſoule hereof, for vntill then, thou canſt neuer haue it, wouldſt thou neuer ſo fayne. A merry heart euery one commends, euery one deſires and affects; but alas how few take the right courſe for obteining of it? Well; though others deale fooliſhly, yet bee thou more wiſe; humble thy ſelfe for ſinnes paſt, reſolue againſt all ſinnes, and deſire God to bee reconciled. Remember the promiſes of this ioy is made to thoſe that mourne, and onely vnto thoſe, and therefore mourne for thy ſinnes, and ſeriouſly ſeeke for pardon of them, for vnleſſe thou doeſt thus, neuer looke to ſee merry day in this world, nor in the world come.

Eſay 61.3. Pſal.126.2.3. Matth.5.5.

Further, in that it is here ſaid they [*began*] to be mery. This point is noted from hence by ſome of our Expoſitors:

That the godly mans ioy in this life is but the beginning of ioy. We ſhall haue the fulneſſe of ioy hereafter when we come into Gods preſence, at whoſe right hand it is (as the Pſalmiſt ſpeaketh,) In this life we haue but the firſt fruits of the ſpirit, and Gods earneſt penny; In that other life we muſt looke for the whole maſſe and perfection of bleſſedneſſe. In this reſpect we are willed to *Taſte how good God is*; implying, that it is but a taſt of the ſweetneſſe, and goodneſſe of God, that can be attained vnto in this life: we cannot reach vnto the thouſand part of the Ioyes of Gods preſence, and fauour in this world, that are prepared for vs in another, 1 *Cor.* 2.9. *Theſe are a part of his wages but how little a portion is heard of him? Iob* 26. *vlt.* This point is true, and might be of good vſe to teach vs to long for to be diſſolued that we may be with Chriſt: for is the ioy that we haue here but the beginning of ioy, and as it were the firſt fruits? oh then, what ſhall the crop be; doth the ioy which wee here taſte of, and which in this life we are made partakers of, paſſe all vnderſtanding, as the

Doctrine. *The Godly mans ioy in this life is but the beginning of ioy.* Pſal 16.11.

the Apoſtle ſpeaketh? what then ſhall the fulneſſe thereof be, who is able to expreſſe it. But I intend not to proſecute it. I now come to the laſt part of this Parable, which ſheweth vs the elder Brothers ill will or anger, for his Fathers receiuing home, and ſo welcomming this his Brother.

Text.

Verſe 25. *Now his elder Sonne was in the field, and as he came and drew nigh to the houſe, he heard muſicke and dancing.*

26. *And hee called one of the ſeruants, and asked what theſe things meant.*

27. *And he ſaid vnto him, thy Brother is come, and thy Father hath killed the fatted Calfe, becauſe he hath receiued him ſafe and ſound.*

28. *And he was angry, and would not goe in: therefore came his Father out, and intreated him.*

In theſe laſt eight Verſes the anger and diſcontent of the elder Brother is laid downe: wherein conſider; Firſt, from *whence it ariſeth*, or how it was *occaſioned*; and that was vpon the vnderſtanding of his Fathers loue and ioyfull entertainement of his younger Brother: For, he *heard muſicke and dancing*, verſe 25. And the ſeruants alſo makes report thereof, *verſe* 26.27. Hereupon (as the Text ſaith) *He was angry, and would not goe in.*

The Parts. Secondly, How this his anger is *expreſſed*, viz. by his reaſoning with, and accuſing of his Father: which *accuſation* is amplified *per ἀντίθεσιν*. He had beene obedient, *Loe theſe many yeares doe I ſerue thee, neither at any time transgreſſed I thy commandement*, verſe 29. But his Brother had beene diſobedient, *Aſſoone as this thy Sonne was come, which hath deuoured thy liuing with harlots, thou haſt killed for him the fatted Calfe*, verſe 30.

Thirdly, How this his anger is *qualified*, and that is done two waies. Firſt, by his Fathers kind *entreaty of him*, verſe 28.

Secondly,

Secondly, by an *Apologie* which his Father makes vnto him, *verse* 31.32.

Wherein we haue a *Proposition*, verse 31. which hath in it a *Concession* of the former particulars: For the Father would not now exasperate him, but seemeth thus to reason, *Graunt it bee so as thou doest say of thy selfe; yet thou doest not well to be offended, for all that I haue is thine.* And secondly, a *Confirmation*, verse 32. where he doth both *Iustifie* his owne proceedings, *ab quo* (for what he did was equity and right.) And also secretly defend his younger Sonne, against his elder Brothers former accusation; *For though he were dead, yet he is now aliue, though he were lost, he is now found*: He is not what he hath beene, the case is altered. And thus we see the limbes of this latter part.

Now to the Particulars, and so first, Wee might here take notice, that it was *The Elder brother* who was discontented, and here by our Sauiour taxed and censured. If you obserue the Progeny of Sathan (No wise man will be offended) you shall finde that it much ran vpon *Elder-brothers*: *Cain who was of that euill one and slew his brother*, 1 *Iohn* 3.12. was the first eldest Sonne in the *Old world*: *Cham* who was cursed, to be *a seruant of seruants* for his want of duty to his parent, was the eldest brother of the *New world*; wild *Ismael* was the eldest, to the father of the faithfull: and prophane *Esau*, who *sold his birth-right for a messe of pottage*, was an elder brother also: So was *Reuben* the first-borne of *Iacob*, *his might and the beginning of his strength*, yet *he went vp to his fathers bed and defiled it*, *Gen* 49.34. If you say that here we finde the *elder*, liues soberly at home, and it was the *younger* that was the Prodigall: Remember you finde this but in a *Parable*, and the scope of Christ is to iustifie this younger, and condemne the elder. *Obs.*

I obserue this; First, to note the malice of Sathan, against God: The first-borne (you know) were Gods; therefore he endeuoureth his vtmost for those. *Obs.* 1.

Secondly, God ſuffers him to carry it oftentimes (but not alwaies) to ſignifie (it may be) that priuiledges of nature God reſpects not, but a new creature. I meane but to point at theſe things.

Againe, we may obſerue in that the elder ſonne was in the field, and comming thence, heard dancing, &c. *That Elder brothers are not to be brought vp in idleneſſe, but to worke and labour.*

Obſ.

Our practiſe is to impoſe labour on the reſt, and for the eldeſt to ſend them to ſee faſhions abroad, or to be ouer-partially indulgent to them at home, ſuffering them to run riot ſo much in the Spring of their yeares, that they ſoone bring *Autumnes* on their eſtates and houſes, and ſell the bleſſing their father left them to ſome ſupplanter, for a meſſe of breath. If parents would put them to worke before they haue it, they would the better keepe it, when they enioy it.

Further, in that this Elder brother enquires of the ſeruants before he paſſe ſentence, or concludes any thing. It might teach vs this point of wiſedome, *To beware of raſh Cenſure.* A fault that we are apt to fall into, and very guilty of, without any enquiry to paſſe ſentence; whence it comes to paſſe (and that not ſeldome) that a ranckling tooth is ſet into the ſide of virtue.

Obſ.

Obſ.

And from the true relation that the Seruants make, we might alſo learne, *Fidelity in our Reports.* What we relate, to doe it truely. It is a great fault, and in Profeſſors as well as others, in Relations to corrupt the Text, with falſe Gloſſes and Comments, with additions and detractions of their own making. What through forgetfulneſſe, careleſneſſe or of a worſe meaning oftentimes, things are carryed in ſuch ſort, that the report men make is no more like that was ſaid, or done, then an apple like an oyſter, (according to the prouerb) men tell *All* and *Some*; and like a ſnowball, it gathers in the going.

Theſe, (and diuers other obſeruations) might be collected, and proſecuted; but my purpoſe is, only to obſerue

ſome

ſome *Generall Poynts* from each Particular branch, and ſo draw to a Concluſion.

And firſt, in that this elder Sonne vpon the vnderſtanding of his Fathers loue and gratious dealing with his younger Brother (who came home humbled and penitent) doth thus repine and grudge, waxe angry and diſcontent. This giueth vs to vnderſtand, that

Doctrine. The wicked repine at the preferments of others in Gods fauours

The bleſſings of God vpon others are great eye-ſores vnto the wicked. They grudge and repine at the preferments of others in the fauours of God. This our Sauiour teacheth vs by another Parable, *A certaine houſholder went out early in the morning to hyre labourers into his vineyard. And when hee had agreed with them for a pennie a day, hee ſent them into his vineyard to worke. And he went out about the third houre; and ſeeing others idle ſent them in alſo. Thus did he alſo, about the ſixt, ninth, and eleuenth houre. Now when Euen was come, the Lord called the labourers to giue them their hyre, and gaue euery man his pennie; to them that came in laſt he gaue as much as to them that came in firſt. Therefore the labourers murmured againſt the Maſter of the vineyard, ſaying, theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs which haue borne the burden and heate of it.* Thus did they enuie the ſeruants, and repine againſt the Maſters dealing. Many are the examples that might be alleaged for confirmation of this truth. But take one for all, *God he hath reſpect to Abel, and to his offering*; but vnto *Kain, and to his offering hee had no regard: Wherefore Kain was exceeding wrath, and his countenance fell downe.* And afterwards, *he ſlew his Brother*: & why was this? but *becauſe his owne workes were euill, and his Brothers good.* God regarded *Abels* ſacrifice, and had reſpect vnto it; for this cauſe doth his brother enuie him, and at laſt doth murder him.

Matth. 20. 1. Verſe 2. Verſe 3. 4. Verſe 5. 6. Verſe 8. 9. Verſe 11. 12. Gen. 4. 45. 1 Iohn 3. 12.

The reaſon is, becauſe they are of that ſame euill one, as Saint *Iohn* ſpeaketh: They are a hellifh brood, and are transformed into the image of the diuell, who enuied the happineſſe of our firſt Parents in the Garden; therefore

1 Iohn 3 12.

Matth.13.28. Gen 3.5. called the Enuious man, of his nature doe they participate, his workes they doe, and cannot otherwise chuse.

Reason 2. Secondly, as the tree is, such must be the fruit, they are flesh, and therefore must needs bring forth the fruits of the flesh, whereof this is one, as the Apostle doth manifestly declare, *Gal.*5.21.

Vse 1. This then serueth to reproue many, who *Caine-like*, fret at the preferments of others in the fauours of the Lord: And inwardly repine at the good estate and happie condition of their brethren: the knowledge, zeale, and obedience of others, and the fruits of these and such like graces, viz. a good name and estimation doe inwardly vexe and torment them, and are as daggers at their hearts; The hearing, seeing, or thinking of any other to haue more, or so much as they themselues haue, is as a quotidian ague to their bones, it paines them day and night, it causeth them to gnash their teeth, and melt away. So that as *Iosephs* brethren could not endure that their Father should loue him better then he loued them. And as the Princes of *Babell* could not abide that *Daniell* should be fauoured of the King aboue themselues; so cannot these men endure, that the God of heauen should respect any before themselues, though they continually blaspheme his holy name, and no day will giue obedience vnto him. Oh the cursed nature of this same monster *Enuie*, which filleth men to the eyes, and there it sitteth, and wheresoeuer through those windowes it espies a blessing, it is sicknesse and death vnto it. Honor, wealth, prosperity, and whatsoeuer is good in any, it repineth at. Men are not well, if they see others better, and in a manner, they doe hate to be happie, with any company. Should God send these to heauen, how would they brooke it? for there one *starre excels another in glory* (as the Apostle speakes) surely hell is the fittest place for such (without repentance) for there they shall see no matter of enuie, but all obiects of extreame misery: And yet

Psal.112.10.

Parum est, si ipse sit fœlix, nisi alter fuerit infœlix.

1 Cor.15.42.

yet there also (so enuious are they) it may be they will desire to sit in the chaire, and haue superiority, though they receiue the more torments.

Secondly, let this serue for our instruction: to fence and fortifie our selues against this diuellish enuie. Who is there that had not need be watchfull? are not the best and most sanctified amongst Gods children, apt to enuie and repine at others excelling in the graces of God? doth not this cursed weed sprout forth of the best ground, oftentimes to our shame? Hath not this euill had a hand in those many broyles and contentions, which haue beene amongst the faithfull from time to time? This cannot be denyed, it is too too apparent; striue therefore against this sinne, let all carnall emulation be restrained by euery one of vs; we need not want for *Reasons* to moue vs hereunto; for

Vse 2.

First, consider, of all vices this is most vnprofitable, hauing in it neither profit, nor yet pleasure: Insomuch, that one saith, (and that truly) an enuious man hath a great deale of lesse wit in his malice, then a very bruite; for whereas neither foule, nor fish, is taken in a snare without a bait, the spitefull wretch is brought to the Diuels hooke without any pleasant bit. The voluptuous man hath a little pleasure: the couetous man a little profit; but the enuious neither of both.

Motiues to shun enuie. First, it is the vnprofitablest of all vices.

Secondly, consider, it is obnoxious and hurtfull: It hurteth others, and our selues; Others are hereby wronged, for this vice is not onely against charity, which reioyceth in the good of others, as in our owne: but it also tends to crueltie, and causeth vs to seeke the bloud of others: what caused *Cain* to murther *Abel*, but this sinne of enuie? What caused *Saul* to seeke after *Dauids* death, but enuie? What moued the Patriarks to sell *Ioseph* into Egypt, but enuie? And what caused the Pharisees to crucifie the Lord of life, but this diuellish sinne of enuie? No wonder then we so often in Scripture finde, enuie and murther combin'd together and ioyned, as if they were

Secondly, it is not onely vnprofitable, but very obnoxious & hurtfull, First, to others.

Acts 7.9. Matth. 27.18. Rom 1.29. Gal. 5.21.

twinnes, growing in one body, and could not be ſeparated. Enuie is a Bloud-hound, and it ſeldome hunts, but hunts to death: ſometimes indeed it is call'd off, but the will is euer good.

Secondly to our ſelues, and that eſpecially.

In qua multa ſunt mala vnum tantum vtile, quæ authori incommoda. Baſil.

Carpitque & carpitur vna: ſuppliciumq; ſuum eſt, vt Ætna ſeipſum, ſic ſe, non alios, inuidus igne coquit. Metam.

Gen. 4. 14.

As it hurteth others, ſo eſpecially our ſelues: for this profitable quality, this vice aboue all other is furniſhed with, that the owner thereof hath greateſt dammage: And therefore one ſaith, It is the iuſteſt of all vices, becauſe it bringeth with it, its owne vengeance; God hath in iuſtice appointed this to be a plague vnto it ſelfe, *A ſound heart is the life of the fleſh, but enuy is the rottenneſſe of the bones*, (ſaith *Salomon.*) That is it is hurtfull to the body, and painefull to the minde, and will quickly conſume a man, and bring him to his end, as the diſeaſes which lie in the bones and eate vp the marrow. *Whoſoeuer findeth mee, ſhall ſlay mee*, ſaith *Caine*: So may the enuious man ſay of himſelfe; for either hee ſeeth in a man that which is good, and then he repineth: or elſe that which is euill, and ſo reioyceth; and both theſe waies he ſlayeth his owne ſoule. In a word conſider, It is forbidden by God, 1 *Pet.* 2. 1. It is a worke of Sathan, *Gen.* 3. 1. A worke of the Gentiles, *Rom.* 1. 29. A worke of darkneſſe, *Rom.* 13. 13. A worke of the fleſh, *Gal.* 5. 21. Oppoſite to charity, 1 *Cor.* 13. 4. the daughter of Pride, *Gal.* 5. 26. Sometimes of Couetouſneſſe, *Pro.* 28. 22. found moſt in Naturall men, *Tit.* 3. 3. and in Silly men, *Iob* 5. 2. and in Carnall men, 1 *Cor.* 3. 3. and one of the torments of hell, *Luke* 13. 18. See then what cauſe euery one of vs hath, to vſe all ſanctified and holy meanes, for the preuenting and purging of this vice away, if it haue ſeized on vs.

Meanes for the preuenting of it.

And amongſt others theſe.

First, purge away pride.

First, purge away all pride and ſelfe-loue, from whence this vice fumeth. This remedy the Apoſtle Saint *Paul* preſcribeth to the Galatians, and in them to vs. *Let vs not be deſirous of vaine-glory, prouoking one another, enuying one another.* Seldome doe you ſee an humble man enuious.

Gal. 5. 26.

And

And therefore labour for this grace, ſtore your hearts with humility and Chriſtian charity, for theſe will make you thankfull for your owne portions, and glad to ſee your brethren bleſſed in theirs.

Secondly, labour to be well perſwaded of, and contented with Gods holy adminiſtration, in the diſtribution of his gifts, whether temporall or eternall, concerning this life or a better. If another haue, God hath meaſured, and he meaſuring he cannot but haue. Let it not trouble thee thou haſt no more, thou art no greater, no more reſpected, &c. thou haſt that meaſure God hath meeted out for thee: And he ſeeth iuſt cauſe to giue thee what thou haſt, and others more then thy ſelfe. Remember God cannot be charged with folly, nor challenged of vnrighteouſneſſe; he is an abſolute diſpoſer of his gifts, in what kinde ſoeuer, and may doe with his owne what he thinkes good. What doe we elſe in repining, but pick a quarrell againſt God himſelfe, *Is thy eye euill becauſe I am good.* He is a ſawcy beggar that quarrels at his almes, becauſe another fares better: what euer our gifts are from God, they are meere almes; *For who hath giuen him firſt*: Let not then thine eye be euill, becauſe his is good: what euer God giueth to others, know that thou haſt more then thou doeſt deſerue; and they haue nothing, but what God will. Away then with this vice of Enuy.

Secondly, be well perſwaded of, & contented with Gods holy adminiſtration in the diſtribution of his gifts. Matth. 20. 13.

Rom. 11. 35.

Thirdly, endeauour to haue thy Iudgement truly informed, concerning the nature of earthly things: Enuie is for things (at leaſt deemed) excellent, and worth the hauing; by which we thinke another aduanced, and we diſgraced: Now if our Iudgements were truly informed of the vanity of theſe things, and the baſeneſſe of them in compariſon of heauen, and things heauenly; we would enuie our neighbours no more for their plenty, and abundance, then we enuie a beggar for his ragges, or a *Lazar* for his ſoares.

Thirdly, learne to contemne earthly things.

Fourthly, remember that the graces and good things, which other Chriſtians haue, are for Gods glory and our

Fourthly, remember others gifts are for our good

1 Cor. 12.

good and benefit. As the good of one member of the body, ſerueth for the vſe of another, in repining therefore againſt other mens gifts, we repine for that which is ours, and maligne our owne welfare; and doe the members of the body doe ſo? Beſides how can we truely ſay we deſire that Gods name may be hallowed of vs, and glorified in all, when we repine at others bleſſings? ſeeing God is as much glorified by his gifts beſtowed on others, as on our ſelues, nay more; for if thou hadſt them thou wouldſt be proud of them (and ſo lurch from the giuer) ſeeing thou enuieſt others for them.

Fiftly, looke vp on the troubles, as well as vpon the bleſſings of your brethren.

Fiftly, doe not onely eye the bleſſings, which our brethren doe enioy: but withall, caſt your eyes vpon the troubles, ſorrowes, miſeries, and calamities, which they ſuſtaine. Did we thus, we ſhould be ſo farre from enuying of them, that many times we ſhould haue cauſe to pitty them, and pray for them.

Sixtly, we in ſome things excell others.

Sixtly, remember what *Iohn Baptiſt* ſaid of Chriſt; *he that commeth after me is yet before me*, there are many that come ſhort of thee in reſpect of gifts, who (it may be) in Gods eſteeme are thy betters: Yea and thoſe that excell thee in ſome kind of gifts muſt yet (it may bee) giue place to thee in regard of others: You ſee it is thus in the body naturall. The *Eye* is honoured with the noble ſenſe of *ſeeing*, and the *Eare* with that needfull ſenſe of *Hearing*; but the *Noſe* is preferred before them both, in that profitable and vſefull ſenſe of *Smelling*. And as it is amongſt beaſts, ſome that are weakeſt in the Courſe, are yet nimbleſt in the Turne: Thus, it may be, thou haſt not ſo much vnderſtanding to ſpeake or giue direction, as ſome others; yet God may giue thee a greater power to practiſe and put in execution: Thou art not fit to be an *Eye* or *Tongue* in *Church* or *Common-wealth*, and therein commeſt behind ſome others, yet in the office of a *Foot* or *Hand*, to go to the place whether thou ſhalt be ſent, and performe the ſeruices required of thee thou goeſt beyond them, and art to be preferred.

Seuenthly,

Seuenthly, get a true loue of grace into thy heart, which if once thou getteſt (though thou haue a holy emulation, not enuying their fulneſſe, but thine owne want, which indeed thou oughteſt to haue) thou wilt not be much troubled with a carnall emulation, enuying thoſe gifts which God hath giuen them, but thou wilt much reſpect them, where euer thou ſeeſt them.

Seuenthly, get into thy heart a true loue of grace

Laſtly, be earneſt with the Lord by prayer, earneſtly intreat him to giue thee ſtrength, for mortifying of this ſame ſin. Pray once, and then againe, yea twenty times; and if that will not ſerue the turne, adde faſting to it. Vſe theſe meanes, and I dare promiſe thee the victory in the end; for they are approued remedies, and very forcible, for the curbing in, and ſubduing of this ſinne.

Laſtly, vſe earneſt prayer to God.

And the laſt Vſe of this may be for Admonition to all ſuch as haue any preferments in Gods fauours aboue other, to looke for *Enuie*: thou canſt not poſſibly eſcape the biting of it; haſt thou grace, then thou haſt matter enough within thee to cauſe the wicked to grate and gnaſh their teeth at thee. The eye of the enuious is ſharpe ſighted, like the Eagles, and can ſoone ſee what is worthy of commendations, and for that they will moſt maligne thee, and ſeeke eſpecially to defame thee. If thou haſt any goodneſſe in thee, they will quickly deſcry it, and be diſcontented with thee, and repine againſt thee for it.

Vſe 3.

A Queſtion was ſometimes put forth (as I haue heard) vnto a company of Phyſitians, what was the beſt helpe to the perſpicuity of the eyes, and for quickning of the ſight? Some made anſwer, *Fennell*; others *Salendine*, &c. But one amongſt the reſt, ſaid *Enuie* was beſt of all. For Enuie is very buſie, and will ſpie quickly, and (like a proſpectiue glaſſe) with the moſt, rather than with the leaſt. Looke then to bee deſcryed and to bee enuied; thou canſt not ſhun it (without thou ſhouldſt follow the counſell, that ſometimes a Philoſopher gaue, to one that asked him how he might auoide it: neither to doe nor ſay

Enuy, the beſt medicine for the quickning of the ſight.

Fertilior ſeges eſt alienis ſemper in agris, Vicinũq; pecus grandius vber habet. Quid No auoiding enuie, if a man doe well.

ſay any thing that is good.) Thou mayſt indeed ſaue thy ſelfe from the *Lyar*, by not ſpeaking with him; from the *Proud*, by not accompanying with him; and from the *Glutton*, by not eating with him; and from the *Contentious*, by not diſputing with him; but from the *Enuious*, it is not ſufficient, though thou flie or flatter him: he cannot be well, if thou beeſt well; thy riſing is little leſſe grieuous to him, then his owne falling. This the Heathen themſelues haue obſerued, and therefore when they ſaw an Enuious man ſad, they would demand whether harme had hapned vnto him, or good vnto his neighbour. And indeed it may bee queſtionable: for both theſe alike vex him. Haſt thou then any gift or grace, wherein thou excelleſt; or wherein thou doeſt equall others? then looke for ſome that will maligne thee: *præmoniti, præmuniti*, fore-warn'd, fore-arm'd; the ſtreame ran euer ſo, and euer will. Yet be not thou diſcouraged, for Enuie diminiſheth not, but encreaſeth thy praiſe; Thy reputation ſhall ſhine the more. Hence it was, that ſome of the heathen haue grieued, that they haue not beene enuied; And others haue wiſhed this as a great plague vnto man, not to be enuied. For they haue euer held it to bee a true marke of virtue, in the party enioyed. And thus much bee ſpoken of this firſt branch, which is the occaſion or ground, from whence this elder brothers diſcontent aroſe. Now for the ſecond, and that is the manner how he expreſſeth it: laid downe in theſe words.

Diog. Bion.

Themiſtocles.

Qui ducis vultus & non legis iſta libenter, Omnibus inuidias, Inuide, nemo tibi. Martiæ.

Verſ. 29, 30. *And he anſwering ſaid to his Father: Loe theſe many yeares doe I ſerue thee; neither tranſgreſſed I at any time thy commandement, and yet thou neuer gaueſt mee a Kid, that I might make merry with my friends. But aſſoone as this thy ſon was come, which hath deuoured thy lining with harlots, thou haſt killed for him the fatted Calfe.* Here we may ſee, how he expreſſeth this his diſcontent, by his expoſtulating the matter with his Father; accuſing him for hard and vnthankfull dealing; but iuſtifying himſelfe for his continuall

tinuall and conſtant obedience. The point we may hence learne is this:

It is a propertie of the wicked to expoſtulate the cauſe with God, and to complaine againſt his dealings as too hard and vniuſt. How common a thing was this with the carnall Iſraelites? how ordinarily did they obiect againſt Gods proceedings? Inſomuch that the Lord was oftentimes faine to put his courſes vnto ſcanning, and to call the people to a pleading, as by his Prophet *Eſay*: *Come let vs reaſon together, ſaith the Lord.* And ſo in another place: *Wherefore I will plead with you, ſaith the Lord.* And againe; *Behold I will plead with thee, becauſe thou ſayeſt, I haue not ſinned.* And in diuers other places, we haue the like ſpeeches. This was the cauſe, why he did ſo often inſtruct his Prophets, how to anſwer the people, when they began to reaſon with them about his wayes: as *Ier.5.19.* *And it ſhall come to paſſe, when yee ſhall ſay, wherefore doth the Lord all theſe things vnto vs? then ſhalt thou anſwer them, like as yee haue forſaken mee, &c.* So againe: *And it ſhall come paſſe, when thou haſt ſhewed this people all theſe words, and they ſhall ſay vnto thee; wherefore hath the Lord pronounced all this euill againſt vs? or what is our iniquity? or what is our ſinne that we haue committed againſt the Lord our God? Then ſhalt thou ſay vnto them; becauſe your fathers haue forſaken mee, &c.* In the 58. of *Eſay*, in the beginning of it, you may ſee their practiſe diſcouered: for there we may finde them challenging God for hard meaſure: *Wherefore haue wee faſted, ſay they, and thou ſeeſt it not? Wherefore haue wee afflicted our ſoules and thou takeſt no knowledge?* As if God did them great wrong in not hearkning and attending on their ſuites. Thus did they in *Ezechiels* dayes, calumniate Gods proceedings of inequality: *The fathers had eaten ſowre grapes, and the childrens teeth were ſet on edge.* The fathers had ſinned, and they muſt beare the puniſhment: What equality was in this? therefore they cry out: *The way of the Lord is not equall.* Thus alſo

Doctrine. *It is the property of the wicked to expoſtulate the cauſe with God.*

Iſay 1.18.

Ier.2.9.

Verſe 35.

Ier.5.19.

Ier.16.10.

Verſe 11.

Iſay 58.3.

Ezech.18.2.

Verſe 25.&

Ezek.33.20. also in the time of *Malachie*, when they were reproued for any fault, how would they turne againe, and in a
Mal.1.6. manner challenge God to his face: *You haue despised my name, saith the Lord: Wherein haue we despised thy name,*
Mal 2.17. saith the people? *Yee haue wearied me with your words* (saith the Lord:) *wherein haue wee wearied thee,* say the
Mal.3.7. people? *Returne vnto mee,* saith the Lord. *But wherein*
Verse 8. *shall we returne,* said they? *Yee haue robbed me,* saith God: *Wherein?* say they. *Your words haue beene stout against me,*
Verse 13. saith the Lord: *What haue we spoken so much against thee,* say they? Thus you see how ready they are to contest with the Lord, in euery particular, holding themselues innocent, and thinking themselues more harder vsed then they had deserued. And as this euer hath beene the property of the wicked, to plead against Gods proceedings; so it euer will be. For at the last day, *When the master*
Luk,13.25,26. *of the house is risen vp, and hath shut to the dore, &c. then shall some begin to say, we haue eaten and drunke in thy presence, and thou hast taught in our streets:* and other some shall say, *Haue we not prophesied in thy name? and in thy*
Matth.7.22. *name haue cast out Diuels? and in thy name done many wonderfull workes?* challenging Christ for vniust dealing in condemning them: Yea, and when they are, as it were going to execution, and at the last cast, after that feare-
Matth.25,41. full sentence of *Depart from mee yee cursed into euerlasting fire prepared for the Diuell and his Angels* is denounced against them; yet then they will plead also for themselues against the Lord: *When saw wee thee an hun-*
Verse 44. *gred, or a thirst, or a stranger, or naked, or sicke, or in prison, and did not minister vnto thee?* Thus challenging God for vniust sentence; holding themselues to be innocent, and guiltles, and to haue committed no such fault, as could deserue so heauy a doome. And thus we haue seene this point (viz.) *That it is the property of the wicked to expostulate the matter with God, and complaine against his proceedings, as vniust and vnequall,* sufficiently cleared and confirmed.

If

If any demand to know the reason, then take it in a word, and this it is.

They are ignorant and proud: They are ignorant of their owne estate and condition; they know not that they haue done euill, neither will they know it; and therefore they thinke they haue deserued no such things as God inflicteth on them. Hence commeth that reasoning and expostulating, that censuring of, and pleading against Gods proceeding. *Reason.*

Heare now the Vses.

And first, behold a difference betwixt Gods children and wicked ones: the wicked (as we haue seene) are euermore obiecting against God and his proceedings; and still complaining against his dealings, as vnequall and vniust. But of how contrary a disposition is the child of God? who is euermore content to submit himselfe to Gods seuerest courses; alwaies acknowledging and confessing, that God is righteous in his proceedings, and pure in his actions. So much did *Nehemiah* confesse, when he thus said, *Surely thou art iust in all that is come vpon vs: for thou hast dealt truly, but we haue done wickedly.* And so did *Daniel*, *Righteousnesse belongeth vnto thee, and vnto vs open shame*, &c. Thus doth the Church acquit the Lord from all iniustice in his dealings: *I will beare the wrath of the Lord, because I haue sinned against him.* The like affection was in *Dauid*, as doth appeare by these, and the like sayings, *Iust art thou when thou speakest, and pure when thou iudgest.* And againe; *I know, Oh Lord, that thy iudgements are right, and that thou hast afflicted me iustly.* And elsewhere he thus speaketh; *Righteous art thou (O Lord) and iust are thy iudgements.* This might be further shewed by diuerse other instances: as by that of *Ely*; who hearing of the iudgement intended by the Lord vpon him and his house, said thus, *It is the Lord, let him do what seemeth him good:* as also by that of *Hezekiah*, who being reproued, and seuerely threatned for his folly, in shewing his treasure vnto the Ambassadors of the King of *Babel*, vsed these words: *The*

Vse I.

Neh 9.33.
Ezra 9.10.
Dan. 9.7.
Mic 7.9.
Psal 51 4.
Psal 119.75.
Verse 137.
1. Sam. 3.18.

The word of the Lord is good which thou hast spoken. All these sayings manifestly shew their readinesse to submit themselues to Gods good pleasure, without repining. The like example we haue in *Iob*, who charged not God with
Iob 1.22. any vniust dealing (as the Text sheweth) but in the midst of his affliction blest and praised Gods name.

Vse 2. And as this shewes a difference betweene the one and the other; so may it also serue for triall of our selues. Hath God afflicted thee any way, in body or in goods? and hath his hand lyen heauy on thee, and that all the day long (as
Psal.32. *Dauid* speaketh.) Well, how hast thou beene now affected and disposed? hast thou yeelded thy selfe with all submission to Gods proceedings? hast thou acknowledged the Lord to be iust and vpright in all his dealings? and hast thou quietly and without repining submitted thy selfe to Gods seuerest courses? if so, it is a good signe of a sanctified heart; But if (otherwise) thou hast murmured and repined, and expostulated the cause with God, complaining of wrong and iniury, esteeming thy selfe to be hardly dealt withall to be so vsed, and withall dost please thy selfe in this gaine-saying humour. Then let me tell thee, it is an euident signe of a graceless soule, and vnsanctified spirit. And if this be a true note of a wicked one to expostulate with God, and murmure against his proceedings, as we haue seene it is, then it will discouer many to be such: For how ordinary a thing is it in the day of trouble to heare men murmure and repine (yea, it may be curse and banne) against the Lord? what more vsuall then to dispute how this can stand with iustice, thus and thus to punish? How are Gods dealings censured and called into question by the sonnes of men? And how do men (as it were) challenge God to his face of vnequall and vniust proceedings? I do indeed confesse, that through extremity of anguish Gods dearest children may forget them-
Psal 73.13.14 selues sometimes: and so did *Iob* and *Dauid*, *whose feet were almost gone*, but in their cooler bloud they will recall their errour, and smite vpon their thighes, and lay their hands

hands vpon their mouthes, and though they ſpeake once, yet they will anſwer no more, as *Iob* ſpeaketh: And as *Dauid* ſaith, *his ſoule ſhall keepe ſilence vnto the Lord.* They will not pleaſe themſelues in that gaine-ſaying humor, but labour to repreſſe all ſuch repining thoughts, and diſtempered paſſions. Iob 39.38. Pſal.62.1.

Thirdly, Seeing it is a property of the wicked thus to expoſtulate with God, and complaine of his proceedings as vniuſt and vnequall; then let this diſpoſition be farre from all ſuch as feare the Lord; let not the godly walk in the way of ſinners, but refraine their feet from this path: Let vs learne to iuſtifie God in all his waies, and to acknowledge him to be righteous in all his workes and actions. Hath the Lord laid on thee ſickneſſe, pouerty, impriſonment, or any other grieuous croſſe? See (then) thou vndergoe it without murmuring or repining: Charge not God with any hard or vniuſt dealing; for *ſhall not the Iudge of all the world do right*, ſaid *Abraham?* Yea, our God cannot but do right, for righteouſneſſe is eſſentiall vnto him; it is himſelfe, and he may as ſoone deny himſelfe as deale vniuſtly. His will is the rule of *Iuſtice*, and therefore it muſt be iuſt becauſe he willeth it. Let this then be enough for thee and me, the Lord will haue it ſo. Learne thou with *Dauid* to be dumbe and ſilent, becauſe God hath done it. Doe not dare to entertaine ſuch a thought within thy heart, as that there ſhould be any iniuſtice with him; learne (effectually) that golden ſaying of that kingly Prophet, *Righteous art thou, O Lord, and iuſt are thy iudgements.* Which Verſe *Mauritius* the Emperour vttered when he ſaw his wife and children put to death before his eyes; and when he was fitting himſelfe to lay his owne necke vpon the blocke, becauſe when he might haue redeemed the life of his ſouldiers taken by the enemy, for a ſmall ſumme of money, would not, but ſuffered them all to be put vnto the ſword. I confeſſe this is ſooner ſaid then done, and ſooner taught then learned; for it is no eaſie thing to curbe and keepe vnder our owne vnruly

Vſe 3.

Pſal.1.1. Prou.1.15.

Gen.18.25.

Pſal 39.9.

Pſal.119.137.

vnruly passions: yet let vs striue and labour by all good
Ier.18.2. meanes to subdue them, and represse them. *Arise, and goe downe to the potters house, and there I will cause thee to heare my words* (said God to *Ieremiah*:) So let vs arise and go downe to the potters house, and his clay and wheele shall teach vs many good instructions. The clay in fashioning vpon the wheele is pliable, and readily receiueth any forme or fashion. God is the *Potter*, and we as clay vnto him, how comes it then we grow discontented with his proceedings? Some are poore, others base, and some are sickly, and other some deformed; these looking vpon others, who are more noble, rich, strong, proportionable, &c. say vsually with discontentment, God might haue made me thus, or thus, as these. *But who art thou that disputest with thy maker? shall the thing formed say to him that*
Rom.9.20. *formed it, why hast thou made me thus?*
Verse 21. *Hath not the potter power ouer the clay of the same lumpe, to make one vessell to*
Ier.18 6. *honour, and another vnto dishonour?*
Isa.45.9. *Behold, as the clay is in the potters hand, so are you in mine, O house of Israel (saith the Lord.)* Be thou content then with Gods dealing; for, *Woe be vnto him that striueth with his Maker. Let the potsheard striue with the potsheards of the earth: shall the clay say to him that fashioneth it, what makest thou?* If thou wilt needs contest, contest with man, with a potsheard like thy selfe; but beware of contending with the Lord thy Maker. Lay thou thy hand vpon thy mouth, and be content, though thou wert assured (which thou canst not be) that God hath made thee a vessell of dishonour, and ordained thee to damnation. When then thou feelest corruption to arise, and begin to plead against Gods proceedings, remember the Potters house, and check thy selfe. His dealings are alwaies iust and equall; and if thou canst not see it, condemne thy owne blindnesse, and not them, nor him for them.

Vse 4. And lastly, this may serue for *Comfort* to all such as find themselues to haue a yeelding spirit, quietly, without murmuring or repining, submitting themselues to Gods seuerest courses: And though the Lord lay on them

them many a ſore affliction, and heauy croſſe, yet they ſtill iuſtifie him, and condemne themſelues: confeſſing that God is righteous, but it is they who haue done wickedly. And withall, acknowledge it is his mercy, that he ſends no greater, and layes no ſorer iudgements on them. And if at ſome times they feele (for indeed, who at ſome times ſhall not) their owne rebellious paſſions to ariſe, and the fleſh begin to repine and murmur, they will ſtraight checke it and controll it, not daring to harbour a thought or conceit of Gods hard dealing. Let ſuch as theſe know, they haue a notable euidence of a ſanctified ſoule, and let them make much of it, for this may comfort them in the midſt of trouble: For aſſuredly, a great meaſure of grace haſt thou attained vnto, who art come thus farre.

Now further, marke what a goodly colour this elder ſonne hath for this his doing.

Text.

Loe, theſe many yeares do I ſerue thee, neither transgreſſed I at any time thy commandement, and yet thou neuer gaueſt me a kid, that I might make merry with my friends. *Verſe 29.*

But as ſoone as this thy ſonne was come, which hath deuoured thy liuing with harlots, thou haſt killed for him the fatted calfe. 30.

Goodly paint vpon a rotten poſt: Here is a glorious varniſh vpon a bad action. He was indeed diſcontent and angry, and would not come in; but he giues the reaſon, and doth alledge the cauſe.

Hence learne,

Doctrine. *Wicked men haue faire pretences for foule ſinnes.*

What ſinne ſoeuer wicked men commit, they haue ſome colour for it: They haue faire pretences for their foule ſinnes. *Saul*, when he offered ſacrifice contrary to Gods will, being reproued for it, he ſtraight alleadgeth a reaſon, *Becauſe I ſaw that the people were ſcattered from me, and that thou cameſt not within the dayes appointed*, &c. *I forced my ſelfe therefore, and offered a burnt offering.* So for his ſparing the ſheepe and oxen, and the beſt of the ſpoile (which with 1.Sam. 13.11. 12. Cap.15.15.

the *Amalekites* ſhould haue beene deſtroyed) he hath ſome colour. *It was to ſacrifice vnto the Lord.* Thus *Ahab* and *Iezabel* couer the murther of *Naboth* with iuſtice againſt blaſphemy. *He did blaſpheme God and the King* (ſaid thoſe men of *Belial*, which witneſſed againſt him.) So *Iudas* pretended the poore, and his great care of them, when he grudged his Maſter a little vnction; when as indeed, *This he ſaid, not that he cared for the poore: but becauſe he was a theefe, and had the bag, and bare what was put therein.* The like we ſee in the chiefe Prieſts, who taking counſell together, for the putting of Chriſt to death, haue for their couer the ſafety of the people. *If we let him alone, the Romanes ſhall come and take away both our place and nation. And therefore it is expedient (ſaid Cayphas) that one man ſhould dye for the people, and that the whole nation periſh not.* Many other examples might be brought to prooue this, as that of *Simeon* and *Leui* againſt the *Sichemites*, who had a pretence to couer that their cruell murther, *Should he deale with our ſiſter, as with an harlot.* So the *Iſraelites* touching their Idolatry. And *Herod*, whoſe cruell intention wanted not a couer. So *Abſolom* couers his treaſon with pretence of paying of his vowes. But theſe that haue beene brought, doe ſufficiently prooue the point that hath beene deliuered. Heare now the Reaſons.

1 King. 21. 13.

Ioh. 12. 6.

Ioh. 11. 48.

Verſe 50.

Gen. 34. 31.

Exod. 32. 1.

Matth. 2. 8.

Reaſon 1. Wicked men would not be thought to be, as indeed they are, *corrupt, abominable*: neither would they haue their actions that proceed from them, to bee eſteemed as wicked and vniuſt: (For Sin hath a ſecret guiltineſſe in it ſelfe and rather affects a hiding place then a fort.) Hence is it, that they ſeeke for pretences and excuſes (as *Adam* for fig-leaues) to hide their ſinne and ſhame, as well knowing how filthy this brood is.

Reaſon 2. Secondly, *Reaſon* is one of the principall faculties in man; and therefore, though oftentimes he denies the rule of reaſon, yet neuer will he abſolutely denie reaſon, (without he will denie himſelfe.) Hence it is, that men will haue ſome reaſon (though falſe reaſon before they will haue

haue none) for euery thing they doe, be it neuer ſo vile or wicked. The Vſes follow.

Vſe. *Reproofe of two ſorts.* *Firſt, the Papiſt.*

Firſt, this ſerueth to *Reproone* many, who ſet goodly ſhewes vpon their euill doings, and varniſh their ſinnes with falſe colours.

As firſt the Papiſts, who ſet deceitfull colours vpon their ſuperſtitious practices. As for their ſacrilegious dealing, in with-holding the Cup from the people, they haue this colour. The wine is in danger to be ſpilt, and what needs the people to haue the cup, is not his bloud in the veines (ſay they) and doe not the people receiue whole Chriſt, body and bloud and all; when they receiue the bread? And ſo for their Idolatry, in worſhipping of Images; thus they colour it, we worſhip not the Image, but God in the Image, and Images are Laymens-bookes, very needfull (ſay they) for their encreaſe in knowledge. The like colours haue they for their praying to Saints and Angels, they honour them (they ſay) but as the friends of God, and goe vnto them, but as vnto Mediatours; for it were great preſumption for them to come to God themſelues, conſidering their owne vnworthineſſe: and therefore, in humility, they goe to theſe, that they may intreat God, and make interceſſion for them. And theſe faire pretences haue they, to couer their abhominable Idolatry: And hence it is, that the dregs of that religion are ſo ſetled in the hearts of many, ſo that by no meanes they can be rooted out, and all becauſe of this deceitfull varniſh.

Secondly, the prophane Proteſtant. *D. Sclater.* *1 Teſſ 2.5.* *Diuers ſorts of complexion-makers for ſin, reproued.* *Firſt, ſuch as plead neceſſity of liuing in their callings.*

But to our ſelues; for who ſeeth not in what requeſt this Art of colouring is? Complexion-makers we haue (as one ſaith well) not onely for withered faces of ouerworne Strumpets; but alſo for the vglieſt and moſt deformed ſins. What vice ſo odious, that hath not found a couer? What ſin ſo groſſe, which (once committed) hath not ſome faire pretence? Gods *Sabboths* are broken, his name blaſphemed, his ſeruice neglected, our brethren defrauded, the poore oppreſſed, and all vnder pretence of neceſſity of liuing in the world, and maintaining wife and children,

with the reſt of our family. Thus many (I ſay not all) of you Shop-keepers perſwade your ſelues (as your practice teſtifieth) that you could not liue, if you ſhould not lie and deceiue, for by this craft, you get your gaine: So other Tradeſmen, as Tailors, Shoomakers, Vintners, Butchers, Chandlers, and the like, thinke they may be diſpenſed with, though they labour in the works of their callings on the Sabboth day, becauſe otherwiſe they ſhould loſe their cuſtome, together with their gaine; by which they are enabled to maintaine themſelues and theirs. Yea, and vnder this pretence, many liue in vnlawfull callings, as Vſurers, Players, Gameſters, and the like: but what better pretence haue theſe, then Harlots, Theeues, and Pick-purſes, who vſe thoſe courſes, becauſe they haue no other meanes to liue and maintaine themſelues? If this be a ſufficient cloake for ſinne, then Tiburne hath the more cauſe to complaine, where many a one haue ended their dayes, for their robbing and taking mens purſes by the high-way ſide, though they haue pretended, that they had no other meanes to liue by, and if they had not done this, they knew not which way to haue maintained themſelues. Away then with this ſottiſh excuſe, and fond pretence; for, better were it for thee not to liue at all, then to liue in ſinne, to the diſhonour of God, and hurt of thy brethren; and farre better were it that thy body ſhould pine and famiſh in this world, then that thy body and ſoule ſhould for euer fry in hell torments.

Act. 17.

Secondly, ſuch as plead pouerty, and therefore haue no time for good duties and religious exerciſes.

So, other-ſome being reproued for their neglect of good duties, and holy exerciſes which God enioynes; pretend their pouerty and meane eſtate; our whole time (ſay they) is little enough to prouide for neceſſaries; we haue no leiſure to heare Sermons, read the Word, pray with our family, as other haue; and if we ſhould do this, we may beg our bread, except we ſhould vſe fraud and deceit to ſupply our need. But let ſuch know, this is no ſufficient excuſe for the neglect of holy duties. For, one thing is neceſſary, as our Sauiour telleth *Martha*, and we muſt rid our ſelues of worldly

worldly encumbrances, to choose the better part. If we would *first seeke the Kingdome of heauen, and the righteousnesse thereof, all these things should be giuen vnto vs.* We haue Gods gracious promise for earthly necessaries.

Thirdly, such as pretend preuention of further mischiefe.

Sundry other pretences doe many bring to defend their sinne, as that they doe it to preuent a further mischiefe. Thus doe the Papists excuse the maintaining of their Stewes: we doe it, say they, to preuent a further inconuenience.

Fourthly, such as pretend triall.

Others pretend, they doe this, or this euill only for this end, that by their own experience, they may see the vanity and vilenesse of it. So do many Citizens go to see masse for trials sake, and that againe and againe, yea, and for a need can bow their knee to *Baal*: tell them of this, they colour it with this pretence, they goe indeed to see it, but it is with a good intent, that they might learne the more to loath it. I might instance in sundry other particulars, as for the hearing of the word, some will heare once a moneth, or at most once a day, but no oftner, for say they, we can heare more then, then we can practise all our daies. And the like, for their comming to the Lords Table, they cannot come, because they are not in charity, or they are not prepared as they ought to be. Thus are we growne skilfull in varnishing of sin, thus doe we blaunch our vile blemishes, and putrified sores, which euidently shewes that we are ranke hypocrites, and exceeding sinners against the Lord.

Such reproued as refuse diligent hearing of the word, vnder pretence of hearing more in an houre then they can practise all their liues. And so others who refuse comming to the Lords Table, because they are not in charity, or not prepared.

Vse 2.

Secondly, let this admonish vs, that we colour not our actions, when we know they be euill, neither set a faire glosse on them as the wicked doe, alwaies remembring, that albeit colouring may seiue vs for aduantage amongst men, yet *to his eyes with whom we haue to doe, all things are naked and vncouered, Hee* cannot be deceiued by any pretence, though neuer so cunningly contriued, though man may be: It is not pretence will stead vs at that day, when God shall enlighten things that are hidden in darkenesse: then shall all things appeare as they are, and all coulorable pretences shall vanish away as

Heb.4.

1 Cor.4.5.

ſmoake; then ſhall the very ſecret parts of thy heart be diſcouered, and thy very thoughts ſhall be made manifeſt. A floud of vengeance ſhall waſh off *Ieſabels* paint.

And thus much be ſpoken of the ſecond branch, wherein we haue ſeene how his elder brother expreſſed this his diſcontent, *viz.* by his reaſoning with, and accuſing of his Father for vnkindneſſe; which accuſation he doth amplifie, by an *Antitheſis, He had beene obedient*, and his younger brother diſobedient. And from thence we may further obſerue, that

Doctrine. *Hypocrites climbe by cenſuring.* Iſa. 65. 5. Luke 18. 11.

By cenſuring and condemning others do Hypocrites ſeeke to climbe to reputation of righteouſneſſe. See *Matth.* 7. 3. *Rom.* 2. 1.

Vſe.

And it would be taken notice of in this cenſorious age, wherein the religion of many ſtands in little els then in a narrow prying into the liues of others; gladſome entertaining of the reports of their failings; And paſſing ſentence (moſt ſeuere) againſt them for their ſlips. A ſtander by that knew not ſuch would ſay ſtreight: Theſe muſt be holy men (Saints ſure) that ſo rigorouſly cenſure the corruptions of their neighbours. But be not miſtaken; the bird that hath the gayeſt feathers, hath not euer the ſweeteſt fleſh: Out-ſide Chriſtians haue euer beene the moſt dogged cenſurers of others actions: By this ladder they haue endeauoured to mount vp to a good repute.

Nemo curioſus qui non maleuolus.

For remedy of which Corruption; that aduiſe of the Apoſtle would not be forgotten, *Galat.* 6. 4. *Let euery man proue his owne worke, ſo ſhall he haue reioycing in himſelfe, not in another.* If thou wouldeſt be iudging and cenſuring, looke into the hinder part of the wallet, ſhake thy owne boſome, ſo ſhalt thou either haue no leiſure, or be the fitter to iudge thy brother; according to our Sauiours doctrine, *Mat.* 7. 3. 4. whilſt a *beame is in thy owne eye*, it is ſtrange if thou canſt diſcerne a *moate in thy brothers eye.* And yet indeed ſuch onely eſpie moates; for he that hath not a *Beame in his eye*, hath *Charity in his eye*, and that couers a multitude of ſinnes.

We

We might also here take notice of the *Manner* how the elder brother speakes of the younger, which is not like a brother.

Assoone as this thy sonne was come] See, he cannot brooke to call him by the name of *Brother*, but, *This thy sonne.* He goes on, and speaking of his fault, speakes in the most odious aggrauating termes, *Which hath deuoured thy liuing with harlots*; broadly charging him (and that at once, and with one breath) with riot and whoredome. Too many of vs haue this elder brothers Eye and Tongue, (as I haue said) and therefore I will say no more of these particulars, but, wish that the sharpe edge of the sword were more vsed against our owne sinnes: then should other mens failings find more fauour; but because the *backe-edge* is towards our selues, the *sharpe-edge* is against our brethren.

Now we come to the third and last branch, wherein we are to see how this his anger is *qualified*: and that is done two wayes.

First, by his fathers kind intreaty of him, *ver.* 28.

And secondly, by the Apologie which his Father made, contained in the two last verses.

For the first, and from the first of these, we may learne thus much.

When God hath to deale with sinners, he dealeth with them in a mild and meeke manner, and not in fury and rage. The Father we see doth deale with him in a peaceable manner, he commeth and intreats him to come in, Vers. 28. and doth not in a fury will him to be packing, and come no more within his doores. Instead of chiding, he fals to intreating, and in peaceable termes debates the matter with him. By whose practice Gods gracious dealing with sinners is set forth. For the further proofe of this truth, do but remember Gods manner of proceeding with our Grandfather *Adam*, after he had eaten of the forbidden fruit, and had hid himselfe amongst the bushes. *Adam*, (saith he) *where art thou? Hast thou eaten of the tree whereof I told thee*

Doctrine. *God dealeth with sinners in a mild manner, with quiet and peaceable termes.*

thou ſhouldeſt not eate? Thus in quiet and peaceable termes did God reaſon the matter with him, and did not with fury and violence come vpon him. And after the ſame manner did he deale with *Cain. Where is Abel thy brother? What haſt thou done? The voice of thy brothers bloud cryeth vnto me from the ground.*

Gen.4.9.10.

Such likewiſe was his dealing with the rebellious *Iſraelites*, continually from time to time, as is manifeſt in Scripture, and cannot be vnknowne to ſuch as are exerciſed, (though but meanely) in the reading of Scripture.

Reaſon 1. The reaſons of Gods ſo dealing may be theſe; Firſt, that the ſinner might be brought to a ſight of his ſinne the better, and ſo either conuinced or conuerted: For, this mild and g ntle kind of dealing doth much ſooner cauſe the offender to ſee his fault, then a haſty and paſſionate proceeding doth or can.

Reaſon 2. And a ſecond reaſon may be this; Wicked ones (if they belong not vnto God) muſt be let goe on to the height of impiety, and extremity of prophaneneſſe; and therefore they are ſuffred to go on without check or controll (hauing no bands almoſt either in life or death) that they might fill vp the meaſure of their ſins to the very brim; and afterwards be filled with wrath, they being veſſels of wrath, as the Apoſtle ſpeaketh.

Vſe 1. Now for the Vſes. And firſt, ſeeing this is ſo, that God himſelfe when he hath to deale with ſinners, doth deale ſo mildly and in ſo peaceable a manner: this then ſerueth for the iuſt reproofe of ſuch, as hauing to deale either with friend or foe, grow hot and boiſterous, if they be a little moued or prouoked: Of ſo fiery and furious a diſpoſition are they, as if you moue them but a little by a word, or the leaſt neglect that may be, they will be ready to reuenge it with a blow, or with a ſtab: too many ſuch haſty and turbulent ſpirits are amongſt vs, the Lord amend vs. But let ſuch take notice of Gods peaceable dealing and proceeding, euen with the veſſels of his wrath, who commeth not vpon them with ſuch fury and rage,

rage, but reasons with them in mild and quiet termes. How farre are these from imitating God, as good children ought to do? But I am crossed and prouoked, so that I cannot forbeare, let me alone, prouoke me not, and I am meek enough. *Ob.*

A worthy commendation; The bruit beast will scarce stirre vnprouoked: and the Deuill himselfe (according to the Prouerbe) *is good, so long as he is pleased*: And art thou good no longer? Why then, let this be thy commendations; thou art as meeke as a *Beare*, or as a *Lion*, or as a *Tyger*: and of as mild a disposition as the Deuill is, for these are quiet, if they be not crossed; and so by thy owne confession art thou, but not else: for, if thou beest stirred, then thou must needs speak, there is no remedy. Is this that Christian meeknes which thou art commanded to put on, and called vpon to learne of Christ? He dealt not roughly with his enemies, no, not with *Iudas*, when he came to apprehend him, and betray him into the hands of sinners, but called him *friend*: *Christ Iesus* neuer taught thee to be so hot and hasty in dealing with thy enemy, much lesse in dealing with thy friend and brother: know then thy meeknesse is no Christian meeknesse, but a bruitish meeknesse, such a meeknesse as is to be found in the very bruit. *Answ.* Col. Mat.11.28. Mat.26.50.

Secondly, Is God thus meeke and mild, euen when he hath to deale with sinners? This then commendeth vnto vs the grace of meeknesse towards our brethren much more. A vertue which is acceptable to the Lord, and much respected of him. A vertue oft commended to all estates and degrees, and commanded both by precept and by practice. As to the *Magistrate*, the *Minister*, the *Master*, the *Wife*, the *Seruant*, and the like. The *Magistrate* must shew it, euen when iustice is to be executed, and punishment inflicted on malefactors; as *Ioshua* did, who (when *Achan* was apprehended, and his sin discouered, whereby he had offended God, and troubled *Israel*) dealt after this mild and gentle manner. *My sonne, I beseech thee giue glory to the Lord God of Israel*, and make *confession vnto him, and shew* *Vse 2.* 1.Pet.3.4. *Meeknesse must be shewed by all* Iosh.7.19.

shew me now what thou hast done, hide not from me. Thus in a mild and peaceable manner must they be dealt withall: Mercy and loue is to be shewed to offenders, euen in punishing of offenders. The *Minister* also must remember it. *Paul* enioynes *Timothy* to vse it towards opposites, *In meekenesse instructing those that oppose themselues, if God peraduenture will giue them repentance, to the acknowledging of the truth.* That hasty hot-spurre humour of many Ministers, because they see not present successe of their labours and endeauours, sorts not with that Christian meeknes that Gods word requires. *Masters* also are enioined the same task by the Apostle *Paul*, when as he saith, *Ye Masters do the same things vnto them* (*viz.* your seruants) *forbearing threatning.* The like charge is giuen vnto *Wiues*, by the Apostle *Peter*, that they put on the ornament of a *meeke and quiet spirit, which in the sight of God is of great price.* How doth that techy peeuishnesse which is too too apparent in many wiues, agree with this iniunction? and if not that, then much lesse those bitter words and reprochfull termes which many vse. *Seruants* likewise are charged with it: *For what glory is it, if when you be buffeted for your faults, yee shall take it patiently: but if when you do well and suffer for it, you take it patiently; this is acceptable with God* (as the Apostle speaketh.) Thus, all degrees and conditions whatsoeuer must put it on. We want no motiues to induce vs hereunto: For first, this is the path-way to blessednesse, *Blessed are the meeke* (saith our Sauiour) *for they shall inherit the earth.* Would we then be happy, and enioy all good blessings needfull for vs? then let vs get the spirit of meeknesse and mildnesse into our hearts, and expresse the power of it in our liues. God grants longest leases to such tenants.

2.Tim.2.25.

Ephes.6.9.

1.Pet.3.4.

1.Pet.2.20.

Motiues to meeknesse and mildnesse.

1. It is the path-way to blessednesse.

Mat.5.5.

Secondly, It will much auaile vs in the profit and power of the word, and therefore the Apostle Saint *Iames* willeth vs to heare and receiue the Word with meeknesse, which is able to saue our soules: Without this we cannot heare the Word with comfort, it will become vtterly vnprofitable vnto vs.

2. It doth cause vs to heare the word profitably.

Iames 1.2.

Thirdly,

Thirdly, The meeke are in a ſpeciall manner vnder Gods protection, *Seeke ye the Lord all ye meeke of the earth which haue wrought his iudgement, ſeeke righteouſneſſe, ſeeke meekneſſe, it may be you ſhall be hid in the day of the Lords anger.* Theſe ſhall be hid in the day of the Lords wrath, when it ſhall be woe with others, it ſhall be well with theſe, read *Pſal.*147.5.6.& 149.4.

3. Such are vnder Gods protection in a ſpeciall manner. Zeph.2.3. Pſal.76.8,9. Pſal.147.5,6. Pſal.149.4.

Fourthly, *A mild ſpirit pacifieth wrath*: Such is the effect of this vertue, that it doth not only keepe wrath from breaking out, but it alſo quencheth it being once enkindled. This was *Gideons* armour againſt the rage of the *Ephranites*; and this was *Abigails* armour for her ſelfe, her husband, and her houſhold; when *Dauid* (being incenſed by *Nabals* churliſh dealing) was comming with a purpoſe to ſlay them all.

4. It is an excellent peece of armour againſt incenſed wrath. Pro.15.1. Iudg 8.2. 1.Sam.25.

You know that Reſt is the beſt cure of the beginning of a Feuer, Remedies are to be applied in the remiſſion: If thy neighbour begin to be angry, a while forbeare, and giue place; Deale not with him while the fit is on him: Words are then as cold water in the burning of an ague; they increaſe choller. If then thou findeſt thy heart inclined to paſſion, lay a neceſſity of ſilence vpon thy ſelfe, till thou beeſt able to ſpeake quietly, and without frowardneſſe: but more of this afterwards.

Fiftly, It is a fruit of the ſpirit, and the contrary is a fruit of corrupted nature: If then we would haue a teſtimony that we are of God, and that we haue his ſpirit in vs, let vs manifeſt the ſame by our mildneſſe and meekneſſe, in dealing with others, and in bearing wrongs.

5 It is fruit of the ſpirit. Gal.5.23.

Laſtly, The examples of the Saints are many that haue gone before vs. And Chriſt himſelfe ſetteth forth himſelfe as a patterne of this vertue, leauing himſelfe an example of it by waſhing the feet of his Diſciples, and by bearing the reproches of the vngodly.

6. The example of the Saints, and of Chriſt himſelfe who haue gone before vs. Mat.11.29. Ioh.13.5.15. 1.Pet.2.23.

Thus haue we ſeene how many and how forcible motiues, we haue to cauſe vs to exerciſe this grace of meekeneſſe and mildneſſe towards ſuch as we haue to deale withall,

withall, yea euen towards our very enemies; for so doth the Lord deale with his as we haue seene.

Obiect. 1. But if we be thus meeke and milde, when we are iniured and wronged, we shall be laughed at, and counted milke sops, dastards, cowards, and the like.

Answ. Loue not thou the praise of men, more then the praise of God. The praise of God is true praise indeed, seeke after it; as for the estimation of man; without the estimation of the Lord, it is but a shadow of glory, if it be so much. In this and such like cases, say with the *Apostle*: *With me it is a very small thing, that I should be iudged of you, or of mans iudgement: hee that iudgeth mee is the Lord.*

1 Cor. 4. 3. Verse 4.

Obiect. 2. But if I be so milde and meeke, they will neuer haue done; they will raile and reuile the more, the more they are suffered. Put vp one iniurie, and I shall haue enow.

Veterem serendo iniuriam inuitas nouam.

Answ. The more mild thou art, the sooner will they desist and end: If a dog barkes at thee, thy best course is to passe away, for if thou turnest againe and flingest stones, he will neuer haue done. The strongest resistance is by opposition of contraries; as fire is soonest quenched by water; and a soft wooll-packe is lesse penetrable at a Canon shot then a hard stone wall.

Obiect. 3. But it is hard for flesh and blood so quietly to sit downe by iniuries, and so easily to digest wrongs that are offered,

Answ. True; it is hard indeed; nay more, it is impossible for flesh and blood to doe it; but let me tell thee if thou art no more then a lumpe of flesh, there is no possibility of obtaining heauen. If thou beest Gods thou hast spirit as well as flesh, what is wanting in the flesh let grace make a supply off. And thus much shall serue for a second Vse of the poynt.

1 Cor. 15. 5. Iohn 3.

Vse 3. Now we come vnto a third and that serues for *Consolation*; will the Lord deale so mildly euen with the wicked and vngodly? with such as are children of wrath and firebrands of hell? then may Gods children assure themselues

ſelues that he will vſe meekeneſſe and mildneſſe towards them: he is not haſty or paſſionate in his proceedings with drunkards, ſwearers, and the like rabble of reprobates, but he doth deale with them in quiet and peaceable tearmes; and will he then be haſty, and violent towards his owne children? This cannot be, certainely if vngodly ones fare ſo well, Gods children may looke to fare far better. To them he will abound in all riches of grace and conſolation.

And thus much of the Fathers kind intreaty of this his elder ſonne; now for the apologie which he makes vnto him: and that is contained in theſe words.

And he ſaid vnto him, Sonne, thou art euer with me, and all that I haue is thine. Verſe 31.

It was meete that we ſhould make merry, and be glad: for this thy brother was dead, and is aliue againe: and was loſt, and is found. 32.

In it we haue, First a *Propoſition*, which hath in it a *Conceſſion*, of what the elder brother ſaid, *verſe* 31.

Secondly, a *Confirmation*, wherein the Father doth iuſtifie his owne proceedings, *ab æquo. It was meete that wee ſhould reioyce and be glad.* He did nothing but what was equity and right, and therefore, there was no cauſe of diſcontentment. And Secondly, he doth defend his younger ſonnes cauſe, for *though he were dead yet he is now aliue, q.d.* true it is my ſonne, thy brother was lewd and diſobedient, dead in ſinnes and treſpaſſes, but he is now become a new man, he is aliue againe, all his former courſes are left and forſaken, and he is now returned home. And therefore it is fit I ſhould giue him entertainement and ioyfully receiue him.

Now we come briefely to ſome Inſtructions: And firſt in that the Father doth not exaſperate his ſonne, and further incenſe him (he being already moued) by denying

denying what he had before ſaid, *viz.* that he was dutifull and obedient, neuer breaking any of his commands, &c. (which indeed was otherwiſe) but yeeldeth to this his ſaying:

This may teach vs this point of wiſdome.

Doctrine. *The wicked may not be exaſperated when they are incenſed.*

Not to exaſperate the wicked, when they are incenſed, but rather to yeeld vnto them, ſo much as poſſible we may, and decline their furie. This point may ſeeme to haue ſome affinity with the former, and therefore I ſhall not need to ſtand long vpon it.

Vſe 1. In a word then; let the Vſe be firſt for Reprehenſion of ſuch as are zealous, but not according vnto knowledge, (as the Apoſtle ſpeaketh) not paſſing by nor winking at the leaſt blemiſh in any of their brethren. Zeale, if it be well ordered, is moſt beautifull in a Chriſtian; but if not, it is a thing of exceeding great danger: as fire in moderation is moſt comfortable, but in extremity moſt fearefull. In all ages, it hath beene found leſſe dangerous to the Church, when men haue come ſhort of the due proportion of Zeale, then when they haue exceeded. *Auda* Biſhop in Perſia, in an exceſſe of zeale, throwing downe a Temple of the Pagans, was a cauſe that the King, thereby incenſed, threw downe all the Temples of the Chriſtians, as Stories do report. Sometimes then to reproue what we ſee amiſſe, is to put fire into gunpowder: at ſuch times it is wiſedome to forbeare, and watch a fitter opportunitie, when our reprehenſion may do moſt good.

Rom. 10. 2.

Theod. lib. 5.

Vſe 2. And if theſe are to be reproued, then much more are ſuch to be condemned, who ſport themſelues, and make themſelues merry in prouoking of others, and ſtirring of them vp to wrath: As in cauſing the cholericke perſon to chaffe and fret; the contentious perſon to fight and quarrell; and the like. Theſe doe but lay ſtumbling blocks before their brethren, and *Woe bee to that man by whom ſuch offences come.* It is the Diuels office, to ſtir and prouoke others vnto euill: now what doe ſuch but take

Matth. 18. 7.

take the Diuels office from him, and follow his trade and occupation?

Thirdly, seeing it is a part of wisedeme sometimes to yeeld to the wicked, and forbeare contradicting of them, especially when they are incensed; then let vs all learne this point of wisdome, and not prouoke them: It is no good discretion, to rouze vp a Lyon, or to take a Beare by the tooth, or for to pluck a mad Dog by the eares, or to thrust our hands into a Hornets nest; much danger is likely to follow vpon such like courses. And therefore, decline their fury if they be incensed, as *Dauid* did *Sauls* speare. Oh that we could once learne this lesson! that we would yeeld a little, and forbeare a while incensing others by our contradiction. This gaine-saying humor hath bred our woe, though men beleeue it not. The *Pelican* finding a fire nigh her nest, and fearing the danger of her young ones, seeks to blow it out with her wings; when (foolish Bird) by that meanes shee doth enkindle it, and at length burne her wings, and so make her selfe a prey in an vnwise pitty. I hope you can tell how to apply it: Meddle not indiscreetly, when coales are kindled, the blast of thy wings abate not the burning; it doth rather increase then quench: for a while forbeare, meddle no otherwise then by prayers to God: See thy owne peace and safety in the freedome of thy thought, and silence of thy tongue: *Consider what I say, and the Lord giue thee vnderstanding in all things.*

Vse 3.

Dum furor incursu est currenti cede furori.

Dr. Halls Powes. lib. 2. Medit. 52.

2 Tim. 2. 7.

Secondly, in that the Father maketh an apologie for himselfe, we may collect,

It is lawfull for a man to speake in his owne defence, and make Apologie for himselfe, when he is falsly accused and wronged by the wicked. Gods children haue shewed the lawfulnesse of this by their practise. Thus *Iob* being accused for cruelty, oppression, hypocrisie, and many other sinnes, maketh a solemne protestation of his integrity, and speaketh in his owne defence at large. So *Paul* when he was in danger to be killed at Ierusalem by the people, being

Doctrine.
A man may lawfully speake in his owne defence
Iob 22. 5.
Iob 31.
Acts 21. 37.

being rescued by the chiefe Captaine, spake for himselfe vnto the people, saying: *Men, Brethren, and Fathers, heare yee my defence which I make now vnto you.* And thus also did he plead his owne cause before the chiefe Priests and Councell. And so likewise when he was brought before the Gouernour, he made Apologie for himselfe. Thus did he also when he came before *Festus*; openly professing, *that neither against the law of the Iewes, neither against the Temple, nor yet against Cæsar, had hee offended any thing at all.* The like was his practise, when he was called before *Agrippa*, and at many other times besides. Thus the Primitiue Christians, when they had beene slandered vnto the people for disturbing the State, for adultery, murther, and other horrible sins and grieuous crimes; did vsually write Apologies, and put vp supplications vnto Princes, that they might defend themselues in open audience. But what doe I speake of these, when we haue Christ his example, (against which can be no exception taken) to proue the point? When the Iewes charged him to be a Samaritan, and that he had a Diuell, he makes answer for himselfe: *I haue not a Diuell; but I honour my Father, and yee doe dishonour me:* so in many other places, as *Ioh.* 8.23. and *Luk.* 11.18,19. Thus did he euer apologize for himselfe, when it made for the glory of God, and the good of his hearers.

Chap. 22.1. Chap. 23.1. Chap. 24.10. Chap. 25.8. Chap. 26.2. Ioh. 8.48,49.

The Reasons may be these:

Reason 1. First, if we should not defend our selues, when we be thus falsely accused, we should giue false testimony against our selues, and beare false witnesse against our owne persons.

Reason 2. Secondly, because the slanders which light on our persons, redound to the discredit of our profession. How common a thing is it in these daies, to blame the profession, for any one infirmity in a professor, though of weakenesse it be committed? See (say they) this is the profession; is it not a goodly one, who would beleeue what any of them say? Seeing then the profession, and the cause of the

the Gospell, is thereby endamaged, it behoueth vs not to be silent in answering truly, whenas our aduersaries doe obiect against vs falsly. These are the Reasons. The Vses follow.

Vse 1. And first this serueth for *Admonition* to vs all, that we beware how we censure or condemne such for proud and vaine-glorious persons, that speake now and then of their owne gifts, and plead in their own defence. For sometimes it is requisite it should be so: A mans own good name, and the Churches good doth many times require it. Thus the Apostle *Paul* was forced, by reason of the *Corinthians*, more esteeming (at least in appearance) of other false Apostles then himselfe, to speake in his own praise, and to commemorate his own good parts: *I suppose* (saith he) *I was not a whit behinde the very chiefe Apostles. But though I bee rude in speech, yet not in knowledge.* Yea he doth professe, as the truth of Christ is in him, no man should stop him of this boasting in the Regions of *Achaia*. 2 Cor. 11. 5, 6. Verse 10.

Quest. But how doth this agree with *Salomons* prouerbe; *Let another man praise thee and not thy owne mouth, a stranger and not thy owne lips.*

Answ. *Salomon* there doth meane such a praising of our selues, wherein we chiefly aime at our own glory: But this praising of our selues, which is for necessary defence, and wherein we ayme at Gods glory, and the Churches good, and not made for vaine ostentation, is not there forbidden: When necessary defence doth call for it and require it, a man may safely speake in his owne praise, and yet be no transgressor of *Salomons* precept. Secondly, it sufficeth for the truth of that and sundry other prouerbes, if they be ordinarily and vsually true, though not generally.

Vse 2. Secondly, Is this so, that a man may lawfully stand out in his own defence, and apologize for himselfe, when he is wronged, slandered, and falsely accused by the wicked? Then let vs vse our liberty in this kind, and in such a case let vs boldly speake in our own cause, and cleere our owne innocency; Gods Word alloweth it. And certainely, many

are herein much to blame, who put vp many an vntrue report that is raised of them, and neuer goe about to cleere themselues, nor defend their owne credit: They are too too careless of what is spoken of them, although it be neuer so falsely and slanderously spoken, yet they sit downe by it. Hence it commeth to passe, that the profession is discredited, and the Lord dishonoured.

Quest. But must a man for euery slander, goe about to fend and proue, when then shall he be at quiet, if this be so?

Answ. In what case we are to passe by a slander, and in what, not. Pro. 19. 11. Such indignities and wrongs as are of the least sort, and touch only our priuate persons, may be borne withall and winked at. And so saith *Salomon, The discretion of a man deferreth his anger, and it is his glory to passe ouer a transgression.* But if the wrong be of another nature, if the slanders which are laid vpon our persons, redound to the discredit of our profession, and to the hurting and hindering of the cause of the Gospell, in this case we may not be silent, lest through our sides the Church of God receiue a blow. An example hereof we haue in our Sauiour Christ, who (when the Iewes obiected against him two crimes, one that he was a Samaritan, another that he had a Diuell) neglected that crime which concerned his person, and passed it ouer, as being of the least sort of wrongs, and stands vpon that other especially, which touched his doctrine, *I haue not a Diuell.* A better patterne we cannot haue for our imitation.

Iohn 8. 49.

Melanct. in loc. & Luther.

And as this concernes all Christians in generall; so in speciall vs Ministers: for our good life is more respected then our learning. Common people more regard what they heare of vs, then what they heare from vs (such is the corruption of our times.) It stands vs therefore in hand, to keepe a good name and estimation amongst Gods people, and to defend our own innocencie, when we are falsly slandered and accused. We are to perswade others: Now what can hinder this more then a bad perswasion of vs in the hearts of those, with whom we are to deale? we therefore, aboue all others ought to free our selues from all false imputations; for a good perswasion of the Teacher, bringeth

Duo sunt tibi necessaria, fama & conscientia, conscientia propter te, fama propter alios. August.

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a ready entertainement of the thing that is taught: but a bad conceit doth much preiudice the truth. And thus much be spoken of this point, now we come to the next and last, *viz.*

God will make the innocency of his seruants knowne, hee will vphold and maintaine their righteous cause against all opposers.

Doctrine. God will maintaine the righteous cause of his children against the wicked.

This point, though it be not manifestly expressed, yet it is inclusiuely implyed in the Text, *He was dead* (saith the Father) *but he is now aliue; he was lost, but is found.* We heard before, what the sonne obiected against his father: First, that he had beene dutifull and obedient: Secondly, that his brother had beene vndutifull and dissolute; and therefore his father did deale vniustly. Now the father heere cleeres his iustice, and answereth both his obiections. The first, in the 31. verse, and the other in this last: so then, without doubt, this did the father intend, as to cleere himselfe, so to defend his son. The point then is truely gathered: now let vs heare it further prooued. *Dauid* perswading Gods people to patience and confidence in the Lord, vseth this as an argument, *He shall bring forth thy righteousnesse as the light, and thy iudgements as the noone day*: as if he should haue said: How soeuer thy innocencie be at sometimes couered, as it were, with a thicke and darke mist of slander and oppression, yet the Lord will in his good time scatter and dissolue this mist, and so make thy innocency apparent and cleere to the world: yea, he shall make thy righteous cause to be so euident, as the Sunne when it riseth? nay, which is more, as at noone day when it is at the highest, and shineth brightest. I could further shew you the truth of this, by many examples: *Ioseph* being accused by his Mistresse, and vpon that false accusation being imprisoned by his Master, *where his feet were held in the stocks, and he laid in Irons*, found this to be true: for how did God make his innocency knowne vnto the world, and in his good time scatter those mists of slanders cast vpon him, causing his Sun to shine with a glorious lustre? Thus the Lord dealt with *Iob*; howsoeuer he was falsely accused, and had many

Psal. 37. 6.

Temple in loc.

Gen. 39 10.

Psal. 105. 18.

Iob 42. 7.

flanderous imputations laid vnto his charge, yet the Lord at length made his innocency knowne, and did maintaine and vphold his righteous cause, as his story sheweth at large. This also was Gods dealing with *Ieremiah*, he was accused to be a conspirator, and to weaken the hands of the people, for which he was cast into prison, yea into a loathsome dungeon, but heare him now speake of himselfe and of Gods dealing towards him, *I called vpon thy name, O Lord, out of the low dungeon, thou hast heard my voice, &c. Thou dreweſt neere in the day that I called vpon thee, thou saydst, Feare not. O Lord, thou hast maintained the cause of my soule, and redeemed my life*: God did maintaine his cause against all oppofers. And this hath beene prooued by Scripture, so it may be further cleered by Reasons.

Ier. 37. 15.

Lam. 3. 55. 56. 57. 58.

Reason 1.

For first; It is his place and office so to doe: he is the Iudge of all the world, as *Abraham* saith, and shall not he doe right? It belongeth vnto him to render to euery one according to his workes, and therefore at last he will come forth, and bring the righteousnesse of his seruants into open light.

Gen. 18. 25.

Reason 2.

Secondly, he hath promised, to relieue his seruants, when they are oppressed, and will he goe backe from his word, or say and vnsay, as man doth? It cannot bee, *let God be true, and euery man a lyar.*

Psal. 146. 7. 10

Rom. 3. 4.

Vse 1.

Seeing then that this is so; Let this serue to encourage vs in all well-doing, seeing God is with vs, and in our righteous cause will never leaue vs; let the wicked traduce vs and slander vs, yet God will at length plead our cause, and make our innocency knowne to our glory, and our enemies shame. It is the lot of Gods children to be euill spoken of by the men of this world; to be persecuted and reuiled for righteousnesse sake, and to be condemned of wicked men vniustly. *Daniel* shall be charged with disobedience; *Amos* of conspiracie; *Eliah* for troubling *Israel*; *Paul* for raising vp of tumults; And all Christs Disciples, for mooners of sedition amongst the people: But these clouds shall soone be dispersed, and all these darke mists shall suddenly be scattered.

red. Let not these things then, too much trouble vs, nor any whit discourage vs in the practise of Christianity; our righteousnesse shall not alwaies lie hid in the darke, but it shall one day shine as the Sunne, and be brought into the open light: Commit then thy waies and workes vnto the Lord, and wait thou vpon him. When thou art slandered and falsely accused, resigne thy selfe to him that ruleth all things, and so with patience possesse thy soule.

Secondly, doth the Lord defend our cause? then let vs defend his: let vs plead his cause, that pleadeth ours. Let vs not see God to be dishonoured, his name blasphemed, his Sabboths prophaned, his seruants reuiled, &c. and hold our peace. Oh! where is our courage for the truth? Magistrates where is yours? Ministers where is yours? Masters where is yours? Parents where is yours? while drunkennesse reeles to and fro about our streetes; while oaths flie about in euery towne, in euery street, in euery market, in euery house, in euery shop, like a flocke of dismall Rauens, croaking and crying for vengeance to fall vpon our heads? Woe vnto vs for seeing and hearing God to be so dishonoured, and yet will neither heare, nor see it, nor plead his cause against opposers. But though *Israell* sin, yet let not *Iudah* transgresse: though men of this world doe thus, yet you that feare the Lord, doe not yee doe so: God hath taken vpon him to plead thy cause, and defend thy innocencie, and wilt not thou plead his? Wilt thou suffer his name to be trodden vnder foote, and neuer seeke to vphold it? Shall wicked men speake against Gods truth, and thou speake nothing for it? Oh beware of this, for feare thou wantest one to plead for thee at that same great *Assizes*, when thou shalt stand in greatest need.

Vse 2.

Hos. 4. 15.

Thirdly, doth God take vpon him to plead the cause of his children? then let none take vpon them to reuenge their owne quarrells. *Vengeance is mine, I will repay it saith the Lord.* This is an office which is proper vnto God; to him it belongeth peculiarly to take vengeance. Now what doe such but sit downe in Gods seate, and turne him out of his

Vse 3.

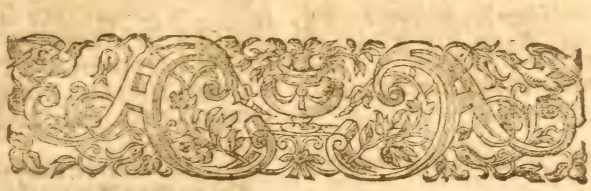
Rom. 12. 19.

his throne, and rob him of his honour, and intrude vpon his *Prerogatiue Royall?* The *Pharisies* glosse vpon the law, pleaseth vs well: *Eye for eye, tooth for tooth, &c.* This seemeth reasonable. To render euill for euill, like for like, one euill word for another, one euill deed for another, and no more, is counted good Religion: But let vs remember, God will plead the cause of his, and therefore let all such as are his, commit their cause vnto him. True it is, and cannot be denied, we may seeke for helpe of the Magistrate, either for the preuenting of wrong, or punishing of the doer of wrong; for it is not our mouths which God shuts vp from iust complaint, but it is our hands he tyeth vp from vniust reuenge. When the Magistrate doth reuenge, then doth God himselfe reuenge, *whose minister he is.* All priuate reuenge is that which must be forborne. Let no prouocation then of any Aduersary make vs vsurpers of the Lords authority. Let vs waite his leisure, and not preoccupate his executions. Remember the blood of Christ and of the Martyrs is not yet reuenged; and wouldst thou haue thy turne serued first? Waite then a while; he that shall come, in the end will come, and he will not tarry. In the meane time, waite with patience for his appearing. Say with the *Spirit, Come*: And with the *Bride* say, *Come*; for, *He which testifieth these things, sayth, Surely I come quickly. Amen. Euen so come Lord Iesus.*

Mat th. 5.

Rom. 13. 4.

FINIS.



A Generall Table of the Chiefe Contents of this Expoſition on the Parable of the Loſt SONNE.

A.

Actions, How GOD acteth in that which is euill. 47. The wicked reason againſt Gods *actions*, and condemne them as vniuſt, 380. All of them are to be iuſtified, 388. Mans *actions* of three ſorts, 226. The Godly act willingly, 342. *Actions* of the wicked are ſteps to death, 64.

Adam, when he fell, 57.

Affections, not abeliſhed by Regeneration, 130. muſt be prepared to holy duties, 162. They are not to be condemned, 359. if they be rightly ordered they may be vſed, 361. how to know when they are diſordered, 362. how to order them 262.

Afflictions, they make vs looke home, 110. Benefits of them, 112. 113. yet in their own nature euill, 113. and driue further from God, ibid. The wicked are the worſe for them, ibid. It is a fearefull condition to be without *affliction*, 114. or not bettered by *affliction*, 115. They are wholeſome potions, 109 like pills they muſt bee ſugred with the promiſes and ſo ſwallowed, 121. Comfortable to conſider the end of them, 121. when vpon our deliuerance, then they are ſharpeſt, 121. Sometimes they are ſent as tryals, 117. Sometimes as preſeruatiues, ibid. often as reſtoratiues, 117. God lookes wee ſhould come in when hee ſmites, 119. wee are vſually beſt vnder them, 121. Conclude not againſt your ſelues becauſe of them, 120. How to know the meaning of them, 117. differences betwixt the godly and the wicked vnder them, 114.

Aggrauation, ſin to be *aggrauated* not extenuated, 281. how it muſt be done, 283. Others faults not to be *aggrauated* but our own, 330.

Anger, God is vſually *angry* when he ſtrikes, 117. wee ſhould finde out the cauſe of his diſpleaſure, and how it may be done, ibid See *Afflictions*.

Arithmetique, of God, what 70.

Apologie, a man may make for himſelfe, 399. elſe hee ſlanders him-

himselfe and his profession, ibid.
Apparrell, our liberty in the vse thereof.314.
Author, God is not of sin,47.

B.

Beasts, wicked men are no better 89.
Beginning, of sin stop,69. the *beginnings* of Repentance if true, acceptable,232.
Birth, differences betwixt the first & second,355. the day of our new-*birth* to bee celebrated with ioy,ibid.
Blessings, many the wicked partake of,41. what kind of spirituall *blessings* are bestowed on them,42. they esteeme all as due debt, 39. they are the worse for them,53.54 55. and abuse all to sins seruice,73 they are best knowne by their want, 192. In begging them plead mercy,41. desire a sanctified vse of them,54. All needfull *blessings* accompanie Gods fauour,302
Boasting, of sin aggrauates it,267 there is a holy kind of *boasting*.402 All *boasting* taken away in the businesse of Conuersion, 225. 337.
Bread, how taken in Scripture,110
Brother, Elder-*brothers* Sathan most enuies,369. they are not to be brought vp in idlenesse,370.
Burthen, of sin why no more complaining of it,337.

C.

Censure, rash auoid,370.390. who are greatest Censurers of others, 390. Hypocrites seeke for reputation by it,ibid.
Children, of the godly Satan doth most enuie,6. they may be bad & yet their parents good,ibid. God remēbers the children of the godly to many generations,7. It is no credit for the vitious that they come of holy parents,7.
Change, what kind is in true repentance, 202. what kinde the wicked make,207.
Church, visible a mixt company,15
Ciuility, the difference betwixt true sanctity and it,18.
Company, of the wicked auoid, 30.106.338.
Confession, the kinds,259 necessary before remission, ib. no true repentance without it,262. The benefits of true *Confession*, 269. The properties of it,271. It would be of Particulars,271. It must be made vnto the Lord,275. Auricular *Confession* condemned,277. As sin was enlarged in the committing, so must it be in the *confessing*.282.
Concealing, of sin reproued,263. such are Sathans Secretaries, 268. How farre the truth may be concealed,257.
Conscience, working is a mercy, 10.
Consideration, brings forth determination,145. want of this causeth our purposes to vanish, 147. what it is,148. motiues to it, ibid. our wayes often to be considered, 109. Choyce matter for *Consideration*, 149.
Content, seeke not for it below, 96. no earthly thing can bring it, 94 In God aboue it must be had, 94.97. A good ground for contentation,56.
Conuersion, it is from Gods free grace,223.338.356. All the praise of it to be giuen to him,357.
Conuiction, it is not easily wrought,8. vse all good meanes to attaine it,10.
Couer, what Couers the wicked haue

haue for their sins, 387. God Couers the sins of penitents, 294. so must we, ibid

Couetousnes, our Conuersation is to be without it, 307. meanes to auoid it, ibid.

Country farre, which is it, 60.

Courses, God will neuer vpbraid the penitent with their former courses, 292.

Creatures, our liberty in their vse, 314. Abuse of them dãgerous, 325.

Crosses, should be corrections, 119

Custome, in sin takes away the sence of sin, 9.

D.

Death, twofold, 331. we are naturally dead in sin, 225. euery wicked man is a dead man, 332. he resembles a dead corps in 4. things, 334. those spiritually dead to bee mourned for, 339. Three sorts of coarses raised by Christ from the dead resemble 3. sorts of sinners, 350. *Death* the diuels penitentiall howre, 215. why the wicked die quietly, 337.

Debt, the wicked challenge Gods blessings as due *debts*, 40.

Defence, A man may speake in his owne *defence*, 399. Defenders of sin double sin, 267. who doe so, ibid.

Degrees, the wicked proceed from sin to sin, 65. and so come by *degrees* to the height of it. 70. Grace groweth by *degrees*, 155.

Delay, it is dangerous in repentance.

See *Repentance*.

Delight, God giues to the godly as for necessity so for *delight*, 313.

Desertion, of two sorts, 45. what kind may befall the godly, ibid. how grieuous to them, 43. 49. what kind befalleth reprobates, 46. how Gods hand is in it, 47. of all iudgements in this life it is the sorest, 49. Speciall sins which cause it, 50. man being left to himselfe cannot stand, 57.

Desires, man is vnsatiable in desiring since his Fall, 96.

Deniers, of sin depriue themselues of mercy, 266.

Distresse, the wicked seeke not to God in it, 86. what course they take, 85. 160 Gods bosome the best shelter in the day of *distresse*, 159.

Doctrine, of Papists frothy, 89. it hath no footing in the Word 99.

See *Papists*.

What *Doctrine* comforts the Conscience, 100. 101.

Doubting, brings much aduantage to Sathan, 144.

Duties, holy vndertake with preparation, 163.

E.

Earth, no *earthly* thing can content the soule, 94. the Reasons, ib. they are *pauca*, *parua*, *praua*, 79 they are like a wild bird, 95.

Eating, rules to bee obserued in our *eating*, 315. See *Food*.

Endeauour, will be in the life if true repentance be in the hart, 193

Enemy, a true penitent apprehendeth sin to be the greatest, 282

Enuie, to be auoided, 373. it repines at euery blessing that another hath, 371. motiues to auoid it, 373. means 374 no flying *Enuie* if a man doe well, 377.

Euill, not sufficient wee doe none, 200.

Excuse, not sin, 283. what *excuses* the wicked haue for sin, 387.

Examination, of our hearts the first step to Repentance, 107. without it we remaine in error or doubting, 172. no day should passe without it, 108. the benefit of it, 109.

Exercise, what the best for preseruation of life spirituall, 353.

Expostulate, not with God, 379.

Extenuate, not sin, 264. 283.

Eye, the remembrance of Gods all-seeing *eye* should encourage vs in good, 179. and restraine from euill, 177. he is an *eye*-witnesse of all, 175. to forget it in sinning doth aggrauate the fault, 180. A true Penitent hath too *eyes*, and which they are, 127.

F.

Face, the painting of it abominable, 324.

Fall, when wee see some *fall* away not to be too much discouraged, 23. if God stay vs not we shall *fall*, 59. the falling sicknesse is dangerous, 156.

Famine, the land of sin is a land of *famine*, 77. *Famine* is a great iudgement, 78. yet that of the soule is the soarest, ibid.

Fasting, necessary at some times, 316 something may bee eaten in the time of a *Fast* if neede require, 316.

Father, all are not dutifull that call God *Father*, 32. It is a strong motiue to repentance to bee perswaded God is our *Father*, 127. till we are thus assured, we shall doe nothing of loue, 128. The priuiledges of such who haue God for their *Father*, 33. euer come to God as to a *Father*, 129. he beares to vs the Affections of a *Father*, and makes for vs the prouisions of a *Father*, 129. How we may know he is our *Father*, 530.

Farre, how we goe *farre* from God, 61. the reason why the wicked call and are not heard, because they are farre off, 64.

Fauour, Impenitent sinners are out of Gods *fauour*, 230. Repentance brings vs into it, 229. such as mourne for sin may be assured of it, 231. where that is not wanting no blessing can be wanting, 302. the way to it, 285. it is a salue for euery soare, 313. to be preferr'd before all. 305. the difference betwixt it and mans, 306.

Feare, how we must, 59 the godly doe *feare* God, 131. in a sunshine as well as in a storme, ibid.

Feast, God *feasteth* his and how, 134.

Flie, the wicked do from God, 63

Fooles, all sinners are, 24. not naturall but artificiall, 29. Six properties of *fooles* naturall to them, 26. Their best workes but *Fooles* sacrifice, 29. there are dreggs of folly in the most regenerate person which we should take heed of, 31.

Food, rules for it, 345. our food shewes what life we liue, 345.

Forgiuenes, God will *forgiue* such as do repent, 237. we should as readily *forgiue* others as God doth vs, 239. God is more ready to *forgiue* then man to beg pardon, 240.

Forsake, how God is *forsaken*, 53. how *Dauid* must be vnderstood in saying he neuer saw the righteous *forsaken*, 305.

G.

Gifts, abuse of Gods *gifts* causeth him

him to hide his face for a time, 51 God giueth his *gifts* by the hands of his Ministers, 206. Common *gifts* are of a wasting nature, 76. God is larger in his *gifts*, then man in his requests, 298.

God, we may not ascribe to him any visible shape, 13 yet he makes himself knowne to man, as a man, 12. he is the soules Centre, 94. he is omnipresent, 176. and omniscient, ibid. and gratious to the most rebellious, 41.

Grace, difference betwixt true holinesse and *grace* restraining, 19 Common *graces* may bee lost, 76. Sauing *grace* principally to bee sought, 77. true *grace* will manifest it selfe both by deed and word 254. The *grace* of Christ is as large as the sin of *Adam*, ibid. Our saluation is of *grace*, 224. the reason of it, 225. true *grace* hath degrees, 155. why, 157. our weake beginnings in *grace* should not discourage vs, ibid. *Grace* that is chambered and comes not into the aire is sicke, 255. how we should manifest it, 256.

Growth, there is of sin, 67. and of vengeance, 68 and of grace, 155 how to grow in grace, 157.

Griefe, godly mans greatest *griefe*, what, 167. they *grieue* for the sins of others, 171. and for sins of all sorts, 170.

See *Sorrow*.

H.

Hearers, must depend vpon their owne Pastors, 11. and bee content with plaine teaching, ibid.

Heart, how to prepare it for holy duties, 163. God giueth vp sinners to hardnesse of *heart*, 66.

Helps, wicked seeke out for vaine *helps*, 84. and not to God till other *helps* faile, 107. God takes away sinfull *helpes* from those hee meanes to saue, 102. three *helps* of a godly life, 146.

Holinesse, a marke of a true member of the Church, 17. two things much like *holinesse* yet not it, 18.

Holy Ghost, who haue not sinned against it, 239.

Honour, God we must and how, 131.

House, in Gods *house* are hirelings, 132. God prouides a large diet for his houshold, 134. plentie is there though want at home, 142

Humility, the way to get Gods fauour, 285. motiues to labour for it, 286. Signes of it, 184 All virtues and vices are against it, 290 what degree of *humiliation* is sufficient for saluation, 191.

Hunger, wee must come with good stomackes to Gods ordinances, 141.

Hiders, of sin who are, 264.

Hypocrites, frie in words, freeze in deeds, 254. there are such in the Church, 23 yet all in the Church are not so, ibid.

I.

Ignorance, hinders pardon, 262.

Inuentions, of man cannot nourish the soule, 101.

Ioy, Regeneration doth not abolish it, 358. the Godly haue onely true *Ioy* and none but they, 360. yet it is not discerned by the wicked, and why, 361. Pardon of sin brings it, 365 our *Ioy* here is but the beginning of *Ioy*, 367. many inconueniences arising from vn-

comfortable

comfortable walking,364.

Iust,God is as well as mercifull, 216.

K.

Kissing,a pledge of loue,242. an antient ceremonie,ibid.

L.

Lawes of God the wicked cannot endure,35.the reasons of it,ib

Life,hope of long *life* a great let to repentance,111. It is a folly to put of on that respect,ibid. There is a two-fold *life*,331.he only liues that liues the *life* of grace,340.the excellency of that *life*,351.how it may be discerned,341.how attained,347.how maintained and preserued.352.

Loue,iudge not of Gods loue by outward things,44. Gods elect as yet vncalled are within the compasse of Gods *loue*,243. while it is shut vp in Gods decree it cannot so affect the godly as when they feele it,242. therefore God will make it manifest by signes that they may not doubt of it,ib. how we may be assured God *loueth* vs, 244 and that we *loue* God,130.247 God must *loue* vs before wee can *loue* him,246. the cords of his *loue* draw vs,122. Signes of true *loue* of the godly, 248. none preacheth *loue* so much as the beloued Disciple,ibid.

Lusts,the wicked are wedded to them,71.and follow them,93.

Lye,those giue it to God as say their sins are more then can bee pardoned,237.

M.

Mad men the wicked are, 104. and *mad* pranks they play,105.

Man, his nature mutable, 57. being left to himselfe, hee cannot long stand,ibid.euery good thing in him should cause vs to consider the excellency of the Creator, 16.

Markes of godly sorrow,145.of an humbled soule,158.

Means weakest often attended with the greatest blessing,11.dangerous not to profit by them, 51, 181.they are to be vsed,not to be trusted in,161.How God workes aboue means,308.without means 311.against means,ibid.

Meditation,two acts of the mind in it,148.

Members of mans body,how attributed to God,12.

Meeknes,it must be shewed by all, & to al.393.motiues to it,394.the *meeknes* of many bruitish, 393. by it we ouercome,395. God dealeth with sinners in much *meeknes*,391. obiections answered,396.

Mercy,God is ready to shew it,234 It is his nature,235.he is more ready to shew it then we to seeke it, 240. his *mercies* should moue vs, 44.It is our best plea,40. the sense of it causeth repentance, 122. yet not without sense of misery, 126. the wicked partake of many *mercies*, 41.Foure rankes of *mercies* to be thought vpon,124. presumptiō of *mercy* a great let to repentance, 216.none should despaire of it,235 237.God shewes vs *mercy* in withholding what we desire,241.

Mercifull we should be as God is *mercifull*,43.

Merit,the doctrine of it taught in the schoole of nature, 38. Papists at their death renounce it, 39. euery true humbled soule disclaimeth them,185.

Ministers, they must giue Gods people their full allowance, 140. not teach their owne deuices,101

Motions, if true, they are acceptable,

table, 232. they are not to bee choaked, 151. how they are quenched, 153 how cherished, 197. how to know them from Diabolicall delusions, 154.

Mourning, God shewes not mercy for teares sake, 41.

N.

Nature, man may not dishonour his *nature* which God hath so honoured, 14. it is mutable, 57.

O.

Obiections; the wicked *Obiect* against Gods proceedings, 379. So doe not the godly, 381.

Obstinacie, the wicked are very *obstinate*, 27.

Old-age no fit time for repentance, 214.

Ornament, God alloweth as well as for necessity, 313. Rules for the vsing of them, 319. they must expresse godlinesse, modestie and sobriety, 320. In what sense the Scriptures forbid them, 324. Speciall sinnes which vsually accompany their vse, 321.

P.

Papists, they are boasting Pharisees, 39. they haue a Saint for euery soare, to which they fly, 85. what doctrine they teach, 99. it is frothy, 99. they haue a seuerall dish for euery sence, 99. they scant Gods family of their prouision, 135. their dealing with the Scriptures, 135. and with the Sacraments, 138. why they keep away the Cup in the Lords Supper, 138. their Sermons are the worst of their diuinity, 137. how they varnish ouer their Idolatry, 387. they are all for *Will*, nothing for *Iohn*, 225.

Parables; Instructions may be gathered from the letter of a *parable*, 57. yet not from euery thing therin, ibid.

Presence of God the wicked care not for, 61. how to be enabled to endure it, 62.

Physicke, what preserues the life of the soule, 354.

Potter, the *Potters* wheele our instructer, 384.

Prayer, set-forme for any lawfull, 164. for some it is necessary, 165. We may not euer tie our selues to one forme, and why, 166. we must grow in that grace, 167. where is true life of grace there it is, 345. the sighes of the soule is the best Rhetoricke, 166. how God heares in not hearing, 141.

Preaching, why so much, and yet so little profiting, 336. not enough without Gods blessing, 11.

Preparation needfull before we come into Gods presence, 161. wherein it consists, 163.

Pretences the wicked haue many to excuse sinne, 385.

Pride a dangerous sinne, 61. it is the deuils first-borne, 286. God resisteth such, 287. means to subdue it, 288.

Professors taxed who believe well, but doe nothing, 256.

Profession; the kinds, 256. externall *profession* when necessary, and how farre forth, 256.

Promises of God to vs to be remembred, 307. and the fulfilling of them to be obserued, 308. how to tremble at the hearing of them, 185.

Prouidence

Prouidence of God depend vpon,132,311.

Prouision God maketh sufficient for his,116.

Prouoke not the wicked,398.

Punishment will be as the sinne is,80. In it we often see the sinne, 118.81. how to find out the sin by the *punishment*, 117. God is more ready to pardon then to *punish*,234.

Purposes are to be put in practise,198 and to be seconded with our prayers,198. they are not enough to bring vs to heauen, 195 meanes to bring them to perfection, 197. they are fooles purchases,196.

R.

Reason, men will pretend some for euery action,386.

Recreation; what kind preserues the life of the soule,353.

Reioyce truly the godly do,351. the wicked cannot,366.

Repentance; two parts of it,200. it is no easie thing to repent truly,8,9,151.it is the first resurrection, 150. no *repenting* without searching,108. It is not to be deferred,208.the reasons why, 209. how it is perfect in this life, how not,205. the same sinne may be fallen into after *repentance*, 206. yet not easily, if *repentance* bee sound,ibid.three maine lets of *repentance*,211. late is seldome true, 222.Sicknesse is no fit time to begin it,210.It brings into Gods fauour,219.the first motions to it if true, are pleasing to God, 232. where it is their sinne is left, 201, 203.And all sin,204.

Reports; those we make must be true,370.

Resolution, it is necessary for a godly life,143 the benefits of it, 145.*Resolution* of the heart is the heart of repentance,144.

Resurrection of a Christian is threefold,150. labour for to partake of the first *resurrection*,151.

Reward, lawfull to haue an eye vpon it, and how, 133. God *rewards* the good works of the godly both for manner and measure, 83.

S.

Saluation, seeke it from God 228.

Seeking after God comfortable 358.

Sacrament, Papists rob the people of the Cup,138. wine spilt,is no part of the *Sacrament*,139. In it wee receiue Christs body and bloud as it was nailed on the crosse,not as it lay in the manger, 138.

Senses wicked men want, 104.

Scriptures kept from the people by the Papists, with the reasons, 136.

Seruice, none comparable to Gods,88.he must be serued before all, 209. such as serue not him shall serue a harder master,87.Sathans seruice is most base, 92. no credit to serue him,93.

Separation,such as separate from our Church condemned, 16.what kind of *separation* is lawfull,ibid.

Sinne, to follow it is to forsake God,63.It is a wicked mans sport, 28.it makes a man Gods debter, 61. God punisheth *sinne* with *sinne*,65.Great *sinnes* may be forgi-

uen,

uen,236. *Sinne* growes by degrees, 65. no *sinne* so fowle but a wicked man may practice it,67. the godly desire to be rid from that as from the greatest crosse, 171. Beloued *sinne* how to find out, 271. *Sinne* may not bee extenuated, 264. to those who thinke *sinne* is small, it is not small, ibid hinder the beginnings of it, 69. It is like an impudent beggar, 69. as it grows, the curse growes, 68. God punisheth it in its owne kind, 80. *Sinne* transformes men into beasts, 90. It is against God. In speaking of the sinnes of penitents aggrauate them not, 330.

Sinners are spend-thrifts, 71. and younger brothers, 24. There is a league betwixt sinne and the *sinner*, 8. his miserable estate before repentance, 210 It is no easie thing to bring the *sinner* to a sight of sinne, 8.

Sonnes of God haue all legacies, 129.

Sorrow immoderate aduantageth Sathan, 191. what measure is sufficient, ibid. all attaine not the like depth, 191. meanes to attaine true *sorrow*, 174. signes of it, 170.

Slanders, in what cases to passe by them, 402.

Sleepe preserues life, 353.

Spirit, how we may know wee haue it, 245. the manner of its working, 296.

Strength of our owne trust not to, 58. wee are apt to thinke too highly of it, 60.

Submit, we must to Gods proceedings, 384.

T.

Temptations ordinarily most strong at our first conuersion, 9. Sathan fits them to our humors, 58. and driues the wicked by them, 67.

Thankfulnesse, a humble heart is a thankfull heart, 186.

Thiefe, the example of the *theeues* conuersion at the last houre, a great let to repentance, 217. the difference betwixt the *thiefe* and presumptuous sinners, 218.

Threatnings to bee trembled at, 184.

Thoughts worldly lay aside in holy duties, 163.

Time there is for repentance, which may not bee neglected, 221.

Turning; what kind the wicked make, 207. there must bee as well a *turning* to the Lord as a rising from sinne.

V.

Vnthankfulnesse causeth God to hide his face, 50. The wicked are most vnthankefull when God is most bountifull, 55. Bee not too much grieued for the vnthankfulnesse of others, 57.

Victuallers infamous amongst the Iewes, 293.

W.

Wasters, sinners are great *Wasters*, 71. Common gifts are of a wasting nature, 76.

Want Saints sometimes are in, and how, 303. yet no good thing is wanting, 304. A ground of patience vnder it, 56.

Weakneſſe

Weakeneſſe, the godly not to be discouraged because of *weakeneſſe*, 158.

Wicked one who is, 68. they are wiſe in their kind, 25, yet Fooles, ſee *Fooles*. They are ſelfe conceited, 27. yet very Cation, 338, 357. they are all for the preſent, 28. they are wanderers, 63. and ſhalbe dealt with like ſtrayes, 356. no wicked man can bee a good husband, 72 they ſpend Gods gifts in ſinnes ſeruice, 73. they are like beaſts, 89. and worſe then beaſts, 90.

Will, free-will confuted, 225. how and in what reſpects man hath freedome of *will*, 226. how God willeth the deſtruction of a ſinner, 236.

Wiſdome, how to attain to it, 30

Witches, not lawfull to ſeeke to them, 86. yet God doth ſometimes permit cures to be wrought by their meanes, 161.

Word, tremble at it, 184. and come with a good ſtomacke to it, 141.

Y.

Yeares of diſcretion the wicked attaine not vnto, 33.

Z.

Zeale leſſe dangerous to the Church to come ſhort of the due proportion, then to exceed it, 398. when it is well ordered, it is moſt beautifull, ibid.

FINIS.

A SERMON PREACHED AT THE SECOND TRIENniall Visitation of the RIGHT HONOVRABLE AND RIGHT REVEREND FATHER IN GOD, *WILLIAM* Lord Bishop of *London*, holden at *Keluedon* in ESSEX: *September*. 3. 1631.

By NEHEMIAH ROGERS, Pastor of *Messing* in *Essex*.

O Vtinam omnes qui alacres currunt ad Cathedram, tam vigiles reperirentur ad curam: Bern. Ser. 77. in Cant.

LONDON,
Printed by *George Miller* for *Edward Brewster*, and are to be sold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1632.

Recenſui hunc librum cui titulus eſt (*A Sermon Preached at the ſecond Triennial Viſitation of the R.H. R.R. Father in God,* William *L.B. of London, holden at Keluedon &c.)* (vnâ cum Epiſtolâ Dedicatoriâ ad Venerabilem virum Arthurum Duck Legum D.&c.) qui quidem liber continet quatuordecim folia, in quibus nihil reperio bonis moribus, aut ſanæ doctrinæ contrarium, quò minus cum vtilitate imprimatur, modo intra tres menſes proximè ſequentes typis mandetur.

Ex ædibus Londinenſ.
Decemb. 17. 1631.

GVLIELM. BRAY
Epiſcopo Londinenſi
Capellanus Domeſticus.

TO THE RIGHT WORSHIPFVLL ARTHVR DVCKE, Dr. of the Ciuill Lawes, Chancellour to the Right Honourable and Reuerend Father in God, WILLIAM Lord Bishop of London, and one of the Masters of his Majesties high Court of Chancery.

Right Worshipfull and most worthy Sir;

I Make no other Apologie for my selfe in respect of the Publication, and Dedication of the ensuing Sermon, then that which Dauid *made to his brother* Eliab *(who rashly iudged his forwardnesse in comming to the battle to proceed from the pride and naughtinesse of his heart)* Is there not a cause? *Might it haue dyed the common death of other Sermons, it had beene dead and buried out of sight, but loath I was that it should suffer a violent, and an ignominious death through the false calumnies, and ignorant censures of some ill affected spirits,* 1 Sam. 17. 29.

and therefore I haue ſought life for it, that it may liue to the world, and ſpeake for it ſelfe.

I preſent it to your Worſhip; Protection *I deſire not, if it be truth deliuered, it is Gods, and able to defend it ſelfe; if error, it were an inſufferable wrong to abaſe ſo worthie a* Patronage *for the Defence of it;* Acceptation *I craue; and this your wonted and natiue courteſie, together with the great reſpect you beare to the meaneſt of our Tribe, aſſures me of.*

In which confident expectation I binde my ſelfe,

Your Worſhips in my beſt Obſeruance,

NEHEMIAH ROGERS.

A SERMON PREACHED

At the ſecond Trienniall Viſitation of THE RIGHT HONOVRABLE AND RIGHT REVEREND FATHER IN GOD, *WILLIAM* Lord Biſhop of *London*, holden at *Keluedon* in ESSEX: *September*. 3. 1631.

TEXT. NEH. 8.4.

And Ezra *the Scribe ſtood vpon a Pulpit of Wood, which they had made for the purpoſe.*

THere needeth not a *Seer* to diſcouer the myſtery, and meaning of a Text ſo plaine, eſpecially to ſuch an Auditorie, where are ſo many, whoſe eyes, like thoſe of *Eagles*, ſee things *a farre off*. The *Sum* and *Subſtance*, with the *Connexion*, and *Coherence*, are ſo obuious, that *who ſo runs may reade*. Ieb 39.29.

Worthy *Nehemiah* hauing repaired the walls, and broken buildings of *Ierusalem*, begins the *Repaire* of *Religion* (which was much decayed) and of *Manners* (which was much corrupted) amongst that people. This he sets vpon in this Chapter; First, (like a wise builder) laying a good foundation, and after, building thereupon. He begins this worke with reading, and expounding of the Law, the better to conuince the Iewes of their aberrations, and failings, which he doth effectually. Take we notice of Particulars.

Matth. 7.

First, the *Meeting of the Congregation*, and assembling of the people, both men, and women, and all that could heare with vnderstanding, *euen as one man, verse* 1. They were no *Schismatickes*.

i. e. simul vel concorditer Lanat. in loc.

Secondly, the *Place*, in the street before the water gate, *verse* 3. openly, and publikely, not in a secret corner. It was no *Conuenticle*.

Thirdly, the *Priest* who he was, together with his behauiour and carriage, *verse* 4 which well became himselfe, and place;

1. He *Opened his booke* in the sight of all the people (being fitly seated to be seene) vpon the opening whereof, the people shew much reuerence, *verse* 5.

2. He *makes a Prayer* before the Sermon, and begins with blessing *the great God of heauen*, whereat the people are zealously deuout, with lifted-vp hands, and bowed heads and bodies answering thereto, *Amen, Amen, verse* 6.

3. He *Reades his Text*, giues the sense of the words, and causeth the people to vnderstand the meaning, *verse* 7, 8. The like method with this vnder the Law, is obserued by vs the Preachers of the Gospell and may hence haue warrant.

One of these branches (as you see) I haue chose for my Text, which sets forth vnto vs the *Preacher* with some principall *Circumstantiall*s.

The Preacher is described by his *Name*, and by his *Office*.

Office. His *Name* [*Ezra.*] His *Office* [*the Scribe.*]

The *Circumstantialls* are two: *Situs*; *Locus*: His *Site*, Or the *Gesture* vsed [*hee stood*] The *Vbi* or *Place* Where [*Vpon a Pulpit*] which is set forth or described further by the *Materiale*: the *Matter* whereof it was made [*of wood*] and by the *Finale*; the *End* why it was made [*for the purpose.*] Thus you haue the *Priest* in his proper *Predicaments.* As you haue heard the *Logicall Resolution*, be pleased with like patience to attend to the *Theologicall Exposition.*

Ezra the Scribe] Who this *Ezra* was; of what *Kindred* he came; what was his *Learning*; what his *Religion*, *&c.* wee reade *Ezra* 7. at large; here onely hee is described by his name [*Ezra*] and by his *Learning* [*the Scribe.*] *Text.*

Of *Scribes* there were two sorts: some *Laicks*; Others *Clergie men.*

Of the first sort, there were two rankes: Some attended the *King* as his *Secretaries*, these were termed γραμματεῖς βασιλέως *the Kings Scribes*, 2 *Kings* 12.10. 2 *Chro.* 24.11. Such were *Sheia*; 2 *Sam.* 20.25. and *Shaphan*, 2 *King.* 22.3.

Others attended *Publike Courts*, and *Consistories*, and were like our *Publike Notaries*, or our *Clerkes of Assizes*: These were termed γραμματεῖς τοῦ λαοῦ; *the Scribes of the People*, *Matth.* 2.4.

The second sort of *Scribes*, were *Gods*, and belonged to the *Clergie*, they were called γραμματεῖς τοῦ νομοῦ, *Scribes of the Law.* These were *Doctors* and *Expositors of the Law*, being by Office to write, reade, and expound the Law, vnto the people, *Luke* 7.30. *&* 5.17. Such a one was this *Ezra* called, elsewhere *Sophir Mahir*, a prompt *Scribe*; and here הסופר *that Scribe*; by way of excellencie, the Hebrew article ה like the Greeke ὁ noting alwaies some eminencie, or specialtie, in the partie spoken of. Ezra.7.6.

Stood] A *Gesture* noting *Subiection*, and *Seruice*; vsed by the *Priests*, and *Leuits* in all their ministration, *Deut.*

10.8. & 17.12. & 18.5.7. *Iudg.*20.28. And by the *Prophets*, who are in this respect said to *stand before the Lord*, 1 *King.*17.1. & 18.15. 2 *Kings* 3.14. & 5.16. And by the *Angels*, 2 *Chron.*18.18. *Luke* 1.19. So then, *Gods Ministers with great reuerence, are to doe seruice to God, and to his Church*, 2 *Chron.*35.3. The *Holinesse* of the *Place*; *Weightinesse* of the *Worke*; *Presence* of the *People*; *Worthinesse* of the *Person*, whom we represent, require it.

Vpon a Pulpit] The word *Migdal*, in the *Hebrew*, signifies a *Turret*; In the *Greeke*, βῆμα; which signifies a *Tribunall High-seate*, or *Place*. *Suggestum* in the *Latine*, hath the like signification. Such a Seate was erected and set vp for *Ezra*; therein he stood, and so *was aboue the people, verse* 5. (As *Solomon* was, who made him such a kinde of brasen scaffold and set it in the midst of the Court of the Temple, when he blest the Lord, and the people, 2 *Chron.*6.13.) This kinde of *Chaire* or *Pulpit*, did afterwards grow more Common and in vse, whence (I conceiue) that phrase arose, of *sitting at the feet of another*, as Saint *Paul* is said to haue sate at *Gamaliels*; And *sitting in Moses chaire*; that is, preaching *Moses Law*, sitting in the *Chaire* or *Pulpit*.

The Reasons for the erecting of it were especially two; First, that he might be heard, and vnderstood. *The Minister of God is so to preach, and in such a manner to deliuer his Message wherewith he is sent, as that* (so much as in him lies) *the knowledge of saluation, may from him be deriued to all that heare him, Luke* 1.77. 1 *Cor.*14.

Secondly, that he might the better see, and be seene of all, 2 *Chron* 6.13. God hath placed the *Starres* high, the more commodiously to shine vnto vs: So his *Ministers* in an eminent place, that their light might bee more conspicuous. *We are* (as it were) *set vpon a stage, and made a gazing stocke* (setting aside contempt) *euen in respect of obseruation to Men and Angels.*

Matth.5.

But whereof was this *Pulpit* made? [*of Wood*] saith the Text. *Wood*] not *Gold*, nor *Siluer*, nor such like costly matter;

matter; but *of Wood. The dignity of the Clergie ſtands not in outward pomp and glory, nor doth the worſhip of God conſiſt in rich ornaments or glorious furniture. Idolatry* and *falſhood* (ſaith a Reuerend Prelate of our Church) is commonly more gaudie and plauſible then *Truth*, which hates either bought, or borrowed beautie, and will abide none but natiue colours: That heart therefore which can for the outward homelineſſe deſpiſe the ordinances of God, is already aliened from true religion, and lies open to the groſſeſt Superſtition. You may remember what was ſaid of old by *Boniface* the *Martyr, when the Church had woodden Chalices* ſhe had *Golden Prieſts*, but after, when ſhee came to haue *Golden Chalices* (as in time of Popery) ſhee had *Wodden Prieſts*. But why touch I this? For if *Superſtition* made our Aduerſaries too *Careful*, and *Bountiful*; *Prophaneneſſe* and *Atheiſme* hath made vs too *Careleſſe*. The ruines of Gods houſe; the Duſt, and Cobwebs, wherewith our Churches were behung, before *Authority* (like the good huſwife in the Parable) ſent a broome, ſufficiently confirmed this. God holds himſelfe contemned, when his Churches are defaced, and his Vtenſils not decently preſerued; ſee *Pſal.74.verſe 8.10.*

Dr. Hall B. of Exceter.

Luk.15.

Made for the purpoſe] And yet no Command for it, nor for any other of thoſe *Solemnities* vſed after, *verſe 6.* in *Moſes Law*. So then; *Meere humane inuentions in the Circumſtantialls of Gods worſhip, are not therefore vnlawfull* (though appropriated thereunto and (afterwards) ſuperſtitiouſly abuſed) *vnleſſe in ſome other reſpect ſome ſinfulneſſe be found in them.* But this you will ſay is not for the purpoſe.

For the purpoſe] Then, or for *Speech* it was (for both waies the words may be read, and rendered) *i.e.* to reade and expound the *Word of God*, the *Law of Moſes* in; *So that the Pulpit is not for ſhew but vſe.* Nor yet for any vſe, but this vſe; not for a *Stage* to play our owne parts or prizes: Nor for a *Fence-ſchoole* or *Paſquill*, in ſhew to bee zealous againſt ſinne, and intend little elſe thereby, but reuenge of

priuate wrong. This is not *the Purpose* I dare say it was made for.

Thus you see, the Text is as *Full* as *Plaine*: Variety of Obseruation it would affoord, if a skilfull workeman had the handling of it, but I must doe as I may: Being to passe through the *Straits of Time*, I resolue to pitch my thoughts vpon one generall *Thesis* which I thus lay downe:

An Ezra *well becomes a Pulpit, and a Pulpit him.*

From the *Thesis* I shall descend to the *Hypothesis*, and thus inferre:

It is pittie that an Ezra *should want it, or it want an* Ezra.

Matth 5.15. To proue the former; Our *Sauiour* by that comparison of lighting a Candle, and putting it in the Candlesticke makes it good: Whereto serues the Candlesticke, but for the Candle lighted? And where should a lighted Candle be placed, but in the Candlesticke? *Elders* must be ordained κατ' ἐκκλησίαν *in euery Church*, *Acts* 14.23. not *Lay-Elders*, but *Preaching Elders*. And such was *Titus* enioyned by Saint *Paul*, to constitute κατὰ πόλιν *in euery Citie*, *Tit.* 1.5.

Againe, the *Minister* is the *Watchman*, *Isay* 21.11. His *Charge*, and *Pulpit*, is his *Watch-tower*, *Hab.*2.1. He is a *Planter*, and a *Waterer*, 1 *Cor.*3.6. His *Congregation* an *Orchard*, and *Pleasant Garden*, *Cant.*4.12,13. He is a *Labourer*, 1 *Cor.*3.9. and a *Seedsman*, *Mar.*4.14. His *People* are the *Field*, 1 *Cor* 3.9. Hee is a *Mason* or *Carpenter*, 1 *Cor.*3.10. They are the *House* and *Temple*, 2 *Cor.*6.16. *Quam benè conueniunt?*

This also is the iudgement of our *Church*, which takes order by her *Canons*, not onely for the Examination of those who are to be admitted into sacred orders, that they be *Ezra's*, *Apt Scribes*; but likewise that euery one so admitted be prouided of some *Place* and *Pulpit*, either *Benefice* or *Curatship*, wherin he may employ his gifts, and attend the *Cure of soule*, *Can.* 33.34.35. So then, It is great pittie (and

(and men are neuer worſe then when they are pittied) that either ſhould be wanting to the other.

I would direct the Application of this to three ſorts of men of higheſt quality, and ſort; *Patrons, Prelates, Prieſts*, and deriue Inſtruction hence of a Three-fold leſſon. To the one *Care and Conſcience in Preſenting*, To the Second, *in Ordaining*, To the laſt, *in Executing and Officiating* that wherewith they are betruſted. *Application.*

If you aske me the reaſon, why in many *Churches*, where are faire *Pulpits*, there are no better *Pulpit-men?* I muſt tell you, *Corrupt Patrons* are in greateſt fault. It is an eaſie matter for a man in a Corrupt age (though his gifts and endowments are ſo meane, as that no Calling in the World will affoord him Bread) to be well beneficed, *aut errore Hominis, aut ære Simonis*; while men giue vpon diſhoneſt termes, what man of parts dare accept thereof? Theſe refuſing, ſuch muſt be ſought for as will, *Micha's Prieſt* is welcome, ſo he will accept of *Micha's Wages*: If he haue Learning enough to vnderſtand, *Quid dabis?* and make an anſwer to it; And will bee contented with the like vſage which *Dauids Embaſſadors* found from *Hanuns Princes*, to haue their *Garments cut off by the buttocks*, and their *Beards halfe ſhauen away* by vniuſt *Compoſitions*, he is *a Prieſt for the purpoſe*. No wonder ſuch go in *Short Cloakes*, how can they goe in long? All the while they ſtay at the borders of *Iericho*, they cannot recouer their ſhame: The *In-com* was ſo great at their firſt enterance. 1. *To Patrons.*

If any ſuch be preſent as haue to doe with *Preſentations* to *Church-liuings*, let me beſeech them, *euen as if Chriſt himſelfe did beſeech them*, not to betray his Church into the hands of ſuch *Blinde guides*; When you Preſent, Preſent not to *God* and *Mother-Church* a *Prometheus* ſacrifice, *skin and bone, without fleſh.* Let your *Queſtion* bee, as theirs in the *Goſpell, Who is worthy?* Preſent not *Woodden Prieſts*, to make your ſelues *Golden Patrons*. Reſpect not *Gifts* of *Gold*, for the furniſhing of your *Cup-boards*, but *Gifts* of *Grace* for the furniſhing of the *Pulpit*. Beware of Cropping Matth. 10. 11.

ping the poore Ministers maintenance; Let not out that Blood your Fore-fathers put into the Churches veines, vnder pretence of her falling into a *Plurisie*. Thinke not with *William Rufus* any longer, that *Church-Bread* is onely *Sweet-bread*. Take not away their maintenance with *Iulian* the *Apostata*, vnder pretence of Conscience, that so much liuing is a Burden to them, and a Hinderance of their Ministerie. Deale not with your *Clerkes*, as *Dionysius* with his *Gods* to take away their *Gold*, and put vpon them *Linesy-wolsey*, as being *Cooler* for the *Summer*, and *Hotter* for the *Winter*, and then (which is worst) hauing their *Liuings*, flout at them for their *Pouerty*; like the *Iewes* who hauing spoyled *Christ* of his *Vestments*, then mocked him with *Basenesse*. Forget not those *Woes*, denounced by our *Sauiour* against the *Pharisees*, for *deuouring vp of widdowes houses*, (much more for *deuouring vp his Fathers*) And let that *Whip* be thought vpon, vsed against *Buyers and Sellers in the Temple*, much more *of the Temple*, for if those were whipt with *Rods*, then these with *Scorpions*. In briefe; remember, if the *Nurse* wants *Bread*, the *Childe* wants *Milke*; both *Cry*, both are *Heard*, woe to that man that hath the *Cry of soules* against him.

But if no such Ministers were made, how could they be presented?

2. *To Prelates.* 1 Tim. 5. 22. True; therefore the Charge is great which is laid vpon *Prelates in Ordaining*, Χεῖρας ταχέως μηδενὶ ἐπιτίθει, &c. but to Proue first, and to vse a very precise Examination, before they separate any man to the Office of a Minister: And yet in the Choysest Elections, they may be deceiued. Sometimes it fareth with our *Gouernors*, as it did with *Ioab* in the Campe, 2 *Sam.* 18. *Ahimaaz* offers himselfe to bee the caryer of tidings, but is put backe, and *Cushi* taken, as fitter for the seruice; Still *Ahimaaz* importunes *Ioab*, and through importunity preuailes to run after, and (taking the way of the Plaine) outruns *Cushi*, and comes first to *Dauid*, as if he had great matters to impart vnto the *King*, but being examined on particulars, he could giue no other answer

2 Sam. 18. 19. 20, 21.

Verse 22.

23.

ſwer but this, *hee ſaw a great tumult, but knew not what it meant.* So it may be ſome (ſuch is the raſhneſſe of youth) ſtepping in, and putting themſelues forward, may through importunity, obtaine that which their deſerts could neuer, and ſo (taking the way of the Plaine) (the beaten path of Simony) ouergoes the Worthyer, but when he comes to deliuer his meſſage, like him in the Goſpell *he is ſpeechleſſe,* and his entertainement like that of *Ahimaaz, Turne aſide, ſtand thou by.* This (I ſay) may be an ouerſight: But for the moſt part, the fault is amongſt our ſelues: A Biſhop may examine a man as concerning Learning, but can any Biſhop know the *Life* and *Conuerſation* of euery one that is to be admitted into holy orders, otherwiſe then by the the teſtimonie of thoſe that know them? Now if the firſt Concoction bee bad, can the Second, or Third be good? *Miniſters, Gentlemen,* and Others, ſhould not for fauour, nor by-reſpects, be too liberall of their hands, in giuing teſtimoniall of any, whom they either know not, or elſe not to be well deſeruing. The ſetting to a raſh hand here, is as the raſh laying on of hands, and (though wee bee no Prelates) a tranſgreſſion of the Apoſtles precept. If then thou knoweſt thy *Friend* bee fit, or thy *Childe* bee fit, and canſt giue a teſtimony as Saint *Iohn* did of *Demetrius,* ſend him vnto *Iairus the Ruler of the Synagogue*; Otherwiſe let him follow that Calling he is fitteſt for. And anſwer him (be he friend or kinſman or any other) that deſires thy teſtimony for his preferment, as that famous *Biſhop of Lincolne, Robert Groſthead* did one, who earneſtly ſolicited him, in the behalfe of his poore kinſman, that hee would preferre him, and therupon enquiring what condition of life he followed, and vnderſtanding that he had beene brought vp to husbandrie, anſwered; *Then if his plough be broken I will repaire it, or rather then faile beſtow a new vpon him, but ſo to dignifie him as to hinder him in that courſe and calling wherein he was brought vp, and whereto he is fitted, I meane not to do.*

But I haſten to the Third and laſt Sort, whom this doctrine doth eſpecially concerne, You my Brethren; of mine

29. 30. Epiſt 3. 12. 3. To Prieſts.

owne

owne *Coate* and *Calling*; the *Select Subiect* of this daies meeting, and discourse, who are (as I conceiue) *all Pulpit men.* And therefore I shall not need to call vpon you to get you Pulpits (as *Chrysostome* of old did vpon his hearers: to get them Bibles.) It is not wanting vnto you. The force of my *Exhortation* must bend this way, that you be not wanting vnto it, which you shall not bee, if you be *Ezra's Prompt and Ready Scribes.*

And seeing I am to speake to those who are σοφοί, *Wisemen*, and *Understanding*, it will doe well enough, though *Omnia in figura* (as Saint *Paul* speakes in another case) and I keepe my selfe vnto the *Metaphor*: Commending those Rules vnto you, which *Good Pen-men* giue in the Art of writing, applying them to our purpose as wee passe along.

These Rules are either παρασκευαστικοὶ, *Preparatorie*, or κατασκευαστικοὶ, such as Concerne the *Worke it selfe.*

The former sort, respects the *Pen*; Or the *Site* and *Cariage of the Body*; Both are of vse to vs.

First, for the *Pen*; the Care of a *Good Scribe* must bee to prouide one *Fitting*, both for his *Hand* and *Paper.* Next to the *Holding* of his *Pen*, lest hee discouer himselfe a Botcher.

That his *Pen* may be *Good* and *Fitting* euery way, there is a double Care required; 1. In *Choosing* of the *Quill*, that it be not too *Hard* nor *Full of teeth.* 2. In the *Cutting*, *Riuing*, or *Nibbing* of the *Penn*, that it may write *hard*, or *soft*, as Occasion requires. Thus if we would write *Well*, and *Faire*, let vs not affect to be dealing with those *Scriptures* that are *Obscure* and *Darke*, Of *Ambiguous*, and
2 Pet. 3. 16. *Doubtfull meaning*; Of which kinde, there are not a few in holy Writ, and none more subiect to bee wrested and peruerted. (*Wits* making such places, the *Palæstra* to proue masteries in) You know the *Antient Fathers* did scarce touch the *Booke* of the *Reuelation* in all their writings, thinking it farre safer with silence, to admire, then to aduenture to expound it. Such then as fasten (to choose)

vpon

vpon ſuch darke Texts (except they haue the better parts and helps) ſeeme to write with the *Ganders quill*, and while men ſeeke to get the praiſe of a nimble head, and ſharpe wit by tying knots to vntie againe, they doe with the dog leaue ſoft meate, to knawe vpon the bones.

But ſay in our ordinary lot and courſe, we meete with ſuch a Scripture, what muſt then be done? *Queſt.*

In ſuch a Caſe, (to keepe me ſtill vnto the Metaphor) doe as good *Penmen* doe with ſuch a *Quill*, ſcrape it, and pare it, till you get away the *Teeth* what may be; I meane that you would *Diſtinguiſh aptly* that which is *Confuſed*; And *Illuſtrate plainely* that which is *Obſcure*: You know the Helps, the Vſe of *Tongues*, and *Authors*, *&c.* And *Prayer* in ſuch a Caſe, is the Beſt Booke in the Studie: Enquire of him who is both the *Author* and *Interpreter* of Scripture. The noiſe of *Axe* and *Hammer* would not bee heard (ouer-loud) within the *Temple*; the worke would be framed in *Lebanon*. To reckon vp all that wee haue read, with their ſeuerall opinions vpon ſuch a Text, is (in my poore conceit) with *Dauid* A ſpice *of Pride* in numbering of the people: As on the other ſide at no time to Quote an Author, may be thought with *Rhehoboam* to *deſpiſe the iudgement of the wiſe*. *Reſp.*

To bee briefe, if after all our paines ſuch places remaine to vs ambiguous, and doubtfull, it is enough if we acknowledge, confeſſe, and religiouſly admire: Not peremptorily determining on either part, ſhutting vp our diſcourſe as the Iewes were wont, euery doubtfull place they met withall with this, *Elias cum venerit ſoluet dubia*

Or if in Caſe, we doe determine, it ſhall bee our wiſedome, to walke in the beaten roade of the Church, and not to run out into any ſingle *Paradoxes* of our owne, to trouble the common peace: *Better is it to bee laſt in the droue of good Expoſitors* (ſaith our Reuerend Arch-biſhop in his Expoſition vpon *Ionah*) *then to bee formoſt in venting our owne Conceits.*

This is not all, for after wee haue Chose our *Quill*, With the good Pen-man, we must be Carefull in *Cutting* of our *Pen*. This requires *Skill*, that it may be neither too *Soft* nor ouer *Hard*: Therefore the *Apostle*, speaketh thus to *Timothy*, *Shew thy selfe approued vnto God, a workeman that needeth not to be ashamed, rightly diuiding the Word of truth*, 2 *Tim.* 2.15. Gods Minister, must ὀρθοτομεῖν *Diuide* and *cut*: A speech borrowed from the Cutting vp of the *Sacrifice*, in which there was great skill required, the *Liuer* must be left hanging on the *Right side*; the *Heart* and *Lungs*, vpon the *Channell bone*, the *Milt* vpon the *left side*; and the *Kidneys*, vpon the *Rump*. Each *Bungler* can Chop a Text into Gobbets; but so to Cut the word, as to giue euery one their Portion, and therein approue ones selfe to God, is the propertie *Of a Workeman that needeth not to bee ashamed.*

Of this, there are two parts; *Resolution* and *Application.*

The *Former* is as the *Slitting* or *Rining* of the Pen; the *Latter* as the *Nibbing* of it.

Si Logica absit, rationalis homo, præter rationem in lingua sono versatur.

Our Text must be vntwisted, and vnloosed, or as it were vnbowelled, which cannot bee done without the helpe of *Logicke* (the hand of Philosophie) This would not bee *Ouer-slight*, nor *Ouer-curious*; for *Æquè confusa est diuisio & nimia & nulla* (saith *Fulgentius*) To make a long *Analysis*, to a Short *Text*, is with the Citizens of *Mindus* to build *Great Gates* to a *Little Citie*, (who were well flouted for their paines) Or like the *Boasting Traueller*, who comming to his Inne, plucks out great store of coine, and spends but two-pence. And on the other side not to obserue *Parts* and *Order* is as bad. A Burden well wrapped, and pack't vp together, wee carry with greater ease: both *Minister* and *Hearer* is much help'd by *Method.*

As for the *Applying part*, respect must bee had vnto the *Auditory*, as the good Pen-man hath in nibbing of his Pen vnto the kinde of *Paper* he writes vpon, that it agree with it.

it. Some hath a hard and crosse graine, which soone takes off the edge of a *Tender Penn*; here too much of the nib would not be left: The *Penn* would bee *Hard* and *Dry*. Some paper againe hath a more fine, and tender graine, with which the *Smaller Penn* doth best agree: Your Ordinarie *Paper* is *Pot-paper* of a middle nature, and requires, that the nib be neither too soft, nor too hard, but brought vnto a meane.

Gods Prophets, must fit themselues to the *Persons* they haue to deale withall, becomming *all to all that they may saue some*. A *Nathans tongue* suits well with a *Dauid's heart*; A *Huldahs*, with *Iosiah's*; And an *Elijah's* and *Michajah's* with *Ahab's*; A *Iohn Baptist* with *Heroa's* doth best of all.

It is worth our taking notice of, how God in all ages hath proportioned men to the occasions: A *Mild Moses* was for the low estate of *Afflicted Israel*: *mild in spirit* (saith one) but *mighty in wonders*: *mild* because hee had to do with a *persecuted* and yet a *techie people*; *mighty* because he had to doe with a *Pharaoh*. A *Graue* and a *holy Samuel* was for the *quiet consistence* of *Israel*; And a *fieric-spirited Elijah*, for the *desperatest declinations* of it. If in later times of the depraued Condition of his Church, God hath raised vp some spirits, which haue beene more warme, and stirring, then those of common mould, wee cannot censure the choise, when we see the seruice. (As a Reuerend Prelate of our Church speakes worthily.)

One thing more (before I passe this) be pleased to take notice of; that how-euer you may seeme in the *Nibbing* of your *Penn* (through the sloape holding of your knife in cutting it halfe way, to make it thinne, and then strait ouer-thwart) to make Two-cuttings, yet if it be not done at once,, it will not write *Faire* and *Currantly*; So in all our *Vses* and *Applications* deriued, and deducted, from our *Doctrines* (how euer they may seeme yet) let them not be *Two*, but *One Syllogisme* and ordinarily a Connexe; Looke how many *Vses* we deduce from the Doctrine deliuered, if

they will make a *Syllogisme* (the Doctrine being the Argument) we misse not our *Rule.* And then will our *Application* be more effectuall.

Nothing else remaines to be said concerning the *Making* of our Pen. Only this (before I come to the Rules which concerne our Holding of it) we may doe well, to *Try our pen* hauing made it; See how our notes affect our selues: If our owne spirits are not moued with what we haue studied, there is but little hope that those who heare vs should be affected with them.

Our Pen thus fitted, our next Care is, that wee looke to the *Holding* of it: Which may not bee with the *Fist* too *Slouenly*, nor yet betwixt *One Finger* and the *Thumbe* too *Daintily*, or *Nicely*, but

1. *With a Light and easie touch*, not griped too hard; For thence ariseth these two benefits; *The Command of the hand*; And *Quicke dispatch of matter.* Both Extreames would be auoided in the handling of holy things. It is not necessary wee should haue *All* wee speake in *Print*; and *Weigh* euery word as in a *Ballance*, for weight, and tuneable measure; Smooth Elocution, Fine Pronunciation, and the like, will soone bring vs into that veine of preaching, which *Bishop Latimer* once blamed, vnder the wittie terme of *Straw-berry preaching*; and which S. *Ierome* doth so much deride in his Epistle to *Nepotianus*, telling him, that the Spirit of God came downe in the likenesse of an *Innocent Doue*, not *Painted butterflie.* Assure we our selues brethren, that as the rare and absolute quality of the *Pen*, consisteth not in *Painting*, *Pricking forth*, and tedious writing of sixe lines in a studie, no more doth the *Excellencie of Preaching* in the like exactnes. See 1 *Cor.* 14.15. Had the Fathers tooke this course, their workes had neuer beene in so many large volumes as now we haue them.

I grant yee; *Accurate Sermons* are fit for *Learned Auditories*: At such a time as this, it will doe well, if they smell somewhat more of the lampe then ordinary; and in such a case I could desire with *Demosthenes* to speake, *non modo scripta*

scripta sed etiam sculpta; But in our *Common* and *Ordinarie Auditories*, there is (to vse Saint *Austins* phrase) *Quædam diligens negligentia* and such might bee seene in him by his frequent vsing the barbarous word *Ossum* for a *Bone*, rather then the word *Os*, for (saith he) *Mallem vt reprehendant grammatici, quàm vt non intelligant populi*: Hee stood not so much on his *Owne Credit* as his *Peoples profit*. When we haue spent our time, and paines in knots, and flourishes, studying rather after *Fine phrase*, then *Matter*, it may be said of vs, as the same Father saith of *Homer*, that he was *dulcissimè vanus*, Yea we shall say in the end as one doth of his owne labours, *quod ad vsum lusi, quod ad molestiam laboraui*: In respect of the profit comes by them, they are but Sport; in respect of the paines in making and gathering, they are sore Labour and Sweat.

Aug. de doct. Christ. lib. 4. cap. 10.

In Psal. 139.

Confess. 1. 14.

Ausonius in monosyl.

As this Extreme; so that otherwise, in dealing with the Word of God too *Loosely* and *Superficially*, must carefully be auoided. Though we may not *Slauishly* tie our selues to words, yet we may not neglect to speake *Wisely* and *as becommeth the Oracles of God*. Our phrase it must bee *apta* (saith Saint *Bernard*) though not *alta*. Many mens labours are despised through neglect of this; whose paines for the *Matter* might be well approued of, but the Slouen-like handling of it, turnes the stomacke. Do we not loath the meate (though otherwise good and wholesome) that is serued in, in a sluttish dish?

Be not too base; vse no foolish termes, nor ridiculous. Those *Knots* which are performed with the *Celerity* of the *Hand*, are Commendable in *Clearkely writing*: Many *Speake well* by *Nature*; Many by *Industrie* and *Art* attaine vnto it: as *Demosthenes* who came to that excellent faculty of speaking as that he could leade his Auditory, to what part he pleased, by spending more *Oyle* then *Wine* (as himselfe telleth one who asked him how he attained thereto.) *Scripture* it selfe approues of a godly *Eloquence*, let not vs despise it, but blesse God for such an excellent gift, where it is bestowed.

Beloued,

Beloued, I am farre from being a *Patron* for *Idleneſſe*, giue me leaue to ſpeake the truth; There are ſome of good hopes, who vpon their firſt entry into the Miniſtery, to auoid the imputation of *Dumb-dogs*, ſo farre breake ſilence, as that if they preach not twice euery Sabboth, preſently conceit they are as no body, and ſhall looſe reſpect; which is a cauſe of venting many raw, and vndigeſted meditations. He who is able to receiue it, let him receiue it, and honour that day with *Two young Pigeons*, or *Two young Turtle dones*; Let him follow that Councell the Wiſeman giues, *In the morning ſowe thy ſeede, and in the euening withhold not thine hand, for thou knoweſt not whether ſhall proſper, either this or that, or whether they both ſhall be alike good*, *Eccl.* 11.6. But as for him who is νεόφυτος a young ſcholler and new entered into the work, let them not take too much vpon them, but remember the Councell the people of Rome gaue, who hearing that ſome of their *Colonies* waxed barren, willed that the husbandmen ſhould *melius arare & & minus ſerere*; So take me rightly, and I am ſure you cannot count the Councell to be vngodly: Let ſuch as cannot preach *Often*, and *Well* too, ſpend more time in their *Studies*, and leſſe time in their *Pulpits*: And for a while be content to gather herbes to make pottage for Gods houſhould, wherein alſo they had need bee very circumſpect that they gather not *wild-gourds* in ſtead of *wholeſome herbs*.

i.e. Nuper plantatus & eccleſiæ inſitui, quales, erant Catechumeni.

Secondly, we muſt hold our *Pen* vpon the *Full* for that is, moſt proper. Faſten not vpon Scripture any other ſenſe, then the nature of the place will beare. You know the Councell that the *Prieſts* & *Diuiners* gaue vnto the *Princes of the Philiſtins*, concerning the *Arke*: *If it goe by the way of its owne coaſt to Bethſhemeſh then it is from God, but if it goe another way* (if it bee vrged and goaded on) *it is but a matter of Chance*, Of mans wit and inuention. Beware we, I beſeech you, how we dare to wreſt the Scriptures, and (as *Chymickes* with *Naturall bodies*) by torturing them, endeauour to extract that out, which neither *God* nor *Nature* hath

1 Sam. 6 9.

hath put into them. This I rather beſeech you, to be warie of, by how much we are the more apt to fall into it, eſpecially for the *Countenancing* of our own *Rotten fancies*. He that is wedded to an Opinion, and hath Wit to maintaine it, ſhall neuer want ſome Scripture, which (with a little woing) may ſeeme to Countenance it. It was (you know) the boaſt of one *Chryſippus*, of whom *Laertius* makes mention, that he often wanted opinions to aduance, but once hauing an opinion, he neuer wanted Arguments to defend it. It is a miſerable praiſe to bee a wittie diſturber of the Churches peace; And yet, this is the onely praiſe that many doe affect, who hauing once faſtened vpon ſome Aſſertion (though neuer ſo abſurd) think it their glory to defend it, Conceiting all that they ſee, or heare, or reade, makes for it: Like him in *Ariſtotle*, who where euer he went, he thought he ſaw the picture of himſelfe. Thus wee reade of *Adrian* the *Pope*, who when the Contentions were betwixt the ſeruices of Saint *Ambroſe* and Saint *Gregory*, which ſhould take place, by common conſent both the maſſe-bookes were laid vpon Saint *Peters* Altar, expecting the deciſion of that doubt by Reuelation: The Church dores being opened in the morning, Saint *Gregories* maſſe-booke was rent, and torne in many pieces, and lay ſcattered about the Church, but Saint *Ambroſe's* lay whole and open vpon the Altar: which euent, one would haue thought, ſhould haue ſignified thus much; that the Maſſe of *Gregory* ſhould be Cancelled and aboliſhed, and that of *Ambroſe* authenticall, and allowed: But now Pope *Adrian* (who was for *Gregory*) expounds it thus: that the renting and ſcattering of *Gregories* miſſal, intended the diſperſing of it ouer all the Chriſtian world, and that it ſhould bee onely receiued as Canonicall. Such another was that Friar, who finding out *Maria* in the Scripture vſed plurally for Seas, cryed out, that hee had found in the Old Teſtament the name of *Maria* for the *Virgin Mary*. What is this, but with the wicked ſonnes of *Eli*, to ſtrike our fleſh-hooke with yron teeth into the pot of Gods Sacri-

Antiphorus Orietes.

Iacob. de Vorag. in vita Greg.

fice; and to account *all ours*, that it brings vp? And if in case the Scripture hath not for vs, so soone as wee desire, to take by force, as they did from the *Sacrificers*? Yea what is this any other, then with the *Harlot* in the *Kings*, to lay the dead childe of our owne heads, and braines, in the bosome of the true mother the *Holy Scriptures*, and say it is hers? A sinne in the iudgement of some of the *Antient* so fowle, as that (in their esteeme) it deserued to be ranged in the same ranke with the sin against the *Holy Ghost*. Other sinnes seeme to be of weakenesse, but this of wit and strength. Besides he that seekes to fasten a new sense on Scripture, indites another *Scripture*, (as it were) and so after a sort makes himselfe a *God*. A rule of speciall vse; forget it not.

And yet, while I speake of holding our *Pen* directly vpon the *Full*, mistake me not, For it is requisite sometimes (as in the fetching of a Compasse) that it should beare a little on the left side, that it may the better giue full where it should, and small also where it is required. Thus did *Nathan* in propounding of the *Parable* of the poore man with his little *Ewe*: Our Sauiour often by things feyned did set forth, and expresse vnfeined truths: Thus Saint *Paul* likewise fetch a compasse, the better to take his keeper, holding his pen a little on the left side (as it were) *Beleeuest thou Agrippa? I know that thou beleeuest*. If euer any knew ἀλλάξαι τὴν φωνὴν to change his voice and to attemper his stile that he might profit, hee was the man: Yet many esteeme this practise, no better then flatterie and lying; but I hasten.

We haue done with those Rules which Concerne the Ordering of our Pen; Now for those which respect the *Cariage of the Body*, which if it be seemely, is a great grace to writing The Particulars are these: 1. The *Head* must be held *vpright*, and looke strait forward. 2. The *Arme* laid *right forth* vpon the Paper. 3. The *Paper* lie as *neere to the midst of the Body*, as the strait holding forth of the Arme will permit, and suffer. For the First.

Be

Be thou an ensample (saith Saint *Paul* to *Timothie*) *in life, in doctrine, in holy Conuersation.* It is the *Example* wherein the force of the *Rule* doth lie: This our people especially looke vpon, and accordingly conceiue, as *Labans* Cattell did among the *Rods* that *Iacob* laid in the *Gutters* before their eyes, *Gen.*30. In which respect it was that God thus complained: *From the Prophets of Ierusalem, wickednesse is gone forth into all the land, Ier.*23.15. The sinnes of Teachers are the Teachers of sinnes, and therefore no maruell if they be more odious vnto God, then the sins of any of the people, which appeares by this, in that the Lord required in the old Law, as much sacrifice for the Priests sin alone, as he did for the sins of all the Congregation besides. The best *Schooleman* seemes to giue the reason; for when we sinne we doe *peccare in quid essentialiter*, but others, *in quale accidentaliter*, therefore ours greater.

1 Tim.4.12.

Exemplaris vita est concio optima

Leuit.4.3.14.

Be yee holy therefore, *you that doe beare the vessels of the Lord*, haue *Feete* to walke withall, as well as *Mouthes* to speake withall, least you bee found in the end, *Idols* as well as dumbe ones. You are here present with the ensignes of grauity vpon your backes; Seeing these bushes hung forth, see there be good wine within. In a word, let vs so liue, as that we be *Walking Sermons, Epistles*, and *Gospels* to those amongst whom we liue.

Isay 52.11.

Psal.115.7.

Secondly, the *Arme* must be laid right-forth vpon the *Paper* on which we write. We may not haue respect of persons in the deliuering of our message. *The Preacher sought to finde out acceptable words and that which was written was vpright, euen words of truth, Eccles.*12.10. For *Manner*, it would doe well, to take vp such words as may giue lawfull content, and be best accepted; But for *Matter* let them be *words of truth*, & that which is written let it be *vpright*, without fauouring of any mans Corruptions or Vices. The *Poore* may not be neglected, seeing Christ's blood was shed as well for the *Belfry* as for the *Chancell*; Nor may the *Great* be spared, much lesse poysoned by *Flatterie*. It was said of old, *Few great mens Confessors will get to heauen*: For

how great soeuer the sins of great men are, still they goe away with *Absolution*, and it would doe well now, if we would be faithfull, and if at any time A Lord should aske his Chaplaine, as Christ did his, *whom doe men say that I am?* let the answer be according to the truth; Some say you are thus my Lord, and some say thus, &c. that if in Case they heare ill, they may labour to cut off all iust occasions of such report; If well, endeauour to preserue, and deserue the same to *Gods* and his *Gospels* honour.

Matth. 16. 13.

But this I must tell you withall, that *Good manners* must be obserued in speaking to our *Betters*, 1 *Tim.* 5. 1, 2. *Acts* 26. (notwithstanding that ciuill, and well nurtured language be esteemed by some that are ouer-sowre, and rigid, to bee a daubing with vntempered morter, and nothing thought to bee zealously spoken, but what is vnciuill and rude.) *Dauid* (as *Bernard* obserues) could brooke it well enough, that *Nathan* should tell him of his sin, but he could not endure *Shemei's* rebukes, though it was for the same offence (And he saw God in it too) The Reason he renders to be this; *Nathan* did doe it with reuerence, and respect vnto the person of the King; But *Shemei* behaued himselfe vnreuerently, and fell to downe right railing.

Thirdly, the *Paper* we write vpon, must be laid as *nigh the breast*, as may be. Those we *Admonish*, *Reproue*, *Instruct*, *&c.* must be neare our hearts; All we doe must bee done in *Loue*. Thus Saint *Paul* with the same breath calleth the *Galatians foolish* and yet *Brethren*, and *little children*; giuing signes of the greatest loue vnto them that could bee: the like was his manner of dealing with the *Corinthians*. A good conceit of the *Physitian*, wee say, is half the cure: When our people are perswaded of our Affection towards them, then it is likely our paines will be auaileable. I perceiue I must hasten; I come now to those *Rules* which concerne *the worke it selfe*.

Gal. 4.

1 Cor. 3. 2.

And here three things are obserued by good Pen-men; *Ratio*, *Modus*, *Species*; the former doth concerne the *Speculatiue part*, And the two later the *Practique parts of Writing*.

The

The *Reason* must bee found out, and rendered why the letter is made thus, not thus; and being made this way, is more gracefull, then being made that way, or that; And so for the Coniunction, knitting and ioyning together of them, without the vnderstanding whereof, hardly shall a man euer write well.

Thus, must *Gods Scribes* bee able to shew *Grounds* for what they doe and teach. I do not meane that a Minister should be strictly tyed, to render the *Reason* of euery *Doctrine* he doth deliuer: A Course though *Profitable*, and *Vsefull*, yet not euer *Necessary*. True it is, there is *Reason* for all Gods Commandements, if we could see it, but we cannot alwaies conceiue that *Reason*; And if wee should beleeue no more then we can giue *Reason* for, wee shall not beleeue halfe that which a Christian is bound to beleeue to his soules saluation. The Councell that Saint *Austin* giues to his Scholler *Licentius* concerning those things he heard of him, would be remembred, *Nolo te causas rationesq; rimari, quæ etiamsi reddi possint fidej tamen qua mihi credis non eas debeo*: If thus, concerning those things he taught him, then much more concerning those things, which God teacheth vs. The Reasons and Grounds of them though they might be giuen (which yet as I say concerning diuers Articles of our Faith cannot) yet it suits not well with that credit and trust which we owe vnto God, too curiously to search into, or call into question: But my meaning is, we should be *Grounded* and *Iudicious Textmen*, And be able to say as *Iohn* 3.11. *we speake that we know*, And with Saint *Paul*, 1 *Thes.* 1.5. *Our Gospell comes vnto you not in wordonely, but in power, and in much assurance.* We are first, exactly to know the truth, and then deliuer it vnto Gods people. The Sermons of the *Prophet Nahum* are called, *the booke of Visions*: the *Reason Hierome* giues (and me thinkes it is a passing good one) because saith he, he well vnderstood, and saw, whatsoeuer he said. Hence it is that Saint *Paul* cries *Shame on them* who desire to bee *Teachers of the Law*, vnderstanding neither *what they say, nor whereof they affirme*,

1. Ratio.

Nah. 1. 1.
Proœm. in Nahũ.

1 *Tim.* 1.7.

A great fault therefore it is in young Diuines, to ſcorne the *Catechiſme* affecting a profounder kinde of learning, (as they conceiue) plodding in *Poſtills* and *Controuerſies*, and *raw in Principles*; Taking the greateſt myſteries of Religion fitteſt Arguments for the exerciſing of their wits, As *Eckius* who diſcuſſing the queſtion of *Predeſtination*, in the very enterance of his diſcourſe, giues his Reaſon why he vndertooke that Argument, for that he thought it to be the fitteſt queſtion, in which he might *Iuueniles calores exercere*; When we know a wiſe man will chooſe to deale with *Woodden waſters*, before he plaies at *Sharpe*. An error in the *Foundation*, puts the whole building in apparent hazard. Therefore it ſhall be your wiſedome, who are ſons of the Prophets, firſt to aske Councell of *Caluins* (or ſome others) learned *Inſtitutions*: to peruſe well the booke of the *Articles of our Religion*, and the *Bookes of Homilies*, as our Church enioyneth; that what you deliuer for *Doctrine* may be comprehended in *Eſſence*, *Subſtance*, *Effect*, or *Naturall inference* with ſome one of them. But of all the *Sheaues* let the *Bible* haue preheminence, and let the reſt of the *Shocke* doe obeiſance vnto it. Nor let young *Cockerills* which newly begin to *Crowe*, be ſetting vpon the great *Cocks of Game*, billing at that Sophiſticall *Bellarmine*, or at that Iudicious Interpreter *Caluin*, audaciouſly controuling him, fooliſhly deſpiſing their great skill, and learning: Nor run raſhly vpon the point of *Diſcipline*, before they know (it may bee) what the name meaneth. Better by many degrees it is, to let theſe things alone, till they be growne in Iudgement, and able to ſpeake of them to purpoſe, without wronging either themſelues, or the Cauſe.

In his Chryſo. paſſus.

2. Modus.

The *Manner* of making euery letter, would be knowne, as well as the *Ground* or *Reaſon*. Let a *Scribe* begin to frame his letters, after a Corrupt, and Contrary way, (as to begin at the heele when hee ſhould begin at the head) will hee euer proue good *Pen-man?*

Would we be the *Ornaments* of our *Pulpets*, and haue the

the praiſe of being good *Ezra's* apt and readie Scribes? begin we then methodically. *The wiſe Preacher taught the people knowledge, yea he gaue good heed, and ſought out, and ſet in order many Prouerbs, Eccleſ.* 12.9. God hath deuided his Word into fit parts, and ordered it to our Capacitie, and Vnderſtanding; It belongeth (therefore) vnto Gods Miniſters to gather out of this treaſure things *both New and Old*, and like good *Stewards* ſet them forth before Gods family in the beſt order that they can, beginning firſt with *milke* and ſpoone-meate, after the Apoſtles practiſe, 1 *Cor.* 3.2. *Heb.* 5.13. It is a prepoſterous courſe for any (be they themſelues neuer ſo learned) comming to an ignorant people, and ſuperſtitious, (for they are ſeldome ſeuered) to begin with *Controuerſie*: Let vs firſt teach the *Principles* plainely, and diligently, and after a familiar manner by *Queſtion* and *Anſwer*, and ſpend one part of the *Lords-day* (Commonly called *Sunday*) in this Courſe, for as much as there is ſtill need; New-commers on. You know it was the practiſe of the *Primitiue times*, the *Apoſtles* had their *Catechiſme*, *Heb.* 6. Where you haue the Name how it was called τὸν τῆς ἀρχῆς τοῦ χριστοῦ λόγον, *prima Chriſtianiſmi principia* (as *Beza* renders it) *The Principles of the Doctrine of Chriſt*, as our Tranſlation (truly) hath it. And the *Heads* or *Principles* themſelues therein contained, and handled: In number ſixe after the ordinary account.

1. *Repentance from dead workes*] *i.e.* the doctrine of mans miſery, the knowledge whereof comes by the *Law*, *Rom.* 7.

2. *Faith towards God*] The doctrine of mans deliuery; the ſumme whereof is contained in the *Apoſtles Creed.*

3. *The Doctrine of Baptiſmes*] That is of the *Sacraments*: *Baptiſmes* (by a trope) being but for both; And (beſides the trope) both the *Inward baptiſme* of *Chriſt*, and the *Outward* of *Iohn*, *i.e.* Chriſt's Miniſters, being thereby noted.

4. *Laying on of hands*] An ancient Ceremonie vſed both in the time of *Law* and *Goſpell*, in ſundry Caſes: 1. In healing of the ſicke, *Luk.* 4.40. *Marke* 16.18. 2. In ordaining of

of Ministers, *Acts* 13.3. 1 *Tim.*4.14. & 5.22. 3. In Conferring the gifts of the *Holy Ghost*, *Acts* 8.17. & 19.5. 4. In Blessing of Children, *Gen.*48.14. *Matth.*19.13. *Luke* 18. 15. The *Manner* was: The Children of the Faithfull being Catechized, were to make open and publike Confession of the former *Principles*, *viz.* of their *Repentance*; Of their *Faith*; Of the *Sacraments*, and after this they had hands lay'd vpon them, and were Confirmed to be of the Couenant of God, and of the visible Church. A Ceremonie which (through the long neglect thereof) is much excepted against and carped at, but may bee wished that it were vsed oftener then it is and more respected, which (the due cautions being obserued, and it freed (as with vs it is) from superstitious abuse) it well deserues. Now vnder this Head the *Ministerie* and *Discipline* of the *Church* may bee Comprehended.

5. *Resurrection from the dead*] Albeit they should die, and their bodies be lay'd in the earth, yet that at the last day their bodies should be raised vp to life againe.

6. *Eternall Iudgement*] And *that euery one should receiue in their bodies, that which they haue done, be it good or euill*, *Eccles.*12.14. These two last Heads, being made distinct, and howeuer (happily) handled vnder the second *Principle* the *Doctrine of Faith*, yet here beaten particularly vpon by the *Apostles*, for these two reasons: 1. For that they were *derided by the Gentiles*: 2. For that they were the *hope of Christians*.

As the *Apostles*, so had the *Ancient Fathers*, after them, their *Introductions to Religion*. *Clemens Alexadrinus* his *Pedagogus*; *Lactantius* his *Institutions*; *Cyrill* his *Catechismes*; *Augustine* his *Enchyridion*; and booke *de catechizandis rudibus*. And so hath euery Church in Christendome: And ours amongst the rest, which (to vse the words of a Reuerend and Iudicious Diuine) *is like Sampsons haire faire and strong*; *Strong in precepts*; *beautifull in method*; *And therein carry's away, the honour from other formes. For whereas some teach the Commandements before the*

Master Yates his Modell of Diuinity, in his Epist. ded. to the Church of England.

the Creed (as if they would teach a man to goe before he liue) Others put the Seales in the midst of their writings (as if that which seales all, should not hang at the bottome of the bill or bona) Our method is to begin with Faith, by which we liue, then to come to the Law of life, by which we walke; After this it leads vs to Prayer, least we should faint in faith or waxe wearie of workes: And lastly finding faith but weake, obedience imperfect, and prayers not as they should be, it brings vs to Gods seales as the safetie and security of all our estate. Thus farre hee.

Now then, *Good Fathers* and *Brethren*, pittie the miscarrying of many a soule, vnder your Charges, for want of *Method*. And giue eare to that Counsell which that *Reuered Father, Bishop Babington*, in *Leuit.7.* doth giue vnto you; *Art thou a Minister called of God? &c. submit your selfe to the profit of your people, hunt not after your owne glory that you are so learned, eloquent, and profound: If your people profit not, because you flie too high a pitch for them, and scorne to lay a foundation of the Catechisme amongst them, you will be found at the reckoning day, an vnprofitable seruant, and one that hath gained nothing to his Lord, but hath hid his talent in the fowle napkin of fruitlesse matter, and idle figures of affected speech.* Thinke of that Charge giuen by the *Arch-Bishop* of our soules, *Feed my Lambes; Feed my Sheepe*: His *Lambes* first, and why so? Surely for that the encrease and welfare of the *Flocke* depends on them; If they be surfeted, or starued, the *Flocke* shall neuer thriue nor prosper.

The *Papists*, in their preface to the *Catechisme* of the *Councell of Trent*, confesse, that all the ground which we haue got of them, hath beene by Cetechizing, and shall wee againe loose that ground through our neglect? *Iulian* himselfe could not deuise a readier way to ouerthrow *Christian Religion* then by pulling downe *Schooles*, and ouerthrowing those *Places* where Children were religiously educated, and catechized. Let vs effectually consider of these things, and be no longer like to some vndiscreet, and foolish master, who to please a fond and

ouerweening parent, marres the progresse of a childe, in raising him vp to a higher *Forme* and *Author* before hee hath learned his first *Rules of Grammer*: What followes vpon this?

But, first a losse of our owne paines and labours. Looke on him that preacheth twice or thrice a weeke, and so hath continued for many yeares together, omitting Catechizing of his People, and tell me, if hee hath reaped so much fruit of his long labours, as some one hath done of one yeares paines, who hath ioyned both together.

Secondly, An emptie ostentation in the Hearer; A rash censuring of *Church-Gouernement* and *Discipline*, through heate of *Affection* and want of *Iudgement*. Censorious professors, are ignorant professors; try it when you please, this you shall finde, that those who spend their zeale this way, haue not wherewith to answer you if you question with them about *Fundamentall Points*. For as the *Philosopher* teacheth of mad, and phantasticall men, they are very apprehensiue of all outward accidents, because their soules are inwardly emptie, and vnfurnished of any thing of worth, which might hold the inward attention of their minds, and might ballance it, and keepe it vpright against all outward occurrents whatsoeuer. I hasten to a Conclusion, and come to the *Third* and last thing obseruable in *Writing*, wherein indeed the *Substance* of it doth Consist, and that is the *Species*.

Should a man bee able to giue the *Reason*; Shew the *Manner* of making euery letter; yet vnlesse he giue it its full *Proportion* and *Shape*, he doth loose his praise: For that giueth life, and spirit to his writing. Here the *Particulars* considerable are many, I will content my selfe with some few.

1. The *Sizing* of the letter would be looked vnto, that the *Depth* and *Fulnesse* bee *Proportionable*. To bee euer preaching *Law*, and harping vpon the sad string of *Iudgement*, is not well. Wee beare the name of *Spirituall men*, if then we be wanting in the *Comforting part* of our office,

where

where is the Spirit, that we haue our denomination from? The *Spirit* is the *Comforter*, if then a Minister can, or doe say little to the Comfort of distressed consciences, may it not be questioned where this spirit is? Looke vpon the *Prophets*, *Apostles*, and *Christ* himselfe, and you shall see what great care they had alwaies, that the fulnesse of ioy might be answerable to the depth of sorrow, in those they had to deale withall, *Exod.*14.13. 2 *Kings* 19.6. *Isay* 50. 4. *Matth.*5.12. *Luke* 4.18. *Iohn* 14.1. *Rom.*5.1. & 8. 32. *Phil.*4.4.

2. *Whites* must be obserued; this doth grace our writing much. Discerne we betwixt *Sheepe* and *Wolues*: In our *Sheepe*, betwixt the *wholesome*, and *vnsound*: In the *Vnsound*, betwixt the *Weake* and *Tainted*: In the *Tainted* betwixt the *Natures*, *Qualities*, and *Degrees* of the infection. God much complaines of the want of this in the *Shepheards of Israel*, *Ezek.*34. they did not discerne betwixt the *weake* and *strong*, the *cleane* and *vncleane* to proceed accordingly: Let vs haue a speciall regard herein, that we breake not bruised reeds, nor make the hearts of the *Righteous sad* within them. Some are ignorantly misled, as those who went with *Absolom* from *Ierusalem*, and were vnwittingly made Simple *Rebels*, their hearts being free from any plot against their *Soueraigne*: The simplicity of such is as worthy of pittie, as their misguidance of indignation.; Reduce we them. Some are entangled with *doubtfull disputations*, and haue their consciences ensnared with conceits and subtilties, who are docible and tractable of themselues, not obstinate and wilfull; *Receiue we them*, *Rom.*14.1. While there appeares a true desire, and godly endeauour to bee better informed, let them not bee too hardly dealt withall, nor punishment and compulsion hastened. But as for those that sinne of *malicious wickednesse be not mercifull vnto those men.*

2 Sam.15.

Rom.14.1.

But how will you distinguish? *Quest.*

How know you a *Hunger-bitten Beggar* from a *Canting Rogue*? one *speakes with Supplications*, and is thankefull for *Resp.*

the leaſt fauours; the other you may know by his Rhetoricall ſtyle. In the one hand hee hath his *Petition*, in the other hand a *Stone*. Theſe things may the *Church* likewiſe, as well as *Church-men*, be pleaſed to take notice of in her *Cenſures*, for this is a third Rule giuen, which you ſee I am fallen vpon.

3. *Preſſe not too much* on that part of the letter, which requires a *fauourable touch*, nor bee *ſparing* in that part, which requires the *contrarie*. There is one courſe in our Miniſterie to bee held with *nouices*, and another to bee held with thoſe who are of *riper yeares*, towards the one ſort *mother-like indulgence*, towards the other, *father-like grauitie*. Thus much is taught vs in that *Allegorie* vſed by our *Sauiour*, of *Wine* and *Veſſells*, by way of *Apologie* for his more *Mildeneſſe* in his *Iniunctions*, then *Iohn* vſed to his Diſciples, *Matth.9.17.* Impoſe wee not too heauie taskes vpon new commers on, nor diſcourage wee them with ouer great auſterity: It is a good ſpeech of *Caluin*, *Semper bene ſperemus de eo in quo cernimus aliquid Dei.* So *Bucer* reſolued to refuſe none in whom he ſaw *aliquid Chriſti.* Who ſo is wiſe, let him conſider theſe things.

In Rom.14. Verſe 4.

4. *Keeepe your diſtances*, betwixt *letter* and *letter*, *word* and *word*. There is a time for all things vnder the Sunne (ſaith *Solomon*, *Eccleſ.3.1.*) So a time for *Hearing*, A time for *Reading*; Another for *Praying*, *&c.* All are Gods Ordinances, one may not iuſtle out the other, but each is to haue its time and turne, *Neh.9.3.* and ſerued in its Courſe, by Gods *Stewards*, for the feaſting of his Family, who euer haue good ſtomackes, and like hungry men feed vpon euery diſh that is before them. Serue in *Gods Commandements*; ſet before them which you will, they are for it. If the Firſt Commandement, they will feed, *Lord haue mercy on me incline my heart to this Law.* If the Second, or the Third, their ſtomacke ſtands alike good to all. Or if you commend vnto them *Prayer* with the ſeuerall Requeſts to be made; If for themſelues, For *Loue*,

Faith,

Faith, Feare, Repentance, &c. you shall haue them at it, *wee beseech thee to heare vs good Lord.* Or if such like graces are to be beg'd for others, they continue alike zealous, and deuout, calling to God for Audience: Pitty it is then to withhold any of Gods allowance from his houshold. We condemne the *Papists* (and that iustly) of a kinde of Sacriledge, in withholding the Cup from Gods people, and can we be innocent if we detaine any part of that which is allowed; The laying of our people so much to one *Breast* without an orderly giuing of the other, I am perswaded, is a cause that God in many Congregations dryeth vp that Breast that was so (in a manner) altogether drawne at, that the other may not grow dry; He closeth vp the wombe of her who was fruitfull, that shee who was barren may reioyce and no more be called Barren. Onely one thing more is wanting to make vs absolute *Pen-men*, And that is

Ioyne and vnite your letters together in an orderly and comely manner, First, *Christ* and *Man*, *Colos.* 2.19. Secondly, *God* and *Man*, *Iohn* 17.21. 1 *Iohn* 1.3. Thirdly, *Man* and *Angels*, *Colos.* 1.20. Fourthly, *Man* and *Man*, *Isay* 11. 6,7,8. As the Hearts of *Husbands*, and *Wiues*; *Parents* and *Children*; *Neighbour* and *Neighbour*; *Maiestrates* and *Subiects*; *Prince* and *People*, *&c.*

These Rules obserued, we shall be *Compleate Scribes* indeed; And whenas other shall stand in need of *Letters Testimoniall* to others, and from others, as did those false *Apostles*, 2 *Cor.* 3.1. we shall need to goe no further then to our *Flocks* and *People*, saying of them, as Saint *Paul* did of the *Church* of *Corinth*, ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε *You are our Epistle*; yea better then any letters Commendatory wrote with *Inke* and *Paper* can be; for they run here, and there, and may soone be lost; but our Praise is written, ἐν ταῖς καρδίαις ἡμῶν wherein wee doe inwardly reioyce; or rather ὑμῶν *in cordibus vestris*, neuer to bee blotted out. And whereas other Epistles in Hebrew, Greeke, or Latine, are read of none but such as vnderstand

1 Cor. 3 2.

the Languages. This Epiſtle is vnderſtood and read, ἐκ πάντων ἀνθρώπων, *Of all men*, Of what *Nation* ſoeuer. I haue done, and now deſcend the *Mount*, to take my ſtanding at the bottome of the *Hill* amongſt my Brethren. But firſt let vs Commend all to Gods good bleſſing, as our mother Church hath taught vs. Grant we beſeech thee Almighty God, that the words which wee haue heard this day, &c.

FINIS.

THE WATCHFVLL SHEPHEARD

HIS CARE OVER HIS WHOLE FLOCK, THAT NONE BE LOST NOR WANTING;

IN AN

EXPOSITION ON THE PARABLE OF THE LOST SHEEP: Luk. 15. 1.——8.

By Nehemiah Rogers, Paſtor of *Meſſing* in *Eſſex*.

Behold, I, euen I will both ſearch my Sheepe and ſeeke them out.
As a Shepheard ſeeketh out his flocke in the day that he is amongſt his Sheepe that are ſcattered: So will I ſeeke out my Sheepe, and will deliuer them out of all places where they haue beene ſcattered in the cloudy and darke day, Ezek 34. 11. 12.

LONDON,
Printed by *George Miller* for *Edward Brewſter*, and are to be ſold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1632.

TO THE TRVLY GENEROVS *and Religious Gentleman, Mr.* HANAMEELL CHIBORNE of *Messing in Essex*, Esquire; sauing health.

Worthy Sir;

MY Obligation to you, is great, in regard of the kindnesse receiued from your deceased Father, (the means of my free and comfortable entrance into my Charge) A duty (indeed) it was freely to present, and to deale faithfully, and vprightly in so weighty a trust; but to select mee from others, a kindnesse that deserues acknowledgement: but those gratious endowments which you seeme to haue, as hereditary from him, (besides other personall respects) binds me to you in a farre greater dutie.

God hath Committed much vnto your trust; Your Tallents are not ordinary, which were it not, that the world would thinke Partiality did prompt me, I would particularly make mention of; not that you might reade (otherwise then to be put in minde of the great account you haue to make at our Masters Audit,) but to recommend your example to the memory and imitation of Posterity: But then should I exceed the bounds of an Epistle, and write a Volume; yea your wisedome, and modestie, would rather dislike then admit such praise.

Pardon me Sir; as Vertue cannot be ouer-priz'd, no more can she be ouer-prays'd: As God hath giuen you ability to do good, so also he hath giuen you a heart (which most of your meanes, and ranke want) and that in *Ephratah, Beth-lehem* to do worthily; the Place of your own birth, and where you haue your lines and lot laid forth. Beleeue it Sir; Non-residence is not the peculiar sin of vs Clergie men, but of the Gentrie too: Who are content to receiue rents and reuenewes from *Ephrata* and *Beth-lehem*, but doe no good there, in gouerning, directing, and good house-keeping; so that one would think, the plague which God threatned of old, that *many houses great and faire should bee desolate and without Inhabitant*, were now effected and made good.

Ruth 4. Verse 11.

Isaiah 5.9.

We are happie, and (with all thankefulnesse to God and you) we acknowledge this our happinesse in your Residencie, whereby the light and lustre of those beames of grace shining in your heart, and appearing in your practise, doth notably helpe forward Christs kingdome, to the glory of God, and ioy of your friends, and the solace of your owne Conscience (I doubt not) in the end.

Goe on Worthy Sir; be still your selfe, let the happie *Imprimis* of your life be seconded with many good *Items*; so when you come to cast vp the *Summa totalis*, you shall finde it to be euerlasting happinesse and saluation in God's blessed kingdome.

To which, if this, or any other of my labours, may be a meanes to further you one step, I could wish euery word were ten, euery line a leafe, and euery leafe a Volume: Beseeching you to accept the *Dedication* as an euidence of my true affection and vnfeined desire to further you in your iourney towards that Countrey you seeke, for which end neuer shall be wanting the prayers and endeauours of

Your soules vnworthy Pastor and Watchman:

NEHEMIAH ROGERS.

A briefe Recapitulation of the seuerall Doctrines, with their Reasons and Vses, Collected and deduced from each Verse, and more largely handled in this Exposition on the Parable of the lost Sheepe.

Verse I.

Opportunities offered of hearing the Word are to bee apprehended.	*Page* 4.	*Doctrine* 1.
God hath appointed times.	5.	*Reason* 1.
The Spirit bloweth when it listeth.	6.	2.
Great danger comes through the neglect.	7.	3.
Reproofe of those who omit them.	8.	*Vse* 1.
Exhortation both to Minister and People wisely to apprehend them.	15.	2.
True and solid comfort for the afflicted Conscience is to bee sought and found in Christ alone.	29.	*Doctrine* 2.
All comfort God hath treasured vp in him.	32.	*Reason* 1.
There is an emptinesse in all other things besides him.	33.	2.
Information, why so many remaine distressed.	Ibid.	*Vse* 1.
Exhortation, in all our troubles seeke to him for Comfort.	34.	2.
No better way to haue comfort from Christ, then to draw neere vnto Christ.	36.	*Doctrine* 3.
Admonition, not to keepe aloofe of, if we would haue comfort.	36	*Vse* 1.
When we come to hearing of the Word, we should come with forwardnesse.	40.	*Doctrine* 4.
It is a good thing so to doe.	41.	*Reason* 1.
It argues reuerence and delight.	Ibid.	2.

3.	*Others are hereby encouraged.*	Ibid.
4.	*We our selues in so doing get more profit.*	42.
Vse 1.	*Reproofe of the backewardnesse of most.*	43.
2.	*To stirre vs vp to a care this way.*	44.
Doctrine 5.	*One sinner couets the fellowship of another.*	50.
Reason 1.	*Man is a sociable creature.*	Ibid.
2.	*Like will to like.*	Ibid.
3.	*Sinne (as they conceiue) will be the lighter.*	Ibid.
Vse 1.	*Reproofe of those who vnnecessarily associate themselues with sinners.*	50.
2.	*A Diswasiue from their companie.*	51.
3.	*Comfort to those whom the wicked doe not fancie.*	55.
4.	*Imitation for the Saints, that they affect Communion.*	Ibid.
Doctrine 6.	*Rigour and Seuerity doth rather hurt then helpe.*	56.
Vse 1.	*Admonition wisely to proceed in censure.*	57.
Doctrine 7.	*To be a Publican and not a sinner is very rare.*	60.
Reason 1.	*They in such places haue strong temptations.*	Ibid.
Vse 1.	*Admonition to such that they be watchfull.*	Ibid.
2.	*Instruction to those in meane places to rest contented.*	61.
3.	*Consolation and Encouragement to the faithfull.*	Ibid.
Doctrine 8.	*Sinne makes places and persons infamous.*	62.
Reason 1.	*It hath a polluting and defiling nature.*	63.
Vse 1.	*Direction how to bring our places and persons into credit.*	Ibid.
Doctrine 9.	*Those who giue themselues to the practise of sinne, are sinners.*	66.
Reason 1.	*Euery denomination is from the greater part.*	67.
Vse 1.	*Reproofe of those who desie the name, yet their practise claimes it.*	Ibid.
2.	*Instruction to put a difference betwixt hauing of sinne and being a Sinner.*	67.
Doctrine 10.	*The vitious, and most contemptible are neerer heauen then the Pharisaicall.*	68.
Reason 1.	*God sooner lookes on such in mercy.*	69.
2.	*More prayers are made for such.*	70.
3.	*Such are sooner conuinced then the other.*	Ibid.
Vse 1.	*Therefore despaire not of any how prophane soeuer.*	70.

In

In all holy performances, the right end must bee aimed at.	72.	*Doctrine* 11.
The goodnesse of each act is in respect of the end.	Ibid.	*Reason* 1.
Reproofe of those who rest in the worke done.	73.	*Vse* 1.
Instruction, in all our actions haue the right end in our eye.	74.	2.
Christ was a Preacher.	75.	*Doctrine* 12.
Let none cast contempt vpon that calling.	76.	*Vse* 1.
Admire Gods mercy in giuing vs such a one.	Ibid.	2.
Let the Church reioyce in such a Minister.	Ibid.	3.
Christ must be heard.	78.	*Doctrine* 13.
He hath the words of eternall life.	Ibid.	*Reason* 1.
It is the marke of those who are his Sheepe, to heare.	79.	2.
We are blinde and ignorant and haue need to heare.	79.	3.
Vengeance abides such as refuse to heare.	Ibid.	4.
Reproofe of such as heare other before him.	80.	*Vse* 1.
To stirre vs vp to giue attendance on him.	82.	2.

Verse 11.

The learnedst Clarkes are not euer the wisest men.	86.	*Doctrine* 1.
Humane learning is not the proper instrument of spirituall discerning.	Ibid.	*Reason* 1.
In iudgement such are blinded for their pride, &c.	Ibid.	2.
Therefore that Argument is weake, the learned are on our side.	87.	*Vse* 1.
Not to be swayed with this, in matters of Religion.	89.	2.
Let none be puffed vp with conceit of great learning.	92.	3.
The wicked (though differing amongst themselues) will be at one to persecute the good.	94.	*Doctrine* 2.
The diuell doth attone them to doe mischiefe.	Ibid.	*Reason* 1.
Vnity is no inseparable note of a true Church.	94.	*Vse* 1.
Learne to be at one for good, as they are for sinne.	95.	2.
Murmuring at others especially for good, is a foule offence.	96.	*Doctrine* 3.
Therefore wee should worke our hearts to a detestation of it.	96.	*Vse* 1.
None so good that can escape the murmurs of the bad.	97.	*Doctrine* 4.

Reason 1.	The wicked respect not persons.	98.
2.	The good stand most in their way.	Ibid.
Vse 1.	Conclude we not all faulty whom the people accuse.	98.
2.	It should teach such Patience, as thus suffer,	Ibid.
Doctrine 5.	The wicked doe not euer make the greatest shew when they intend the greatest mischiefe.	98.
Reason 1.	That they may the better shunne shame, if they bee discouered.	Ibid.
2.	Their workes are the workes of darkenesse and therefore loue it.	
3.	Secresie best speeds their plots.	Ibid.
Vse 1.	Therefore the godly are to walke circumspectly.	99.
2.	And get into that secret into which their soules cannot come.	99.
Doctrine 6.	The tongue of the wicked is the blab of their heart.	100.
Reason 1.	From Gods prouidence for the good of his.	Ibid.
Vse 1.	Conclude we, that the tongues of the wicked are not their owne.	
2.	Reproofe of those who say their hearts are good, and yet their tongues are naught.	100.
Doctrine 7.	The wicked are not onely close, but likewise cunning.	100.
Reason 1.	They haue it by kinde.	Ibid.
Vse 1.	Let vs seeke after that wisedome from aboue.	101.
2.	And auoid their companies as much as may be.	Ibid.
Doctrine 8.	No act so worthy but is subiect to a false construction and misinterpretation.	102
Vse 1.	Passe we little for mans iudgement.	102.
2.	Admonition not to iudge rashly of any.	103.
3.	Nor passe sentence of actions, after some mens interpretations.	204.
Doctrine 9.	The wicked take offence at the pouertie of the Gospels Clients.	104.
Reason 1.	They are too highly conceited of their owne worth.	Ibid.
2.	They perceiue many infirmities in Professors.	Ibid.
Vse 1.	Admonition, not to stumble at this stone.	105.
2.	Exhortation to Professors not to giue offence.	107.
Doctrine 10.	Christ reiects none that come to him for mercy.	107.
Vse 1.	Therefore despaire not though our sinnes be great,	108.

It

It is not vnlawfull for some persons, and in some cases to conuerse with sinners.	119.	*Doctrine* 11.
Let not all conuersing with them be condemned.	110.	*Vse* 1.
A Caueat that our liberty be not abused.	Ibid.	2.
The wicked from good premises draw bad Conclusions.	111.	*Doctrine* 12.
They are men of corrupt mindes.	Ibid.	*Reason* 1.
They are taught that Sophistrie by Sathan.	Ibid.	2.
Take notice of our naturall corruption to bewaile it.	111.	*Vse* 1.
Be not ouerforward to receiue all deliuered from true principles.	112.	2.

Verse III.

Ministers are to maintaine their credits against the false calumnies of wicked ones.	113.	*Doctrine* 1.
A good name is to be preferred.	Ibid.	*Reason* 1.
Else their doctrine will be despised.	113.	2.
Otherwise they should beare false witnesse against themselues.	Ibid.	3.
Wherefore let Ministers bee carefull of their cariage.	114.	*Vse* 1.
Conuiction is the ready way to Conuersion.	115.	*Doctrine* 2.
Vntill the Iudgement *be informed, the* Will *will not be enclined.*	Ibid.	*Reason* 1.
It informes vs of the reason why so few turne.	Ibid.	*Vse* 1.
Direction to Ministers, how to see more profit of their labours.	116.	2.
It iustifies the practise of such Ministers who endeuour it.	118.	3.
The wicked are so to be reproued, as that the godly be not too much disheartened.	118.	*Doctrine* 3.
They are of a tender disposition and soone affrighted.	119.	*Reason* 1.
Ministers should giue euery one their portion answerable to their condition.	119.	*Vse* 1.
Christ taught his Hearers by Parables and Similitudes.	121.	*Doctrine* 4.
That the Scriptures might be fulfilled.	Ibid.	*Reason* 1.

For

2.	*For the good of the elect.*	Ibid.
3.	*In iudgement to the wicked.*	122.
Vse 1.	*Exhortation to Ministers to apply themselues to their hearers.*	Ibid.
2.	*To Hearers, that they suffer themselues in this familiar manner to be taught.*	123.
Doctrine 5.	*Christ was no dumbe Priest.*	124.
Vse 1.	*A shame for such Ministers who are.*	125.
Doctrine 6.	*The mysteries of Gods kingdome are not reuealed to the wicked.*	126.
Reason 1.	*This in iudgement for their abuse of the meanes.*	126.
Vse 1.	*Let Ministers studie after, and affect plainenesse.*	Ibid.
2.	*Terror to those who vnderstand not plainest things.*	127.
3.	*Let those to whom these things are reuealed be thankefull.*	128

Verse IIII.

Doctrine 1.	*From mans practise may bee iustified Gods proceedings.*	134.
Vse 1.	*It sets forth Gods goodnesse so farre to humble himselfe as to bring his proceedings into comparison with ours.*	135.
2.	*It Admonisheth vs to beware of charging God falsly.*	Ibid.
Doctrine 2.	*The Creatures aberration serues for our Instruction.*	136.
Vse 1.	*Make we our aduantage by the worst things.*	137.
Doctrine 3.	*Prouidence should be in sauing as well as in getting.*	137.
Reason 1.	*Our Goods are Gods, not our owne.*	Ibid.
Vse 1.	*Reproofe of the wastfull and spend-thrift.*	Ibid.
2.	*Exhortation to thrift.*	138.
Doctrine 4.	*Christ is the Shepheard of his Church.*	140.
Reason 1.	*His members are Sheepe.*	Ibid.
2.	*He hath all the properties of a good Shepheard.*	Ibid.
Vse 1.	*Admonition to the wicked not to hurt the godly.*	143.
2.	*Instruction to the Godly to acknowledge him for their Shepheard.*	Ibid.
3.	*Consolation to the Church who haue such a Shepheard.*	145.

Mans

Mans naturall condition is no other then like that of a lost Sheepe.	147.	*Doctrine* 5.
Humiliation vnder so wretched a condition.	Ibid.	*Vse* 1.
To awaken such as yet are vncalled.	148.	2.
A man may be a Sheepe and yet lost.	153.	*Doctrine* 6.
Reproofe of those who rest contented in Ciuill Cariage.	154.	*Vse* 1.
Christ's prouidence reacheth not onely to his owne flocke in generall, but to euery one of his fold particularly.	156.	*Doctrine* 7.
Comfort to euery Sheepe of Christ, they are knowne by name.	Ibid.	*Vse* 1.
It teacheth all inferiour Shepheards their duties.	157.	2.
It Exhorteth all to be content to be watched.	159.	3.
Multitude is no preuailing argument with God.	159.	*Doctrine* 8.
The Couenant is with each particular for himselfe.	160.	*Reason* 1.
Multitude should not preuaile with vs.	Ibid.	*Vse* 1.
Comfort to the Godly, who though but few, yet respected.	164.	2.
This world is a wilderneſſe.	Ibid.	*Doctrine* 9.
It is dry and barren.	165.	*Reason* 1.
Forsaken by the inhabitants.		2.
Inhabited by Beasts.		3.
A dangerous loosing place.		4.
It informes the wicked of their condition.	Ibid.	*Vse* 1.
It Admonisheth the godly that they walke circumspectly.	166.	2.
Christ came to seeke vp the lost.	167.	*Doctrine* 10.
To shew the rare humility of the Sonne of God.	168.	*Vse* 1.
To discouer the vnthankefullnesse of sinners.	169.	2.
To Admonish Ministers of their duties.	Ibid.	3.
Christ findes, before he giue ouer seeking.	170.	*Doctrine* 11.
Comfort to such as yet haue no Assurance of finding.	172.	*Vse* 1.
Not to despaire of any who haue the meanes continued.	Ibid.	2.
Admonition to Ministers not to surcease their paines.	173.	3.

Verse V.

Christ continues guiding whom he hath found.	174.	*Doctrine* 1.

Giue

Vse 1.	*Giue him the glory of our preseruation.*	175.
2.	*Encouragement to repent seeing wee fall into tender hands.*	Ibid.
Doctrine 2.	*In Christ is sufficiencie of strength for our vpholding.*	175.
Reason 1.	*He hath receiued it from God.*	176.
Vse 1.	*Both for Comfort and encouragement to the weake.*	Ibid.
2.	*Returne praise to Christ for our abilities.*	177.
3.	*Despaire not of any, seeing in Christ is power.*	178.
Doctrine 3.	*Our burden, Christ did beare on the Crosse.*	178.
Vse 1.	*Reioyce we therefore in the Crosse of Christ.*	179.
2.	*Loue the Lord Iesus with all our soule.*	180.
3.	*It directs vs whither to looke for deliuerance.*	Ibid.
4.	*Reproaues such as make light of sinne.*	Ibid.
Doctrine 4.	*Christ ioyfully vnder-went the worke of our redemption.*	182.
Reason 1.	*He had power to lay downe his life.*	183.
2.	*That his death might be satisfactory.*	Ibid.
Vse 1.	*Admire the greatnesse of Christs loue to vs.*	184.
2.	*What we doe, doe it willingly and with reioycing.*	Ibid.

Verse VI.

Doctrine 1.	*Our home is not here.*	185.
Reason 1.	*Our Father and Friends liue else-where.*	Ibid.
Vse 1.	*Reproofe of such who liue here as if they were at home.*	186.
2.	*Exhortation so to liue here as not being at home.*	187.
Doctrine 2.	*Christ leaues not guiding those he findes, till he haue brought them to heauen.*	189.
Reason 1.	*Whom he loueth, he loueth to the end.*	Ibid.
2.	*His gifts are without repentance.*	Ibid.
3.	*In him is both Power, and Will.*	Ibid.
Vse 1.	*Reproofe of that Popish error,* Falling from grace.	190.
2.	*Comfort to those who are found.*	192.
3.	*To instruct vs to seeke after so permanent a condition.*	194.

Christ

Christ at his Ascention brought man to heauen.	195.	*Doctrine* 3.
Endeauour we to haue our parts in Christ's Ascention, and that we be affected with it.	196.	*Vse* 1.
The Saints and Angels are Gods friends.	197.	*Doctrine* 4.
They loue God vnfainedly.		*Reason* 1.
They hearken to his directions.	198.	2.
God imparteth to them his secrets.		3.
Terror to the wicked, who are Gods enemies.	Ibid.	*Vse* 1.
To stirre vp a longing in the godly to be in heauen.	199.	2.
That we frame our liues after their coppie.	Ibid.	3.
The Angels are euer in Gods presence.	201.	*Doctrine* 5.
It may increase our longing to be with them.	205.	*Vse* 1.
There is a lawfulnesse of mutuall reioycing betwixt friends and neighbours vpon good occasions.	207.	*Doctrine* 6.
We are members one of another.	Ibid.	*Reason* 1.
Such are deceiued who thinke Religion condemnes it.	Ibid.	*Vse* 1.
Be wee rightly informed of our liberty in the vse of these outward comforts.	208.	2.
To communicate our selues and ioyes vnto our friends, is the fruit of true friendship.	213.	*Doctrine* 7.
Loue is of a spreading nature.	Ibid.	*Reason* 1.
Things of like nature desire vnion.	Ibid.	2.
By the fruit iudge we of the tree.	214.	*Vse* 1.
Christ impartes his ioyes vnto his friends.	216.	*Doctrine* 8.
Comfort to all such as are his friends indeed.	216.	*Vse* 1.
The welfare of our neighbour, we should reioyce for.	219.	*Doctrine* 9.
The law of charity requires it.	Ibid.	*Reason* 1.
In so doing we reioyce at our owne good.	Ibid.	2.
Reproofe of those who haue an euill eye.	Ibid.	*Vse* 1.
Instruction, to take notice of Gods fauours towards others.	220.	2.
The Conuersion of other should much affect vs.	220.	*Doctrine* 10.
God hath glory by it.		*Reason* 1.
Our selues haue good by it.	221.	2.
Wee manifest our loue to our brethren therein.		3.
It reproues the enuious and malitious.	Ibid.	*Vse* 1.
It admonisheth vs to loue others for their graces.	Ibid.	2.
Christ hath an interest in the Elect, and beares a loue vnto them		*Doctrine* 11.

	them before their calling.	222.
Reason 1.	For they are his by Creation.	
2.	And by Election.	
3.	And by Purchase.	222.
4.	And by Donation.	
Vse 1.	This should endeare the loue of God vnto vs.	224.
2.	It should assure vs of the constancie of Gods loue.	225.
Doctrine 11.	All Gods elect were strayes, before Calling.	225.
Reason 1.	They haue the same corruption of nature with others.	226.
2.	And the same occasions and temptations that haue others.	Ibid.
Vse 1.	Information, that our Election and Iustification is free.	226.
2.	Instruction to diuers duties towards God. Others. Our selues.	Ibid.
	Verse VII.	
Doctrine 1.	Christ is to be beleeued and his doctrine to be receiued vpon his owne bare word.	228.
Reason 1.	He is our Doctor and Teacher.	
2.	He is the Faithfull witnesse.	229.
3.	And he is the Author of Scripture.	
Vse 1.	Reproofe of those who will not take his word but vpon better warrant.	230.
2.	Instruction to honour him, in receiuing his testimonie.	233.
Doctrine 2.	The doctrine of Gods mercy towards penitents is a sure doctrine and infallible.	234.
Reason 1.	From Gods Name.	
2.	From Gods Truth.	234.
3.	From Gods Iustice.	
Vse 1.	Let none abuse this doctrine to licentiousnesse.	235.
2.	But be encouraged thereby to Repentance.	236.
Doctrine 3.	Likenesse and proportion is to be obserued betweene things compared.	237.
Vse 1.	Wisely let Ministers obserue it.	Ibid.
Doctrine 4.	Heauen is a place of ioy.	238.
Reason 1.	It is Gods owne seate of residence.	Ibid.
2.	All causes of sorrow remoued thence.	Ibid.
3.	All matter of true ioy to be found there.	240.
Vse 1.	To draw our mindes with strong desires after it.	241.

Re-

Reproofe of those who forfeit these ioyes for sin.	243.	2.
The Conuersion of a sinner on earth is Argument of ioy in heauen.	245.	*Doctrine* 5.
It should put vs vpon the worke.	248.	*Vse* 1.
Admonish vs not to repine at any ones being in the state of grace.	249.	2.
Exhort vs to helpe forward the conuersion of sinners.	Ibid.	3.
Not ouer euery one that repenteth but ouer such as repent truly shall ioy be in heauen.	250.	*Doctrine* 6.
Vnsound repentance dishonours God.	251.	*Reason* 1.
And brings his ordinances into contempt.	Ibid.	2.
Examine the truth of our Repentance.	251.	*Vse* 1.
Our doctrine is no doctrine of liberty.	254.	2.
Direction how to carry our selues towards the impenitent.	255.	3.
Greatest ioy shall be in heauen vpon the Conuersion of greatest sinners.	256.	*Doctrine* 7.
God hath greatest glory from such.	Ibid.	*Reason* 1.
His ordinances credited most by such.		2.
Gods Ministers most encouraged in such.		3.
Sathan most confounded through such.		4.
Encouragement to such as pleade the greatnesse of sin	256.	*Vse* 1.
There are such as thinke themselues so righteous as that they need not repent.	259.	*Doctrine* 8.
Euery man by nature is well conceited of himselfe.	Ibid.	*Reason* 1.
This deceit is furthered by false rules and meanes.		2.
God in iudgement giues vp many to be so deluded.		3.
The God of this world hath blinded their mindes.		4.
Examine whether we are not of the deluded number.	260.	*Vse* 1.
As we loue our soules, plucke vp this roote of bitternesse.	261.	2.
One Conuert is of more account with God then many vnconuerted.	263.	*Doctrine* 9.
He is a Iewell.	Ibid.	*Reason* 1.
He is a Childe.		2.
He is a member of Christ.		3.
He is the apple of Gods eye.		4.
It shewes that the iudgement of the world is contrary to the iudgement of God.	Ibid.	*Vse* 1.
It may Comfort the poore penitent though in this world despised.	264.	2.

A Table Analytical, shewing the method obserued and followed, in the ensuing Exposition on the Parable of the Lost Sheepe, Luk. 15. 1——8.

- In this Parable we haue cõsiderable.
  - The occasion, Ver. 1, 2. which was twofold.
    - Remote, V. 1. and there
      - The Persons described
        - By their Condition or quality,
          - *Publicans.*
          - *Sinners.*
        - By their number or generality, — *All.*
      - Their Fact, where the
        - Approch, and in it
          - 1 The Action, *Drew neare.*
          - 2 The Obiect, *To him.*
        - Circumstances, which are two.
          - 1 The Time when, *Then.*
          - 2 The End why, *To heare him.*
    - Proximarie, Ve. 2 where
      - The Persons, who are described by their distinct titles,
        - Pharisees.
        - Scribes.
      - Their Fault, which is
        - Propounded, they murmured, &c. where note
          - 1 Their sinne what it was, *They murmured.*
          - 2 Against whom, *This man.*
        - Aggrauated from the
          - Manner how they blamed him,
            - Closely.
            - Cunningly.
          - Cause why,
            - *He receiueth sinners.*
            - *He eateth with them.*
  - The Parable it selfe, Ve. 3.——8. where we haue, the
    - Introduction, Verse 3. Where note
      - What he spake, and there obserue
        - The kind of doctrine, *The Parable.*
        - The manner of delinery *He spake, saying.*
      - To whom, *To them.*
    - Comparison, Verse 4.——8. there the
      - Resemblance V. 4. 5. 6.
        - Prouidence or Care, Ver. 4 & that appeares
          - By his missing that amongst an hundred.
          - By his pursuit and seeking of it vp
            - Leauing the rest, for
              - Number, *ninetie & nine.*
              - Place, *In the wilderness.*
            - Following this one
              - Diligently.
              - Constantly.
        - Successe, Ver. 5. 6.
          - *He finds* it, and layes it on his shoulders, Verse 5 where
            - His power, *He layeth it on his shoulders.*
            - His Affection, *Reioycing*
          - He brings it home, Ve. 6. and there an
            - Inuitation of
              - Friends.
              - Neighbours.
            - Incitation, where
              - The thing desired, *Reioyce with me.*
              - The reason rendred, *For I haue found, &c.*
      - Matter resembled, where the
        - Proposition, Ioy shalbe in, &c. and in it
          - The thing propounded, where
            - The matter, *Joy, &c.*
            - The Circumstance of
              - Place, where, *Heauen,*
              - Person, for whom, *one sinner, &c.*
          - And illustrated, from the
            - Quantitie, *More Ioy,*
            - Qualitie, *Likewise.*
        - Confirmation, *I say vnto you*, noting both
          - The authority of the speaker.
          - The truth of the thing spoken.

AN EXPOSITION OF THE PARABLE OF THE LOST SHEEPE.

LVKE 15. 1. 2.

Then drew neere vnto him all the Publicans and Sinners for to heare him.

And the Pharisees and Scribes murmured saying, this man receiueth sinners and eateth with them.

THE *Sunne*, when it first ariseth (*comming forth as a Bridegroome out of his Chamber*) drawes euery eye vpon it: So the *Sunne of Righteousnesse* appearing to the world (*with healing vnder his wings*) allured all with his perfect, and shining beauty, (*he being the brightnesse of his Fathers glory and the expresse image of his person.*) The powerfull, and soule-sauing doctrine which he did deliuer; together with those admirable miracles, wherewith he did confirme that doctrine, so spread abroad his fame, As

Psal. 19. 5.

Mal. 4.

Heb. 1.

that

that of all ſorts, and from all coaſts, and quarters, they flocked after him by troopes.

Amongſt others, *Publicans* and *Sinners* were his daily and conſtant Auditors. The one ſort hateſull for their *trade*, The other for their *vitious life*. Theſe followed as the *ſicke* doth the *Phyſitian*; Theſe he receiued and conuerſed withall, as the *Phyſitian* doth with the ſicke: No way *Infecting* himſelfe, but euery way *Affecting* to *Effect* their bliſſe.

This is not without the *Phariſees* grudging; who as they looked a ſquint at other of Chriſts actions, ſo at this, And where they ſhould haue admired his *Mercy*, they cauill at his *Holineſſe*. *This man receiueth ſinners and eateth with them.* As if in plaine termes they ſhould haue ſaid *like will to like*. His conuerſing with theſe is Argument ſtrong enough to proue, he is as they are, for all his pretended *Holineſſe* and *Sanctitie*.

The quicke eye of Chriſt did ſoone eſpie whereto the murmure of theſe enuious *Phariſees* did tend. And therefore in the three enſuing *Parables* makes his *Defenſe*. Wherein he doth Firſt, *Excuſe* himſelfe, And *Iuſtifies* his *Practiſe*: Secondly, *Accuſe* thoſe Murmurers, the *Scribes* and *Phariſees*, thoſe ſinfull *Iuſtitiaries*: Thirdly, he *Comforteth* and *Encourageth* his Followers, as we ſhall after ſee in the *Proſecution*.

Diuiſion. In the whole we haue conſiderable; Firſt, the *Occaſion* of the *Parables* propounding; Secondly, the *Parables* themſelues that are propounded.

The *Occaſion*, in the two firſt verſes: And that we finde to be double, Firſt more *Remote*; The comming and Reſorting of ſome ſort of Perſons to Chriſt, and his receiuing them, *verſe* 1.

Secondly, *Proximarie* and more neare; The murmuring and repining of other ſort of Perſons againſt Chriſt, for that his doing, *verſe* 2.

In the former, two things; 1. The *Perſons* who they were: 2. Their *Fact* what it was.

The

The *Persons* comming are described, 1 By their *Condition* or *Quality* [*Publicans, Sinners*] 2. By their *Number* or *Generality* [*All.*]

Their *Fact*; wherein we haue considerable two particulars, 1. Their *Approach*; 2. The *Circumstances* thereof.

The first in those words [*They drew neere vnto him*] where we haue The *Action* [*Drew neere*] And the *Obiect* [*him.*]

The *Circumstances* are two; 1. Of *Time* when [*Then*] 2 And *End* why [*To heare him.*] Thus of the *Occasion* more *Remote*; now for that *more neere, verse* 2.

Wherein we haue considerable; 1. The *Persons*; 2. Their *Fault.*

The *Persons* are described and set forth by their *distinct titles* [*Pharisees and Scribes.*]

Their *Fault*, is First *Propounded* [*They murmured saying, This man, &c.*] where we see both *what they did* [*They murmured*] And against *whom* their murmure was [*This man.*]

Secondly, It is *Aggrauated*; and that both from the *Manner* how they blamed him: And from the *Cause* or *Reason* why.

For the *Manner*; It was both *Close* and *Cunning*: 1 *Close* in that they did but [*Murmure*] 2 *Cunning*, in that it was by *Insinuation* [*This man.*].

The *Cause* why they blamed him was onely this [*He receiueth Sinners, and he eateth with them.*]

And these are the Particulars obseruable in the *Occasion.*

The *Parables* themselues we shall haue limb'd forth when we come to their Particular handling. Let vs now set our selues to a making vp of what wee haue cut out.

Then] The *Circumstance* of *Time* (though not first in our Diuision, yet lying first in the Text) shall first be handled (for I intend to take vp the words in order *Text.*

as the Holy Ghost hath layed them downe) and from it we note:

Doctrine. *Opportunities offered are to be apprehended.*

Opportunities offered for hearing of the Word are to be apprehended.

Christ was now preaching; and multitudes pressing and following; All seeme glad of so faire an occasion offered, which they readily and gladly lay hold vpon, and embrace, taking *Time* as it were by the *Fore-locke* for [*Then*] *they drew neare*, i.e. at the same instant of *Time* that Christ came to preach, and teach Gods truth.

A duty enioyned vs by Christ himselfe, in the last words of the former Chapter, *Luke* 14.35. next and immediately forgoing this our Text, *Let him that hath eares to heare, heare.* Not let him if he please, as if it were *Permissiue*; but let him not dare to neglect hearing: let him take heed how he dares doe otherwise. If he haue eares he must heare; for God hath not giuen him his eares for nothing. A sentence often vttered by our Sauiour, and commonly with a *Cry*: For so in other places we reade, as *Luke* 8.8. *Iesus cryed, Let him that hath Eares to heare, heare.* And therefore (sure) it is a duty of great Importance, else he would not haue vttered it with a *Cry*. For when euer he deliuered any doctrine after such a manner (which was not aboue foure times (besides this occasion) in all his life) (that we reade of) he deliuered matter of great *consequence*. And therefore we may conclude vpon it, it is a duty that concernes vs nearely.

John 7.28. John 11.43. John 12.44. Matth.27.46.

The like hath beene vrged vpon vs in all ages by Gods seruants, both *Prophets* and *Apostles*, still calling vpon all to heare what the Lord doth speake. Let me put you in minde of one place more for all the rest, *Heb.*3.7. *To day, saith the Apostle, Heare his voice.* And *verse* 13. *whilst it is called to day.* Here must be no *put-off*, but a present laying hold vpon the time and opportunity.

Isay 1.2.10. & 34.1. Hos 4.1. & 5.1. Acts 13.16. Iam.2.5.

True it is, in a generall consideration the time of the continuance of the meanes, may be said to be the *Day*: For as the *Sun-rising* begins the day, and ends it, with itt's setting

ſetting or going downe: So the *day of ſaluation* beginneth and endeth, with the *doctrine of ſaluation.* And thus the day is longer or ſhorter to a Kingdome, Countrey, or particular Congregation, according to the time of the continuance of the Goſpell. God threatneth the Iewes that *the Sun ſhall ſet at noone day* becauſe of their diſobedience and contempt, *Amos* 8.9. and what he meanes by that, *Micah Chap.*3.8. ſhewes when he ſaith: *Night ſhall be vpon you that you ſhall not haue a viſion, and it ſhall be darke vnto you, that you ſhall not diuine, and the Sun ſhall goe downe ouer the Prophets, and the day ſhall be darke ouer them.*

The day of ſaluation beginneth and endeth with the doctrine of ſaluation.

Thus, ſo long as God ſends the *Goſpell* to a people, in the powerfull preaching of it, it is *Day* with them in a large ſenſe: And ſo likewiſe it is *Night* with them when it is remoued. But yet for particular perſons, the time is more ſecret, and it is hard to ſay how long the day may laſt, that God reſerues to himſelfe. Sure it is, that the preſent time is the *Acceptable time*, wherein God offers grace: While God ſtands at the dore and knockes; while he waites, and ſtretcheth forth his hands ready to receiue vs, euen that preſent opportunity is the *Acceptable time*; as Saint *Paul* ſheweth, *Behold now the accepted time, behold now the day of ſaluation*, beating vpon the very τὸ νῦν, the time preſent yea the very inſtant of the time preſent, euen as it were *Now* while I am ſpeaking this: Now how long God may ſtand offering or waiting who is able to determine? therefore the preſent opportunity muſt be taken.

2 Cor.6.2.

The *Reaſons* to confirme the point may be theſe: Firſt, becauſe *All times and ſeaſons are appointed and determined by God*; it is his royall Prerogatiue to allot out *a time for euery action*, which times are vnſearcheable, and not for vs to know further then he doth reueale them to vs. So he hath appointed a ſeaſon for temporall bleſſings, when to beſtow them, as *Raine* and *Fruits of the earth, &c.* So hath he alſo allotted a time for ſpirituall bleſſings, as for our *Iuſtification*, and for the teſtification thereof as Saint *Paul* to *Timothy* ſheweth; and ſo for other the like fauours.

Reaſ. 1. *God hath appointed times.* Acts 17.26. Eccleſ.3.1. Acts 1.7.

Acts 14.17.

Rom.3.26. 1 Tim.2.6.

And amongst other he hath allotted out a time for the manifesting of his will by preaching as *Tit.* 1.3. which times are said to be *Due times* or the *Proper times*, because then being done they are most beautifull and comly, *Eccles.* 3. 11. as *Solomon* also speaketh of *words spoken in season, they are like apples of gold with pictures of siluer.* Now then to omit or put of any opportunity offered, God must needes take very ill at our hands; for it argues either a *Contempt* of those blessings, God offers by those meanes, and at that time to bestow vpon vs; or else a *Controlement* of his wisedome; as if he saw not farre enough into the fitnesse of euery season, but we our selues see further, either of which lay's guiltinesse enough vpon the soule.

Reas. 2. *The Spirit's liberty to worke.*

A second *Reason* may be taken from the free liberty of the *Spirit*, to breath where it listeth, and when it listeth, as our *Sauiour* sheweth *Nichodemus* by a similitude, *Iohn* 3.8. *The winde (saith he) bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it commeth nor whither it goeth; So is euery one that is borne of the spirit.* Here the worke of the Spirit is compared to the worke of the winde blowing in the ayre: Now looke as no *Creature* hath any power to prescribe the winde his time when it shall begin to blow, or how long it shall continue blowing; but it without checke or controll of any bloweth and stinteth of it owne accord. So is it with the Spirit of grace in the worke of regeneration; It workes as freely: And therefore as the *Mariner* lyeth waiting in the hauen, or coast towne to take the aduantage of the winde; So shouldst thou in all humility attend and waite for a gale from the spirit in the exercises of the word, remembring it is not at thy becke any more then the winde is: When it blowes it blowes suddenly, as it did on them that were gathered together waiting for the blast of it, *Acts* 1.4.14. where see how they lay a good while becalmed, (as it were) yet they still waited till the day of *Pentecost*, and when that was fully come, then vpon a sudden this mighty winde rushed, and filled all the house

where

where they were ſitting. Oh beware then of abſenting thy ſelfe (though but once) needleſly, or negligently, leaſt that (once) may be the time of the windes blowing, the ſpirits breathing: And ſo whilſt the whole houſe may be filled; Others there preſent haue a ſhare thereof, thou looſeſt thine for euer. And ſo we fall into a third Reaſon of the point.

We ſhould omit no opportunity of hearing offered, in regard of the great danger we may caſt our ſelues into through the neglect. Our *Sauiour* warnes *Ieruſalem* of this, *Oh if thou hadſt knowne euen thou at the leaſt in this thy day thoſe things that belong vnto thy peace, but now they are hid from thine eyes: For the dayes ſhall come vpon thee, &c.* As if he ſhould haue ſaid, this is the time, *ô Ieruſalem*, the accepted time of thy good; if thou wilt take it now God offers it to thee; Oh! that thou didſt know it, that God would open thine eyes to ſee, then mighteſt thou eſcape that miſery, which the not ſeeing of, will certainely bring both vpon thee and thy children: for both muſt periſh. So *Reuel.* 2.21,22. ſhee would not know the day of her viſitation, ſhe neglected the opportunity; therefore God caſts her *into a bed of affliction*, the like might be ſhewed of *Eſau* and the fiue *fooliſh Virgins*, but I forbeare. By theſe that I haue ſpoken of, we ſee the danger of neglect. If theſe times and ſeaſons be hid from the eyes of men, miſery will follow: God will not at another time of our owne chuſing goe along with vs in the worke, but cauſe the euill time to fall ſuddenly vpon vs in iudgement: *Euen as the fiſhes are taken in a net and as birds caught in a ſnare, becauſe (ſaith Solomon) man knowes not his time.*

Reaſ. 3. Great danger to looſe an opportunity.

Luke 19.42,43

Eccleſ 9.12.

You know, how that thoſe ſicke perſons that waited at the poole *Betheſda*, if they ſtepped not into the water when the Angel moued it were not healed. Were it with the tydes of Gods grace, as it is with other tydes, which come at a ſet time, it were no great matter to miſſe, for if the morning tyde be paſt we may take the euening, which we certainly expect to come by courſe; but if the tyde of

Iohn 5.23.

grace come now, and thou apprehend it not, thou canst not say whether euer in all thy life thou maist see another, or the like offer of grace shal be made to thee againe. *I stand at the dore and knocke (saith Christ) if any man will open then I will come in*; but he doth not say how long he will stand there, or how many knocks he will giue before he leaue off knocking. Surely that man that shall trifle out the acceptable time, and neglect Gods offer of grace, refusing to enter while the dore is set open to him, hath great cause to feare that God will shut the dore against him for euer, euen while it is open to others (as it was against some Iewes, *Esay* 6. 10. *Mat.* 13. 14, 15.) by casting such a one into a reprobate minde, and into incurable hardnesse of heart: Yea God may sweare and that at the end of that Sermon which thou contemnedst and omittedst, (spying thy seate empty as *Saul* did *Dauid's*) or whereat (if being present) thou wouldst not be wrought vpon, or at some other time when thou little thinkest thereof as he did against the *Iewes* (and that in wrath) that thou shalt neuer enter into his rest. Now the acceptable time is past with thee, and being once past it is vnrecouerable; though thou shouldest liue and that vnder the most powerfull ministery a thousand yeares (as the people of Israel liued long in the wilderness after God had sworne) yet that meanes shall neuer preuaile with thee, the acceptable time being past, God offers grace no more. Great reason (therefore) to take heed, of putting off opportunities of grace.

Reuel. 3. 20.

1 Sam. 20. 27.

Vse 1. *Reproofe of such who neglect hearing.*

Hence then, are such to be *Reproued* as omit many a faire opportunity offered, and that through *Negligence*, *Worldlinesse*, or *Contempt*.

1. *Through careless negligence.*

Some through *Negligence*, and *Carelesnesse*, omit hearing; They sit still at home, and cry *a Lyon is in the way*; the weather is foule, or iourney long to Church: Nay, though *Manna* falls by their very dores they are loath to be at the paines to step out for it: Such a generation there are euery where to be found; But let such consider:

First,

First, there is a *Curse* hangs ouer the head of all such as doe the worke of the Lord negligently: If thou beest careless of Gods seruice and worship, needlesly omitting the exercises of religion, whensoeuer they are celebrated in publike Assemblies, thou lyest vnder Gods wrath, *Numb* 9.13. and wilt be found in the end, to bee a despiser of them, *Heb.* 2.3.

Such lie vnder the curse. Ier 48 9.

Secondly, Consider how great a Good thou deprieest thy selfe of through thy careless neglect: We reade *Iohn* 20.24. that when *Thomas* was away, Christ came and shewed himselfe to all the rest; what euer was the cause of his absence we know not; it might perhaps be weighty; but absent he was when Christ appeared, and so depriued of the comfortable presence of his Lord, and of that grace, which the other *Disciples* (then met together) had and were confirmed in. Oh what grace and comfort then dost thou bereaue thy selfe of, who art an ordinary neglecter of holy meetings?

They deprive themselues of a great good.

Thirdly, thou dost not onely depriue thy selfe of much good, but takest the ready way to stocke thy soule with much euill: Reade that parable *Pro.* 24.30.31. *I went by the field of the sloathfull (saith Solomon) And loe it was all growne ouer with thornes, & nettles had couered the face thereof*: that field was not more ouergrowne with weeds and thistles, then the thoughts and practises of such as are spiritually idle with weeds of earthlinesse and beastly sensuality, and all because their sinfull negligence suffereth them not to come vnder Gods pruning hooke in the Ministery of the Word: And (therefore) as *Solomon* speaketh of the aforesaid sluggard and his crop: *I saw and considered it well, I looked vpon it and receiued instruction*, so do thou here.

They take the way to store themselues with euill.

Verse 32.

Others, through *Worldlinesse* neglect the opportunity which God doth offer, as we see in those who were inuited to the Supper, *Luke* 14.18. the cares of the world did eate out of their hearts, all care of better things: Did not worldly businesse draw them another way they would not

2 *Through worldlinesse.*

Luke 8.7.

not be absent, but now that their absence serues for their gaine, they cannot be present. Thus it is with many, to whom I would commend these considerations ensuing:

Such forsake the better part. Luk.10.42.

First, Remember it was the better part that *Mary* chose while she sate at the feete of Christ to heare his gratious words, for which she had the praise, and was by our Sauiour preferred before *Martha*. True it is, that her Loue and Affection vnto Christ, moued her to prouide for his entertainment, and that was commendable; neither did Christ finde fault with her for it; but in that she incumbred her selfe about many things, and suffered her care to goe so farre in the excesse, as that she could not attend vpon spirituall duties, there was her fault, through such distractions to misse the time.

Their gaine will not counteruaile their losse.

Secondly, Consider, whether thy gaine will counteruaile thy losse: It may be, thou hast in that time gotten a groat, a shilling, say a pound; and it may be lost thy soule, thy heauen, thy God, that might haue beene the acceptable time to thee; the bargaine betwixt God and thy soule for the pearle, might haue beene there struck vp; when now, through thy cursed omitting of the opportunity for a little worldly pelfe, God hath turned his backe vpon thee, as vpon a swine, and will make offer of it to others who better prize it.

They brand themselues for prophane persons. Heb.12.

Thirdly, forget not, that for this preferring of things carnall, and earthly, before spirituall, and heauenly; *Esau* was branded by the Holy Ghost for a prophane person: While then in thy Iudgement thou thinkest the world most worthy of thy paines, and by thy conuersation and practise dost manifest thy iudgement: Worldly gaine and profit calls vpon thee to tend thy shop, looke vnto thy businesse; while an opportunity is offered thee to heare a Sermon. And this must be dispensed with to attend vpon that other though but light and triuiall, is it not a signe (and that more then probable) thou art prophane?

But

But you will demand then, if our callings must be neglected and euery Sermon that may be heard vpon the weeke dayes resorted to; Whether we are bound to leaue our worldly businesse, and lay hold vpon those opportunities or else prophane?

Quest.

For Answer hereunto; First knowne, that for any man to neglect his particular calling vpon pretence of following Sermons is a dishonour to God, and a scandall to his profession: For true Religion calls vpon vs to be good husbands; to follow our businesse, and prouide for our selues and families, that we giue no offence to them that are without; and therefore such courses stand not with the rule of godlinesse.

Resp. We are not to neglect our callings for hearing.
1 Thes.5.11.12
2 Thes.3.6.12
1 Tim.5.8.
1 Thes.11.12.
Gal.6

Secondly, albeit Religion bindes vs to diligence in our Callings, yet it blunts, or takes off the edge of our Affections from earthly things so as that we doe not so greedily desire them, nor so eagerly pursue them as in former times: It make vs to esteeme them as the traueller doth a penny in his purse, or the staffe in his hand, vsefull for his present iourney, but his heart is vpon his home: Insomuch as that it maketh a man seemingly careless and forgetfull of other things for spirituall, in a carnall mans eye (especially in the time of a mans first loue and at his first turning and conuersion) as we see in those Disciples that left ship, nets, father, friends, &c. to follow Christ: And in those hearers that went not home in three daies, neither did eate meate *i.e.* (as I take it) no setled meale, but a bit, or snatch, as leysure serued. And in *Mary* who left all to heare Christ preach: And in the woman of *Samaria* who flung downe her pitcher or payle which she brought for water; her heart was so taken with a Christ, and with zeale to make him knowne vnto her neighbours, fearing if she had carryed home water which she came for, Christ might haue beene gon before her neighbours came; therefore she wisely prefers the greater good before the lesse.

Yet our Affections are not to be too sharpe set vpon our Callings.

Mat.4.20.22.
Mar.8.2.
Luke 10.39.
Iohn 4.28.
Luk.10.39.
Iohn 4.

Thirdly, albeit we are not bound to heare euery Sermon that may be heard vpon the weeke daies, yet we ought to heare

We are to heare so often as our necessities will permit.

heare so often as our necessities doe require, and as conueniently we may: For looke as vpon the Sabboth so much time of that day may be taken for the prouision of the body, as is *Necessary*; and (as such as grudge at the other will yet grant here) for *Delight* (which is likewise true, prouided it be not carnall, but (as *Latimer* spake in another cause) well hedged and ditched in with *In the Lord.*) So also vpon the weeke daies so much time *Daily* is to be borrowed for the soules prouision, as is necessary for the preseruing the health and soundnesse of it: And (in honestie) some thing might be allowed for *Delight* likewise: Yet let it be as well bounded, and banked in as the former, let it be *In the Lord* and no way any breach of the rule of Gods Word. Hence we reade of the practise of Gods seruaints who set some time euery day apart for *Prayer*; And thus daily frequenting of Gods Temple, both to *Preach* and *Heare*; not being ignorant of the absolute necessity of a daily stirring vp, and quickening of Gods graces in themselues, least through the *deceitfulnesse of sinne* and *subtilty of Sathan* and other worldly occasions, their hearts be stollen away from God euen before they be aware. And hence it was that God in the old Law required morning and euening sacrifice, daily to be offered; And enioyned the King himselfe (notwithstanding his great employments) a daily reading in his law.

Dan.6.16.
Psal.55.17.
Luk 19.47,48.
Acts 2.46.
Heb.3 13.
Exod 39.35.
Deut.17.19,20

Such whose callings and conditions will allow it, are to heare more then others.

Fourthly, though all are bound to follow their callings, and worldly businesse, and not to neglect them to runne after euery Sermon that may be heard; yet such as by their conditions and callings haue more leysure and freedome from worldly employments then others, (as Clergie men, Rich men, Vnmarryed men, &c.) are bound to a more frequent hearing of Gods Word then others who haue more necessary businesse, and whose calling, condition, and estate of life will not permit: And those likewise who haue not that liberty, by reason of their charge, and callings, yet they ought to nourish a willing minde within themselues *euen* (as Saint *Paul* speakes in another case)

1 Tim.4.13.15
1 Tim.5.5.
Luke 2.37.
1 Cor.7.32.34
2 Cor.8.3.

aboue

aboue their power, esteeming them happy, that enioy that liberty *to watch daily at wisedomes gates, and attend constantly at the posts of her dores*. These things thus explained, and the Question thus answered, I may safely conclude, that *such as thinke the world most worthy of their paines, and manifest their iudgement by their practise in omitting faire opportunities of hearing Gods Word, for things triuiall and light, they haue a brand of Prophanesse vpon their soules.*

Pro 8.33.34. Psal.84.4.

Come we now to a third sort to be reproued, and they are such as neglect through *wilfulnesse* and *contempt*: Preachers are but *Ablers*, and preaching is but talke and babling, yea *foolishnesse* it selfe, why should they attend it.

3. Sort neglect hearing through wilfulnesse. Acts 17.18. 1 Cor.1.21.

Now let such consider: First, in despising it, you despise euen *Christ* himselfe who is the subiect of it: For as it is in the *Sacraments*, so heare; all indignity offered to the *signe* is offered indeed to the *thing* therby *represented* and *signified*: Thus God complaines of the *Iewes* of old; *my people* (saith he) *would not heare my voice, and Israel would none of me*; As if he should haue said, this people do pretend they loue me, and take me for their God, but indeed it is but a pretence, for why then doe they reiect my word.

Those despise Christ. Luke 10.16.

Psal.81.11. Ieb 21.14.

Secondly, let that of *Solomon* be remembred; *who so turneth his eare from hearing the law, euen his prayer shall be abominable.* I pray consider it well: you know, there is no duty to which God hath promised a greater blessing, then to Prayer; nor is there any thing wherein a Christian doth more seeme to place his whole contentment, and confidence in the day of trouble, then in that duty; now our contempt of hearing turnes our very prayers into sinne; stops vp Gods eares against all our suites, barres vp heauen gates against vs, so that cry we neuer so earnestly, there will bee no entrance: No comfort can our prayers fetch from heauen in the time of trouble. This God himselfe protesteth, *Pro.* 1.22.24 25. *you haue despised*

Their prayers are abominable. Pro.28.9.

sed (saith he) *all my councell, and would none of my advice*; why what will follow vpon that may some say? God telleth vs, *when you cry* (saith he) *I will not heare* but *I will laugh at your destruction, and mocke when your feare commeth.* You know how God delights in Scripture to be stiled *A God gratious and mercifull, slow to anger, that delighteth not in the death of a sinner, &c.* Now that which turnes (as it were) so sweet and gratious a nature, into that extremity, as that he should euen reioyce at mans destruction, and take pleasure in his torment, must needs be a sin, most blacke and fearefull.

Exod. 34.

And surely, it is a sin more vile then the breach of any of the precepts of the morall law, by how much *Christ* is more excellent then *Moses, Heb.* 12.25. & Chap. 2.2.3. True it is, both *Law* and *Gospel* are from God, but the *Gospel* is more immediate, that is the nearest word of saluation. And therefore I say the contempt of that hath more blacknesse in it. I pray let it be considered, for we haue many when they see the law broken, especially in those precepts wherein humane society is disturbed, as by theft, murder, adultery, periurie, &c. cry out thereof for the foulenesse that is therein, yet the same men liue in sinnes so much more foule then these, by how much *Christ* is more excellent then *Moses*, while they despise the Gospell and preaching thereof and yet see it not, neither will they see it.

Fearefull iudgements such lie vnder.

Lastly, let such consider further, the fearefull iudgements that this sinne brings with it: There is no threatning, so grieuous against any sinne (that against the Holy Ghost excepted) as is against this. *Shake off* (saith Christ) *the dust of your feete against such as will not receiue you*: the very dust and durt that the bringers shooes haue licked vp by the way, shall rise vp in iudgement against all such as contemne the message: Yea, it doth adiudge vs, to a heauier load of plagues then euer was laid on the *Sodomites*, and *Gomorians*, those filthy sinners; As our *Sauiour* doth auouch with an earnest asseueration. *Verily it shall be more easier*

Matth. 10.14.

Verse 15.

easier for them of the land of Sodome, and Gomorrah in the day of iudgement then for that city. Who is ignorant, who hath not heard as well of their fearefull plagues as hainous sinnes? Fire and brimstone fell vpon them and consumed them euery one, saue righteous *Lot* with his family; the rest as Saint *Peter* saith are condemned already: Oh! what then shall be the condition of those who are subiect to a greater destruction then they? See then the greatnes of thy sinne in the grieuousnesse of thy punishment, and if thou wouldst not be adiudged to the wofullest damnation that euer befell the most notorious sinner in the world; if thou wouldst not be deeper in hell then filthy *Sodomites* and *Gomorreans*; if thou wouldst not see the day wherein thou shalt wish would God I had bene a Turke, a Pagan, yea a *Sodomite* or *Gomorrean* (enuying their happinesse in comparison of thy own torment) beware of despising the preaching of the Gospell any longer. And thus much for the first vse.

A second followes; to *Exhort* vs, and euery of vs, wisely in our places to apprehend all good occasions that God shall offer. Ministers must preach *in season* and *out of season*: not onely vpon such times as are in *season* with our people (as vpon the Sabboth) but when God shall offer an opportunity, though in their conceit it be vnseasonable (as vpon a weeke day;) taking the time while the dore is open. First with one hand, then with the other, lastly (if both our hands be strucke off) with our teeth, let vs defend this little barke of the Church; euery way doing good with tongue, and pen, while the day lasts; night will come. *Vse* 2.

And let people heare, *in euery opportunity*, neglecting not a market, wherein (within the compasse of our callings) some spirituall prouision may be had to keepe house with for afterwards. ἐν παντὶ καιρῷ Ephes. 6. 18.

This indeed we would doe, but we cannot doe as we would; (it may be) you will say; For,

First, we cannot meet with these opportunities you speake *Ob.* 1.

ſpeake of; Could we meet with them we would gladly entertaine them; but time is wanting.

Reaſ. I rather thinke a *heart* is wanting, then *Time* or *Opportunity*. It is with many of vs in holy duties, as it is with ſome idle vagrant, that comes begging to our dores for ſome reliefe; who to looke vpon are likely enough to worke; bigge bon'd, ſtrong, and able euery way, and yet they want their bread: Reaſon with them, why they worke not, aske the cauſe of that lazie life they follow; they will tell you, they would gladly worke, but they haue none: Offer them worke, and then they haue no tooles: Supply that want, and then they want ſhift; they are not cleane: if you helpe them here, then indeed they haue had a maime and are not able to follow it, ſuch a ſtitch doth take them in their ſide if they ſtirre a little, as that they are faine to lie by it two or three daies after, when indeed the diſeaſe is Idleneſſe; that is it that lyes in their bones: the greateſt maime is in the heart, they haue no ſtomacke to their worke, there is no let elſe. Finde thou but a heart, I dare vndertake thou mighteſt finde opportunities enough; For God will no way be wanting to vs if we be not wanting to our ſelues.

Time is to be redeemed for holy duties. Saint *Paul* implies as much in that exhortation of his, *Epheſ.*5 15.16. *Coloſ.*4.5. *Redeeme the time.* As if he ſhould ſay, if you are wiſe and prouident to obſerue time, you may buy a great deale for holy duties, As for example:

From Bed. From our *Bed* we might buy ſome time, which indeed deuoures vp more then God allowes vnto it, or we ſhould giue it, and that of the beſt and fatteſt: For if ſeuen houres ſleepe be long enough for any ſound and healthfull body, (as Experience doth teach) then iudge, how many houres in a weeke, in a moneth, in a yeare, might here be gained; and the body neuer the leſſe refreſhed, nor ſtrength impaired.

From thy *Board* thou mighteſt buy ſome. How many a pretious houre is deuoured at it, with other of Gods good crea-

creatures? two or three houres, especially at some more publike and solemne meeting, glides away vnthought of, while halfe that time sat out at a Sermon, puts an ache into euery ioynt. Lesse time might be spent this way, and much saued with aduantage both to *Health* and *Purse*.

From thy *Sports* and *Pastimes* (if thou wert wise and had'st a heart) many a faire houre might be recouered. Pitty it is to see how many soules, euen in lawfull delights, loose themselues through Excesse. Should that rule be obserued, that is giuen (by some Reuerend and godly) as a generall and firme direction for the measure and continuance of our Recreations, *viz. That a larger time may not in a customable or ordinary course in any pastime vpon any day bee bestowed, then is in priuate religious exercises*: many an houre might bee saued for frequenting our publike Assemblies and Performance of Religious duties. *From sports.*

From the *Seruice of the world*, some times might be redeemed: If we would but follow the Apostles rule to *vse it as if we vsed it not.* Whose soule would it not vexe to see how matters which concerne the soule are followed? so sleightly and remislie, as if it were the onely superfluous businesse, while matters of this world are plyed with that eagernesse and industry, as if it were that one thing onely necessary? *From the seruice of the world.* 1 Cor. 7. 31.

While we see children hunting after butterflies, we pitty, yea deride their follye; Sometimes they flie besides them, then aboue them, anon on this side, then on that side of them, it may be betwixt their fingers, and still they misse them; And in the end, after all their paines and sweat at that childish sport, when they haue got what so greedily they catched after; what haue they but a painted flie, a crude and squailid worme? Such are the things of this world, and such thy folly in the eager pursuit thereof: Spare some time here, thy cares will be the fewer, thy heart shall be the lighter, and thy soule

in making a good vſe of the time ſo redeemed, the happier.

From the ſeruice of our luſts.

Laſtly, from the *Seruice of thy Luſts*, that *of the Fleſh*, that *of the Eyes*, and that other *the Pride of life*, thou might haue ſpare time. What a great part of the day is taken vp by many in pranking vp the body, lapping vp ſtinch in ſilke, in adorning dung, guilding rottenneſſe, poudring excrements, perfuming putrefaction? What a great part of the yeare by others in needleſſe brables, vnkinde ſuites? whole tearmes are thus ſpent by many contentious ſpirits. A great part of the liues of others, (if not the whole) in working wickedneſſe. Now, ſumme vp the houres that might be ſpared in each of the aforeſaid particulars, and then tell me, whether I haue not truly ſaid there wants rather a heart then leyſure? For a good heart well knowes how to make (for any good exerciſe) more opportunities then he findes.

Ob. 2. Whether it be ſufficient to heare vpon the Sabboth, and neglect weeke dayes opportunities.

But we ſanctifie the Sabbath and duly reſort to Church on that day as we are commanded; but where are we required to follow Sermons on other dayes. And therefore it may ſeeme we are not tyed to thoſe opportunities.

Reſp. 1. There is not the like neceſſity for hearing on the weeke day as Sabboth. Exod. 20. 10. 2 Tim. 4. 2.

That there is not the like neceſſity of hearing the Word vpon an other day, as is vpon the Sabboth is to be granted, there being an expreſſe command for that, which bindes the pooreſt as well as richeſt, one as well as other, and Prince as well as beggar.

2. Yet God is to be ſerued on the weeke day as well as on the Sabboth.

Luk. 19. 47. 48 Luk. 21. 37. Marke 8. 1.

Secondly, that euery Chriſtian is bound not onely to ſerue God vpon the Sabboth day, but euery other day, is likewiſe true, and cannot be denyed (as in the former vſe was ſhewed.) Thus Lectures and publike exerciſes may be kept vpon other daies as well as vpon the Sabboth: and being kept, it is lawfull for God's people to frequent them. So Chriſt taught daily in the Temple, and multitudes of people flocked after him to heare him; which had it not beene lawfull, he would neither haue done himſelfe, nor haue ſuffered them to doe.

Thirdly,

Thirdly, God expects somewhat more from euery one then he hath expresly and particularly enioyned. There are free-will offerings which God lookes for at our hands (as were vnder the law, where we haue directions laid downe for the performance of them.) So then; Albeit God hath expresly commanded no more but one day of seuen, yet he expects a free-will offering to manifest our loue and affection to him and his seruice, which who so omits, their necessary occasions permitting (as I haue said before) may be truly iudged to be voyd of all sound Loue to God-ward, and without all sound and sincere affection to his Word.

3. God expects from euery one somewhat more: then is expresly enioyned. Leuit. 1. 3. & 7. 16.

But we performe duties in priuate; though we frequent not the publike, will not they excuse vs?

Ob. 3. Whether priuate duties will not excuse.

As Christ said of tything Mint and Cummin, so I here, *these things you ought to doe, but in no case leaue the other vndone.* Remember *Dauid*, who though he knew how, (and that full well) to serue God in priuate, and was as frequent in the duty as any of vs are (I dare boldly say) yet he did greatly bewaile the want of Gods publike worship, longing much for an opportunity that he might goe with other of Gods people to Gods *Sion*; protesting that he did euen faint, with longing for the Courts of the liuing Lord. Thus ought we to preferre the worship that is done in the publike Assemblies before that which is performed in places priuate and that in regard of *Gods glory* and *our owne good and benefit.*

Resp.

Psal. 84. 1. 12.

Publike duties are to be preferred before priuate.

For first, the more publike that the place is wherein we worship God, the more publike is the profession of that Homage and duty which we owe vnto his Name. There is no better way to manifest our obedience and thankfulnesse for all his mercies, then by a frequent repairing to his house: this *Dauid* knew full well, and therefore when he resolues to expresse his thankfulnesse to the vtmost he telleth vs, that he will giue thankes to God *in a great Congregation, and praise him amongst much people*, and else where, that he would *go to Gods house in the multitude*

For 1. God hath more honour thereby.

Psal. 35. 18. Psal. 5. 7.

of his mercies, and in his feare he would worship towards his holy Temple. And when he exhorteth great ones to professe their homage and subiection to the Lord, he tells them, this is the best way to do it: *Giue vnto the Lord the glory due vnto his name, worship the Lord in the beauty of holinesse*; as if he should say, if you would doe it as you should, then doe it at the most solemne assemblies of his people, and let it be as publikely as may be.

Psal.29.1.2.

2. *A greater blessing accompanies publike duties then priuate.*

Secondly, Albeit priuate duties seasonably vsed, and without neglect of publike, are accompanied with a gratious blessing from God, yet a greater blessing we may hope for vpon Gods Ordinances in publike then in priuate; And that for these reasons:

For they haue more fatnesse in them.

First, the duties there performed haue a more excellent relish in them, then when they are done priuately according as the Prophet speaketh, *Esay 25.6. In this mountaine shall the Lord of hoasts make to all people a feast of fat things, a feast of fined wines, of fat things full of marrow, of wines on the lees well refined.* The Prophet speakes of the preaching of the Gospell which shall be to all the world: God erecting vp a table as it were in his mountaine, that is, his Church (for that is the place where we must keepe this feast) for all commers, prouiding all manner of delicates, and delicious wines to entertaine his people withall in the Ministery of the Word; giuing a speciall force and power, as it were, a tast and relish to his ordinaces, so that the soules of his seruants might therewith be replenished and satisfied. True it is, all holy duties haue a maruellous delicious tast to the pallate of all Gods seruants at other times and places, but neuer so much as when they are performed in the publike Assemblies of Gods Saints; then doth God enliue his promises and sweeten his Word vnto the tasts of his, abundantly.

And are of greater force.

Secondly, there is a greater force in the presence and fellowship of the godly to nourish and encrease grace in vs; Hence *Solomon* tells vs, *Two are better then one, i.e.* society is better then solitarinesse and priuacy; he giues the

Eccles.4.9.

the Reason, first more generally; *they haue a good reward for their labour*, *i.e.* they labour with more chearfulnesse and comfort, and so reape the more profit and benefit thereby. Thus in our publike Assemblies, the more of Gods people meete, the more acceptable will their seruice be to God, and the more auaileable to their comfort: this moued *Hezekiah* to send letters vnto all *Israel* and *Iudah*, that he might gather as solemne an Assembly as he could to keepe the Passeouer. 2 Chron. 30. 1.—5.

Secondly, Particular reasons are rendred by *Solomon*, for his *Axiome*, in regard of some chiefe commodities that arise vnto vs by the company and society of others, specified in three Instances; First, of *two employed in one labour*, iourney, or other businesse; if any mishap befall one therein, as sicknesse, lamenesse, &c. *his fellow and companion will relieue him.* This benefit we haue by publike society with Gods Saints, they helpe to *beare our burdens*, and sustaine vs in our spirituall falls; they pitty vs and pray for vs in our slips and weaknesses, and helpe by their example, and the grace that is in them to set vs againe vpon our feet, after we haue beene vpon our knees. Verse 10. Gal. 6. 1, 2.

A second Instance is of *two lying together in cold weather*, they get and giue heate each to other, whenas if both lay alone they might lie a cold: This is another benefit we haue by Christian society in Church Assemblies, *Dauid* professed he receiued much good by beholding the forwardnesse of his people in going to Gods house, zeale in them enkindled zeale in him. A little sparke will keepe heate while it is vpon the hearth amongst other burning coales, but separate it from the rest and it dies straight: so is it in this case; And therefore the Apostle *Heb.* 10. 25. warnes the *Hebrewes* to beware how they forsake the assembling together that they had amongst themselues, lest it tend to their perdition in the vpshot. Verse 11. Psal. 122. 1.

A third Instance giuen, is of *two contending*: If a man alone be assaulted by another, he may be vanquished, but if he haue a second he may make his part good enough Verse 12.

with him, or if not ſo yet with the helpe of a third, he will ſurely ouercome him according to the prouerbe, *a threefold cord is not eaſily broken.* This benefit alſo we enioy in our Church ſociety, we haue the aid and protection of all Gods people for our defence, when as in priuate we lie open to great diſaduantages, hauing none to ſtep in between vs and our aduerſary to ward of a blow. Hence it is that when Gods people haue deſired to preuaile with God for remouing iudgements, they haue called publike aſſemblies together, as *Ioel* 2.15. ſo *Iehoſaphat*, 2 *Chron* 20.3. proclaimed a faſt throughout all *Iudah*, and the Text ſaith, that *all Iudah ſtood before the Lord with their young ones, their wiues and children.* This preuailes much with God; for if one priſoner moue begging ſome ſuccour from vs, what will the whole Iayle do with their teares and cries? And thus much for the ſecond reaſon.

2 Chron.20.3.

Verſe 13.

They haue a larger promiſe.

Thirdly, we may expect a greater bleſſing vpon our publike deuotions, then priuate, in regard of the promiſe that God hath made to publike Aſſemblies of his ſpeciall grace and fauour, *Matth.* 18.20. *where two or three are gathered together in my name, there am I in the midſt of them, i.e.* to protect and bleſſe according to that of *Dauid, Pſal.* 84.11. *The Lord God is a Sunne and Shield, he will giue grace and glory, and no good thing will he withhold from them that walke vprightly.* The Prophet had before ſhewed his longing deſire after Gods houſe, and manifeſted his intimate affection, by wiſhing that he were ſo happy as to be a dore keeper in his Courts; here he giues the reaſon of his wiſh, becauſe ſuch as wait vpon him there, enioy from him proſperity, parts ſpirituall grace and eternall glory which is the greateſt happineſſe. 1. He is a *Sunne* there, to fill his with all ioy and comfort, which he doth in the publike Miniſtery more then in priuacy (as I before noted) for let the ſame prayers be vſed at home that are vſed there, the ſame Chapters read, the ſame Pſalmes ſung, the ſame Word preached, or Sacraments adminiſtred; yet there goes more life and power with them in the

the Church then priuate houſe: For *there* (ſaith *Dauid*) that is in *Sion, the Lord commanded the bleſſing, euen life for euermore.* 2. He is a *Shield*, to keepe of all euils from his Church; According to that of *Eſay, Looke vpon Sion the city of our ſolemne feaſts, thine eyes ſhall ſee Ieruſalem a quiet habitation, a Tabernacle that ſhall not be taken downe, not one of the ſtakes thereof ſhall euer be remoued, neither ſhall any of the cords thereof be broken: But there the glorious Lord will be vnto vs a place of broad riuers and ſtreames, wherein ſhall goe no galley with oares, neither ſhall gallant ſhip paſſe thereby.* The Prophet here ſeemes to haue reſpect to the ſituation of *Ieruſalem* which had but a little riuer about it, nothing ſo large and boyſterous riuers, as *Babilon* and other cities had; now the Prophet had in the former part of this his Prophesie, forbidden the people to couet after other great floods, and to reſt contented onely with Gods power, and here againe he encourageth Gods people thereunto, becauſe *God will be vnto them as a place of floods, &c. q.d.* He will be a ſtrong rampart and deepe trenches; He will be vnto his Church as walls and riuers which compaſſe about a city; and yet withall He will be ſuch a riuer, as that the enterance of no enemie need to be feared to doe them hurt. And thus we haue the reaſons why wee ſhould preferre publike Aſſemblies before priuate. And ſo this obiection is fully anſwered.

Pſal. 133. 3.

Eſay 33. 20, 21.

Chap. 8. Verſe 6.

Ob. 4. Some muſt ſtay at home: What ſuch are to doe that cannot goe to the Word taught.

Reſp. Such an excuſe muſt not onely be pretended.

But yet againe it is obiected, that all cannot take the opportunity, neither on Sabboth day, nor weeke daies; ſome muſt ſtay behind and looke to the houſe, &c. and in this caſe, they hope they ſhall be held excuſed.

To anſwer this in briefe; Firſt, I would demand how or with whom thou leaueſt thy houſe when thou goeſt to a Faire or Market, or in harueſt time? If thou dareſt truſt God with the keeping of it at ſuch a time, and vpon ſuch an occaſion, and dareſt not do ſo on the Sabboth, when thou ſhouldeſt come to ſerue him, conclude vpon it, thou

art vnſound, and thy heart is not vpright to God.

There is a promiſe to keepe the houſe in our abſence. Exod 34.24.

Secondly, I anſwer, thou art not without a promiſe that God will ſafely keepe thy houſe vpon this occaſion: *None ſhall deſire thy land* (ſaith God) *when thou ſhalt goe vp to appeare before me.* God had made a law that all the males ſhould three times in a yeare repaire before him, and each time of their appearing, ſhould continue ſeuen daies together in his worſhip; now God preuenteth all obiections, for they might ſay, the iourney is long, many daies we ſhall be in trauelling, the ſeruice is of as long continuance; and this may giue aduantage to our enemies to watch their time, and come vpon our countrey while none but women and children are at home to keepe the land: God therefore tells them, that as for that, they ſhall not need to feare, for himſelfe would be the ſtrength of the land at that time, and ſo carefully watch it, as that the enemy ſhould not haue any thoughts of it to deſire it. The like is to be obſerued in their gathering of *Manna*, euery morning (which was a ſpeciall reſemblance and ſhadow of ſeeking Chriſt in the parts of his worſhip) wherein ſeemed to lie no ſmall danger towards them, for while the whole hoaſt was abroad gathering of it, their enemies might take their camps, or elſe they might lie in ambuſh in ſome place, neere the place where they gathered it, and ſo fall vpon them vnawares: And yet we neuer reade that this was any diſaduantage to them. Wherefore I thinke thou maiſt haue great encouragement this way, and in this caſe, that God will keepe thy houſe.

If ſome doe ſtay at home, it is Chriſtian wiſedome to take turnes.

Thirdly, If indeed there be a caſe of neceſſity to leaue ſome at home, and not pretended onely; then it ſhall be our wiſedome in taking turnes of ſtaying, that if one miſſe one time he may take the other: And ſo in this caſe where the ſtay is forced and lamented; and the time in priuate well employed, I doubt not but as it was with thoſe followers of *Dauid*, who garded the ſtuffe being deteined from following the *Amalekites*, not by will but by neceſſity: So ſhall it be with theſe, they ſhall partake equally

equally of the prey with their fellowes; those prayers and deuotions made and put vp to heauen, they shall share in, and in the blessing that doth attend them, themselues being faithfull.

So they shall deuide of the prey and partake of a blessing.

But we see that few or none of these great hearers thriue in the world; Some that haue had good estates, in neglecting their callings to follow Sermons haue come to nothing: And therefore it may seeme a man may be too forward.

Ob. 5. Few hearers thriue in the world.

It is true indeed a man may be two forward in neglecting his particular calling to follow Sermons (as before I haue shewed) for Religion doth not require a neglect of the one for the other.

Resp. 1. Some may bee too forward in neglecting their particular calling.

Secondly, though many such seeme to decay in their outward estate, yet we may not thereupon conclude that frequent hearing is displeasing vnto God: For in this life there are the *like euents to good men as to wicked, the same condition befalls the iust as vniust, him that sacrificeth as him that sacrificeth not*: and therefore *none can know either loue or hatred* (that is, what God likes or loaths) *by any thing that is before him*: that is, by outward things and euents, such as lie open to our view and common obseruation.

2. Frequent hearing no cause of their decay, nor displeasing to God, of it selfe Eccles. 9. 1—5.

Thirdly, Such as with an honest heart redeeme time to employ this way, shall not need to feare beggery: For to Godlinesse is the promise made, 1 *Tim.* 4. 8. *Mat.* 6. 33. *Ps.* 34. 10. True it is, God may sometimes try them, and proue them, with want and pouerty, but then it is for their good; the venome and sting of want shall not hurt them. What good master will suffer his honest seruant to decay, and come to beggery by his seruice? Let none then feare, that by hearing the Word either on Sabboth day, or weeke day, with an vpright heart, he shall grow the poorer; Indeed if a man be idle, or vnthriftie otherwaies; or follow Sermons for some by respects, and not in sincerity, then he hath cause to feare the decaying of his estate but not else.

3. God hath promised his blessing vpon such as heare conscionably.

In

Ob.6.
There may be too much hearing.
Esay 55.10.11

In the last place (it may be) you will object, those comparisons whereto Gods Word is compared in Scripture, as to *Food* and *Raine*, seeme to imply that a man may haue too much of it: For one meale must be digested before we eate another, and who knowes not the great inconuenience of too much wet?

Resp.
The faithfull soule cannot be hurt with often hearing.

Borrowed speeches make no grounded Arguments, neither is it safe to presse comparisons beyond the scope. But for the Answer yet more fully: First, albeit some low fenny grounds are made worse by continuall raine, yet other mountainous places cannot be glutted with it, nor the worse for it: so to such as are carnall, the Word becomes a sauour of death, but to the faithfull, who are compared to *Mount Sion*, the Word is neuer preached in vaine: the oftner the raine falleth on them, the more fruitfull doe they grow, they are bettered still; which were it otherwise, I doubt not but as the Church hath a prayer prescribed against ouer-much Raine, so it would haue the same course set downe against ouer-much preaching.

Psal.125.

Preachers plea.

Secondly, the faithfull soule of a Christian, is not herein like vnto the body: For as the spiritualll food therof feedeth & nourisheth, so it still stirreth vp appetite, insomuch that the more a man heares, the more still he desireth to heare (as we see in *Dauid*, who the more he did eate, the more he might, his affection to the Word and longing after it, was to his dying day: euery whit as vehement, as if he had scarce learned the first principles thereof:) And all that they receiue downe they well digest, it being by the work of Gods spirit turned into good nourishment.

Psal.119.10.12 19.33.34.

And thus much for the Obiections made against this truth, which like the body of *Asahel* or *Amasa*, we haue remoued out of the way that none might make a stand in the performance of the duty: Now for some Motiues (in briefe) to put vs on vpon the duty.

2 Sam 2.23. & 20.12.

Motiues.
Opportunities will not alwaies be: The market not euer last

First, this *Opportunity* is not obuious; it is not ordinary, not euery where to be had. Euery day in the weeke is not

Market

Market day, nor doth the Faire last all the yeare. The time of thy *Visitation* is but short, it is but a *day*, and a day is soone gon (being one of the least measures of time, booths may be vp, shops shut, commodities no where to be had fitting our necessities: We haue seene as bright and glorious Suns of the Church set, and fallen in the firmament, as that of ours in the light whereof we now walke: Or if market lasts still, so that our candlesticke is not remoued, the meanes are yet continued, yet the chiefe of the faire may be ouer, that choice that we might haue had, we now cannot. Some truths there may be, which if we let passe the opportunity of informing our selues in, we may (perhaps) neuer haue it offered so againe: for as there is a prime of a mans life, so a prime of euery mans Ministery; Such as *Iob* speakes of *Chap.* 33.23. and as *Esay* 50.4. are not euery where. Or if in case the market be well furnished, yet the prices may be raised; For the price of truth varies as other commodities in the market; now deare, then cheape, then they rise, againe so here: Now we may professe the truth and haue grace for some paines taking, and still keep our peace, enioy our liberties, our wiues, our children, our goods, our liues: But the prices may be vp, so that thou canst not enioy it without thou wilt part with all: thy house, thy land, thy wife, thy childe, thy friends, thy honour, thy liberty, thy life, is the price of it, if thou wilt haue it: As in the daies of the persecuting Emperours, when they cryed *Christianos ad Leones*, and so in latter times in this our land.

2 Cor. 6.2.
1 Pet. 1.12.
Ezek. 7.25. 26.
Am 8.12.
Or the chiefe of the market will be ouer.
Iohn 7.33.
Or the price raised.
Heb. 12 37.

Or say the prices are the same; yet the shadowes of the Euening may be stretched out vpon thee for thy owne particular: God may let loose thy conscience, and set thy sinnes in order before thee, to the breaking of thy heart, and vexe thee with fearefull visions which may for the time frustrate the life of the meanes; or else restraine thee from seeking out through sicknesse, weakenesse, &c. so that now thou mayst weepe to remember *Sion*: It may pearce thy soule to remember how thou hast gonne with

Or the shadowes of the euening stretched out for thy owne particular.

Gods

Psal 137. Psal.84.

Gods people to the *Beauties of holinesse*, and now depriued of that liberty, so that if thou hast no stocke before hand thou art miserable; *Iob* 19.31. *Ps.*143.4,5. Or death it selfe may come vpon thee before thou be aware, and then if thou hast no oyle in thy lampe, it will be too late to goe to seeke.

We should be as wise as the men of this world

Oh! then let euery one that doth professe himselfe to be a childe of *Wisedome*, prouidently foresee their future necessities; especially considering, ouer-sight herein will cost them so many teares, so much sorrow, as that their spirits shall scarce be able to sustaine them. Shall we not be as wise as men of this generation to lay hold on the opportunity? The *Merchant* obserues his Mart; The Marriner his tide and gale; The Husbandman his Seasons; And who hauing a lease for some terme of time, doth not breake vp his grounds and take what liberty his lease affords?

And as the Vnreasonable creatures. Ier.8.

Nay shall we not be as wise as the Vnreasonable creatures, the *Storke*, the *Crane*, the *Turtle*, the *Swallow*, the little *Wash-dish*? These all know their seasons, and appointed times, when to flie from the pinching cold of the *North*, for the warme beames of the Sunne in the *South*; And shall not we?

Oh! now if euer we lay hold on *Opportunity* while she presents her locks in Front; shee will at last turne a bald noddle, or at least turne away the handle of the bottle, and present the bellie which (if possible yet) is hard to claspe. Now *Manna* may be gathered while the sixe daies last; but the time will come when it shall fall no more: In these seuen yeares of plenty, lay vp for the seuen yeares of famine, wherein the seuen leane kine shall eate vp the seuen fat, and be neuer the fatter: And with the brethren, hearing of a famine let vs prouide against it. Get thee a stocke before hand to spend vpon, least thou bewaile thy carelesnesse too late, and say; O the time was when I liued vnder the meanes, (the Word and Sacraments) whereby I might haue enriched my soule, and been able to helpe others

Acts 11.28.

others when now I am like to perish for want of sustenance: I had warning of these times that now I see are come vpon me: alas! that euer I should so let slip the time: Oh that once I might but come to Gods house againe; that I might but heare one Sermon more; haue liberty to come to Gods Table once more; see but one showre of *Manna* more; how would I gather? how would I heare? how carefull would I be to lay hold on so great saluation offered? oh then now striue to become wise hearted; in entertaining the time and season while it is offered.

[*Drew neere vnto him*] The vnquiet breasts of these sinfull followers of our Sauiour, boyled within them (it is like) with the conscience of their foule sinnes: They desire comfort, and this is the course they take; they seeke to Christ for it [*Vnto him*] they come, whence note: *Text.*

True and solid comfort for afflicted Consciences, is to be sought and found in Christ alone. *Doctrine.* *True Comfort is onely in Christ to be found.*

I doe not say, there is no comfort to be found in other things, for meate, drinke, sleepe, friends, recreation, &c. are comforts: I speake of *sound and solid comfort for distressed consciences*, and that is no where else to be had, as may be proued by Scripture plentifully, out of which store, we will bring a place or two: see *Esay* 55.1,2,3. which place we know is an euident Prophesie concerning Christ and the graces and comforts to be found in him. There first is shewed what they must be; what kinde of persons, that must come; such as are *thirsty* [*Ho euery one that thirsteth*] that is, such as are pained with a sence of their sinnes, and wants; whose soules apprehending the wrath and anger of God due for sinne, and becomming thirstie through the heate thereof, haue a vehement and feruent desire after Christ: these, onely these, and all these haue a calling. Next is shewed what these must doe [*Come ye to the waters*] that is, to *Christ* as he is offered in his *Gospell* according to that *Iohn* 7.37. *if any man thirst* (saith Christ) *let him come vnto me and drinke*; for he is the water of life offered

offered vnto all that thirſt, *Reuel.*21.6. (which places may be brought for further proofe of the point if need were.) Now that none might deceiue himſelfe with a bare comming, there is further ſhewed; What is required on their parts that would partake of Chriſt and his ſauing grace [*Come buy and eate*] there muſt be paines taken; the place muſt be frequented whence theſe waters flow, there muſt be a comming, and (with thoſe Creeples) a waiting about the poole if we would haue comfort. 2. There muſt yet be more, for we muſt [*Buy*] as thoſe who are hungry and thirſty, if they cannot otherwiſe get ſupply, they will be content to part with money or monies-worth for ſupplying of their wants; ſo here (for the ſpeech is not to be taken properly but figuratiuely, and by way of reſemblance) men muſt be content to part with ſomewhat for Chriſt by way of exchange, and that is their ſinnes, corruptions; the world and worldly luſts, which God will be pleaſed to accept of as good pay. Laſtly, they muſt [*Eate*] that is, by faith apply; for that is our eating as our Sauiour ſhewes at large, *Ioh* 6.50.---

It may be ſome might queſtion, whether if they ſhould be at the paines and coſt, it would be worth the while: whether there would be for them if they ſhould come to Buy? That is anſwered in the Repetition [*Come buy wine and milke, &c.*] as if the Prophet ſhould ſay, here is in Chriſt ſufficient, there is enough for euery ones turne, and fitting their neceſſities; *wine* for the *ſorrowfull* and *deiected*, *milke* for *Babes* and *weaklings*, *&c.* vnder theſe, all other good things are comprehended.

And leaſt this thought ſhould creepe into the heart of any poore one, that theſe commodities (being ſo excellent and pretious) are high prized, and deare rated, therefore there will be no comming for them, though for others; the Prophet tells vs, that here *money beares no maſtery*, theſe things are to be had [*without ſiluer, without money*] though a man be neuer ſo poore, and beggarly in regard of any worth or excellencie in himſelfe, yet he need not be dis-

discouraged, for he shall speed neuer the worse for it. This he Illustrates by shewing the folly of such as forsake the course prescribed, seeking saluation either by *money* or *Marchandise*, by *desert* or *merit* of their owne (*wherefore doe you lay out siluer and not for bread, and your labour for that which satisfieth not*) as if he should say, it is a practise that bewraies much folly; and may well be wondered at, that any should be at cost and paines and spend siluer (for so the Prophet termes their labours and endeuours, not because God esteemed pretious thereof, but because in their owne eyes it seemed so to be) for things which are vaine, which cannot giue the soule any true satisfaction or filling: And so he goeth on with his Exhortation which he Reiterateth, Explaneth and Confirmeth in the words following, *verse* 2.3. euery word there hath his weight; but I passe them ouer for hast, hauing said and shewed enough out of this Text for confirming of the poynt.

Another Text for proofe, we haue in the New Testament, *Matth.*11.28. and it lookes the same way that the former did; our Sauiour had in the verse before declared in plaine termes, that all fulnesse was in him; there was no good thing neither corporall, nor spiritiall, pertaining to this life or that which is to come; but to him they were communicated from the Father, yet not for this end (we must conceiue) that he should keepe it to himselfe, or hoard it vp, but that of his fulnesse we might all receiue euen *grace for grace* comming vnto him being called.

Now because that somtimes from the dignity of Christ's person, and sometimes from the excellencie of that grace that is in him; and sometimes from our own beggery and need, we are apt to gather arguments of discouragement vnto our selues, whereby we are much hindered from approaching to that fulnesse; therefore our Sauiour laboureth to remoue all such impediments; louingly inuiting all distressed consciences to himselfe; freely offering to make

make them partakers of his graces and to eaſe them of their burdens, *Come vnto me all you that labour and are heauie laden and I will give you reſt*; as if he ſhould haue ſaid: Let not this diſcourage you from comming to receiue of my fulneſſe, becauſe you are burdened, and tyred with your loades; but rather be hence encouraged, for I will prouide a Shoulder for your burdens: it is for you that I am ſent; to you that I am come; It is you that I call vpon; you that I will eaſe, and therefore Come on. This was alſo ſignified vnder all the ſacrifices of the old Law, whether *Ordinary*, or *Extraordinary*; *Daily* or *Yearely*; all and euery of them in meaſure more or leſſe: As alſo by thoſe cures which we reade of in the Goſpell that were wrought by Chriſt, as Saint *Matthew* notes, *Matth.* 8. 16. who after he had ſaid and ſhewed that our Sauiour healed all that were ſicke, adds *verſe* 17. that it might be fulfilled which was ſpoken by *Eſaias* the Prophet, *he tooke our infirmities and bare our ſicknesses*: As if he ſhould haue ſaid, this was done to ſignifie vnto men, and to aſſure them, that this was he by whom what was ſpoken by the Prophet, ſhould be fulfilled concerning the health and comfort of mens ſoules.

Reaſ. 1. *All comfort treaſured vp in him.*

The Reaſons we giue are theſe: Firſt, becauſe God treaſured vp all comfort in him as in a ſtore-houſe, as that ſpeech of *Paul* may ſeeme to imply, 2 *Cor.* 1. 5. our conſolation aboundeth through Chriſt. No comfort can we haue but from him; from his fulneſſe we muſt receiue it. All the promiſes of God made vnto vs, are in him, *yea and Amen*. Thus to our firſt Parents after the fall, the promiſe was, *the ſeed of the woman ſhould breake the Serpents head*: So to *Abraham*; *In thy ſeed ſhall all the nations of the earth be bleſſed*: which Saint *Paul* doth excellently expound in his Epiſtle to the *Galathians* ſaying, *In thy ſeed, as of one, which one is Chriſt*. Thus as God gathered the light of the two firſt daies, and placed it in the body of the Sun, as the originall veſſell of light: ſo ſince the fall hath God collected and ſeated the ſpirituall light of comfort in his

Gal. 3. 16.

his Sonne, that hee as the Sunne of Righteousnesse might bee the fountaine of ioy and comfort to the spirituall world.

And Secondly, as there is a fulnesse in Christ, so is there an emptinesse in all other things vnder the Sunne, the Creature is subiect vnto vanity (as *Paul* shewes) through mans sinne; yea it is *vanity* it selfe, as speaketh *Solomon*; yea more, for it is *Vanitie* of *Vanities*, there is an excesse of *vanity* in it, and vexation of spirit also: It is so farre from bringing sound comfort to a man in the day of his trouble, that it addeth to his sorrow, it doth vexe and galle him. And this a man shall finde in euery creature, as well as any in euery condition and estate, in all actions and affaires, as the wise man found: and therefore these things will rather cast downe then comfort.

Reas. 2. All other things are empty. Rom 8.

Eccles. 1, 2.

See then the reason, why so many distressed spirits lye (as it were) broyling in the flame, and fire, of a troubled and disquiet heart; alas! they seeke not for comfort in him, from whom it must bee had. Some seeke for it in pleasant walkes, or wanton Play-houses, or drunken cellars; Others in songs of ribaldry, witty iests, whiffes of smoake; but alas! How vainely? all these must say in the end, as the depth and Sea of wisedome: *It is not in mee.* These (with that *Cynick*, who hearing his friend in his paines cry out for ease) offer vs a knife to dispatch our selues withall, in stead of comforting they more lance and vexe. I deny not but *Dauids* Harpe may ease and refresh *Saul* for the present: worldly comforts may seeme to quiet conscience, troubled with the sence of sinne, but yet they make way but for a further violence. As fire that lies smothered with greene wood, so as that it cannot be discerned; yet hauing once mastered the moysture of the fuell, it then sends vp so much the greater flame, by how much it had before resistance. And as you see vpon the stoppage of some streame, it swells vp, and at last with roaring breakes ouer, and carries away the heape of rubbish wherewith it was resisted: so is it in this case: There is no making vp

Vse 1.

Iob 28. 12. 14.

1 Sam. 16. 23.

the breach that God hath made in the conſcience with ſuch turfes, or vntempered morter; It may a while bee ſtayed from throbbing, and a little ſtopped with vaine and worldly helpes, but in the end it will breake forth and that in a more vehement and intollerable manner then euer it did before. To ſuch then I may ſay with *Eſay*, *Eſay* 50. 11. *Behold all yee that kindle a fire, that compaſſe your ſelues about with ſparkes, walke yee in the light of your fire, and in the ſparkes that you haue kindled; this ſhall you haue of my hand, yee ſhall lie downe in ſorrow.* The Prophet had in the verſe before, promiſed light (that is, ioy and comfort) to ſuch as gaue eare to the voice of the Lord, now hee ſheweth how the Iewes reiected that light to walke in one of their own making: he taxeth their folly, and by a taunting permiſſion derides their vanity, ſhewing they ſhall both looſe their time and labour: thoſe ſparkes of their owne ſtriking (comforts of their own deuiſing) ſhall neither light them, nor warme them; they ſhall ſoone out, and when they haue moſt need of light (as in the day of their calamity, and on the bed of affliction) then ſhall they lie downe with horrour and remorſe; as you know *Iudas* did, who could haue no other comfort from thoſe ſparkes of his owne kindling, but *what is that to vs, looke thou to it.*

Caluin in loc.

Matth. 27. 4.

Vſe 2.

Next, let vs bee Exhorted in all our troubles to ſeeke to Chriſt for comfort: Hee is that *fountaine opened to the houſe of Dauid, and to the Inhabitants of Ieruſalem for ſinne and for vncleanneſſe.* There may bee other *ponds* and *pits*, but no other *Fountaine.* Thoſe *Pits*, thoſe creatures can haue no further comfort in them, then as this Fountaine feeds them: there is no ſpring in them, as of themſelues, therefore no truſting to haue comfort thence.

Zach. 13. 1.

Or ſay there were ſufficiencie in worldly comforts, yet it is no good truſting to them, becauſe a man cannot bee ſure of them when he ſtands in moſt need. You know how

God

God dealt with *Iacob*, he wreſtled with him in the night, and when hee was alone; ſo ordinarily doth *Conſcience* with a ſinner: It will fall fowle vpon him at ſuch a time, when neither his companions nor other meanes of worldly comforts are at hand. Gen 32.24.

Or ſuppoſe a man ſhould haue abundance of worldly comforts in the day of his diſtreſſe, yet then hee ſhall not bee able to reliſh them, nor feele any ſweetneſſe in them. A *Dauid*, a man after Gods owne heart, can finde no taſte in the day of trouble, when his ſoare runnes in the night, and ceaſeth not; therefore much leſſe a *Saul*. In the day of anguiſh and ſorrow, when God ſhall caſt a man vpon the bed of ſickneſſe, and the ſnares of death ſhall compaſſe him; what will his abundance profit him? what comfort will wealth, or merrie company, or muſicke, or the like, bring to his tormented conſcience? ſet a harlot before his vnchaſte eye; prouide ſome ribaldrie ſong for his vnchaſte eare, &c. will he not ſay as *Iudas* by his thirty pieces, *It is the price of bloud, away hence?* Surely as the Prophet ſpeakes of gold and ſiluer, that men ſhall take no comfort in them in the day of trouble, but caſt them vp and downe the ſtreets as vnprofitable rubbiſh; ſo ſhall the wicked one day doe by all other outward comforts whatſoeuer. Pſal.77.2. Ezek.7.19.

To conclude the point then in a word. Is there any here whoſe heart is daily gnawen vpon, with that helliſh worme of an accuſing conſcience, and the Vulture of ſecret guiltineſſe? I ſhall not need to aske ſuch if they would haue comfort, but rather to direct them of whom to ſeeke it, and where to haue it. Know thou therefore, thou maiſt trie all things vnder the ſunne with *Solomon*, and haue no other but *Vexation* for thy hire: thou maiſt flie about through all the wide regions of the heauens with *Noahs doue*; yet in the end thou wilt returne wearie and emptie, no where finding reſt for the ſoles of thy feete, but on this *Arke, the Lord Ieſus.*

You will beleeue there were many chests in *Ierusalem*, and yet there was but one Arke, that had the holy things and sacred monuments in it: so but one Christ in whom the promises are made, and from whom sound solid comfort for the conscience must bee had amidst the variety of other outward comforts. Oh then, bee no longer mockers, nor mocked, least your bonds encrease.

The *World* will not sticke to promise ease, comfort, and contentment, in following her directions; but for all her faire pretences, her word is *Deficiam*, I will leaue you.

The *Flesh* makes vs faire promises as the world; doe but follow the lusts thereof, hearken to her councell, you shall not misse of hearts ease; but her word is, *Inficiam*, I will infect you.

The *Deuill* comes not short of either in his proffers; As large, and faire promises, hee will make as any, as wee see he did vnto our Sauiour; but his word is, *Interficiam*, I will destroy you.

Matth. 4.

Christ who is *verax, verus, veritas*, opposeth himselfe against all the former; hee calls vpon vs to come to him; his word is, *Reficiam*, I will refresh you. Say then to him, as *Peter* answered: *Master, to whom shall wee goe, thou hast the words of eternall life.*

August. de verb. Apost. Ser. 22. Matt. 11. 28.

Text. *Drew neere*] As they come to Christ for comfort, so they draw neere vntō him, that they might not misse of comfort; from whose practise this may be another lesson for our learning:

Doctrine. *If wee would haue comfort from Christ we must draw neere to Christ.* Matth. 9. 20. 21.

There is no better way to haue comfort from Christ, then to draw neere vnto Christ: We must get as neere as possible wee can vnto him, if wee would haue comfort from him.

You know how it was with the woman that had the issue of blood; all her care was to get neere him, that she might touch him; *For shee said within her selfe, if I may but*

but touch his garment I shall bee whole; shee had heard of *Iesus* before, as Saint *Marke* saith, and by that hearing shee (as it is likely) was brought to that faith, which afterwards shee declared; but yet shee thinketh her selfe not neere enough; might she but get so neere as to touch his vesture, then she should be well. It may be it was her fayling, rather to seeke health by touching of Christs garment, then by comming vnto him by prayer and entreatie; that might be a little erring out of the way, through her feare and frailtie, which Christ was gratiously pleased to passe ouer: but her drawing neere to Christ, and pressing after Christ, was a worke of Gods Spirit, commendable in her, and by faith imitable in vs. For thus we are commanded, to *Come vnto him*, and *Draw neere*, *Esay* 55.1. *Matth.* 11.28. *Iohn* 7.37. *Iames* 4.8.

Mar.5.27.

But it may here bee questioned; seeing sinners are said to bee *farre off*, *Pro.*15.29. and *Psal* 119.155 how then, or in what respect did these Publicans and Sinners *draw nigh?*

Quest.

A word or two for Answer, (wherein we shall somewhat Explicate the point:) Drawing neere, is either *Locall*, or *Spirituall*; *Locall* in respect of *Place*, and so the most vile and impenitent, may draw neere, as did the *Scribes* and *Pharisees*, as well as *Publicans* and broken hearted *Sinners*: and thus the wicked are said to be *neere to God*, and *God neere to them*; because he filleth all places, and is euery where by his *Generall presence*, as *Paul* speaking to the Heathen *Athenians* telleth them, that *God was not farre from any of them*, and therefore not they from him.

Resp.
How we may draw neere to Christ.
1. Locally.

Psal.139.7.

Acts 17.17,18.

There is another kinde of drawing neere, and that is *Spirituall* in respect of *Grace*: And thus the *Penitent* onely drawe neere to God. This is spoken of *Iames* 4.8.

2. Spiritually.

And so God is said to *draw neere to them* (that is, with his speciall grace and fauour) and to be *nigh to all such as feare him and are broken hearted.* In both these respects may these Hearers be said to draw neere to Christ. And

Psal.145.18. Esay 66.

onely in this last respect the wicked may be said to be farre off from God.

Vse 1. The point may Admonish, such as desire comfort from Christ in the day of trouble, to beware how they keepe aloofe as strangers, as if they had no acquaintance with him. We know it in other things how it is, As with fire, there is no heate to be had, if we stand too farre of; If we come not to the fountaine, to *Iacobs well* with that woman of *Samaria*, we cannot fill our pitcher, and so in things of like nature. And the like here.

Iohn 4.

Matth. Iohn.7.34. But you will tell me, Christ is ascended; he is not here, and where he is we cannot come.

I answered this before in Generall; but that nothing be wanting, I will yet more fully and particularly declare how such as would haue comfort from him, must draw neere, as these *Publicans* and *Sinners* did, and had.

Draw neere: 1. *By Beleeuing.* And so First, by *Beleeuing* in him we must draw neere vnto him for comfort, according to that of the Apostle, *Heb.*10.22. *Let vs draw neere with a true heart in full assurance of faith.* His meaning is, that seeing the gate of heauen is open for vs, (as before he had shewed, *verse* 19.) And seeing the way to heauen is prepared for vs, (as was taught, *verse* 20.) And that we haue an High-Priest which is ouer the house of God to receiue vs, which is *Christ our Lord*, *verse* 21. Let vs draw neere to this our High-Priest, not with the feete of the body, but with faith in the soule, in cleerenesse of conscience, in constant profession of our hope according to his promise. And hence it is that Christ calls *beleeuing in him*, a *comming to him* as appeares, *Iohn* 6.35.

Heb.10.22.

2. *Repenting.* Iam 4.8. Secondly, by *Repentance* wee must draw neere; so we are enioyned, *Iam.*4.8. *Draw neere to God, and hee will draw neere to you.* But how can this bee done? The Apostle shewes in the words following. *Cleanse your hands you sinners, and purifie your hearts yee double minded. Bee afflicted and mourne and weepe, &c.* Hereto tends that of the Prophet, *Esay* 21.12. *Returne and come.* God is of pure

pure eyes, and therefore keepeth off all impure and filthy persons; he goeth away, and hideth himselfe from such as we reade, *Hos.*5.15. Now a sinner seekes him early, and drawes into his presence, when he humbleth his soule for sinne, as those did, *Hos.*6.1. who called one vpon another to repent, and *turne againe vnto the Lord*, that he might heale them.

Hose.5.15. & 6.1.

Thirdly, we draw neere by *New-Obedience*; when wee endeauour to leade a holy life in all things. Thus *Enoch* is said to haue *walked with God*, as one familiar friend walketh and conuerseth with another: the like also was said of *Noah*; who though he were not without his faylings, yet endeauoring to keepe Gods Commandements, and walke before him in truth, is said to *walke with him*, so that this brings vs neere. It makes vs also *like him*, as well as *walke with him*, *Holy as he is holy*, and in that respect also may we be said by a *holy life* to come neere vnto him: For it is a thing ordinary with vs to say of things vnlike, they come not neere one the other. As of cloathes that lie vpon an heape of different colours: But of things like, we say they are neere though in regard of place, they may be many miles asunder.

3. *Obeying.* Gen.5.22. Gen.6.9. 1 Pet.1. *Propinquare illi, est similem illi fieri, &c. August. in ps.34. Concio: 2. Tom. 8*

Lastly, we draw neere vnto him in his *Worship and Seruice*, being in a speciall sort present in the Congregation of his people: In which respect, the publike worship of God is called the *Face* and *presence of God*, as *Psal.*105.4. *Seeke the Lord and his strength, seeke his face euermore.* By *Face* and *Strength* the Prophet seemes to vnderstand one thing, the *Arke of the Couenant*; from thence the Lord gaue euident testimony of his power and might, and therefore called the *Arke of Gods strength*, as 2 *Chron* 6 41. and *Psal.*78.61. And from thence God gaue plaine testimonies of his fauour, and goodnesse towards his people: and therefore called his *Face*: and that is the reason of *Dauids* longing desire, *Psal* 42.2. that he might *appeare before God, and behold the beautie of the Lord*, *Psal.*27.4. And of *Cain's* complaint, *Gen.*4.14. that he was driuen from

4. *In his Seruice* Matth. 18.20. & 28.20.

the face of God, that is, from the presence of God in his Church as after followeth, *verse* 16. he being banished from his fathers house, the onely place where Gods publike worship was then to be had. So that when we come to worship him, we draw neere vnto him, and present our selues before his *Face*. God being as well present in our Assemblies now, as he was of old in the *Temple* or *Tabernacle*, *Mat.* 18.20. *Reuel.* 2.1.

So in Prayer we draw neere.

Psal. 95.2.6.

Psal. 65.2.

Psal. 100.4.

And as this is true in the *Generall*, so most true in the performance of euery particular part of his seruice. As in *Prayer*, *wee* then *worship and fall downe and kneele before the Lord our maker*. We come vnto him when we call vpon him, according to that of *Dauid*, *O thou that heaest prayers, vnto thee shall all flesh come*. This is to come so neere as to *his gates*, yea into his *priuie chamber*.

And in Hearing.

Acts 10.33.

Psal. 84.

So in *Hearing* of the Word, we present our selues before the Lord; according to that of *Cornelius* to *Peter*, *Acts* 10.33. *Wee are heere present before God to heare all things that are commanded thee of God*. This is to come within his *Courts*, yea to run into his *Armes*, and to get vnder his *Wings*.

And in receiuing the Sacrament.

In comming to the *Sacrament*, we come neere vnto him, euen vnto his Table, and to feed at his trencher, *Pro.* 9.1.2. *Luke* 14.17. *Matth.* 22.

And by Meditating.

Exod. 3.3.

Cant. 6.2.

Melanchton post. in loc.

Onely it must bee done in Truth.

Esay. 58.2.

In *Meditating* vpon Gods *Word* or *Workes*, we come neere vnto him, as *Moses* did; who seeing the bush flaming, *drew neere to behold what that wonderfull apparition meant*. And this is to meete Christ in his *Garden amongst the beds of spices*. Thus we see how we may come to Christ, euen while we are on earth: And vpon these feete came these hearers in our Text; onely let our care be, that we approach to him aright: And the rather, because we reade of some who take a *delight in approaching vnto God*, and yet reproued. Great need then haue we to see, that what we doe, be done in *truth of heart*, *sincerely*, if euer we would finde comfort in our comming. And not as those *Israelites*, *Psal.* 78.32.34. *who enquired early after God, but did*

did flatter with their mouthes, and lie vnto him with their tongues &c.

Now our ſincerity muſt be ſhewed; Firſt, by renouncing all other hopes in our drawing neere to *Chriſt*, as thoſe *Ier.3.22. Behold wee come vnto thee, for thou art the Lord our God; truly in vaine is ſaluation hoped for from the hills and from the multitude of mountaines, truely in the Lord our God is the ſaluation of Iſrael.* As if they ſhould haue ſaid, we haue depended along time vpon *hills* and *mountaines* (vaine gods) for helpe and deliuerance, but all in vaine; they haue proued like an *Egyptian reede*, but now we are growen to this reſolution, neuer to truſt to any of them more: wee will wholy rely vpon thee, our whole hope ſhall be in thee. Saluation is onely from thee, we haue choſen thee for ours, and we will depend on thee alone.

And manifeſted 1. In renouncing other Hopes. Ier.3.22 23.

Secondly, in a reſolution to cleaue to Chriſt in a perpetuall couenant, hauing once drawen neere to him and laid hold on him, neuer to leaue him *till wee haue brought him into our mothers houſe into the chamber of her that conceiued vs.* And thus it is ſaid of thoſe that enquire after *Zion* with their faces thitherwards (that is, in ſincerity of heart and with a reſolution neuer to returne) *Come and let vs ioyne our ſelues to the Lord in a perpetuall Couenant that ſhall not bee forgotten.* A ſincere heart will ſay to Chriſt, as *Eliſha* to his maſter (who would faine haue ſhaken him off at the time of his Rapture vpon a pretence of a priuate meſſage from the Lord) *As the Lord liueth and as thy ſoule liueth I will not leaue thee*: well, he knew that the bleſſing was at the parting, and though he had diligently attended all his life, and if now ſlacked in the laſt act he had loſt the reward of his ſeruice.

2. With a Reſolution to cleaue to Chriſt in a perpetuall Couenant. Cant.3.4. Ier.50.5. 2 King.2.

Thirdly, In comming to him, notwithſtanding dangers and difficulties in the way, though it were with *Peter* to leape in the ſea after him, *Matth.*14 29. It is the firſt leſſon that is taught vs in the Schoole of Chriſt, *if wee will* draw neere vnto him and *be his Diſciples, we muſt denie our ſelues*

3. Notwithſtanding dangers. Luke 9.24.

ſelues and take vp our croſſe daily. The difference betwixt a ſincere heart and vnſound herein, is like that betwixt *Ruth* and *Orphah*, when Chriſt puts vs to it as *Naomi* did them, will you follow me? why I haue nothing for you, Gods hand is gone out againſt me, I haue no more ſonnes; or if I had, the time will be long before they come of age, &c. Now in this caſe an vnſound and inſincere heart will turne backe againe with *Orphah* to her people: As we ſee in that young man mentioned in the Goſpell, who rather then he would part with his worldly poſſeſſions, bids Chriſt farewell. But he that is indeed ſincere, will anſwer as *Ruth* did: *Intreate me not to leaue thee, for where thou goeſt I will goe, thy people ſhall be my people, and thy God my God, where thou dieſt I will die, and there will I be buried.* She will not be driuen backe with a mothers perſwaſions, but like a tight veſſell holds out againſt winde and tide. Beloued, be confident of this, the holloweſt heart can be content to follow one that proſpereth; while Religion may be followed, and our peace, liberty, goods, life, kept; it is an eaſie thing to profeſſe it. Perſecution will be the onely furnace: If our loue to Chriſt will not abide both fire and anuile, it is but counterfet. And thus much of this point, we goe on to the next.

Ruth 1.16.

Matth.19.

Text.

All] A word that in Scripture is taken ſometimes *Vniuerſally* for all and euery one, as *Rom.*5.12 2 *Cor.*5.10. or elſe *Indefinitely* for ſome of all, or many; as *Eſay* 66. 23. *Matth.*3.5. & 4 23 24. And ſo here in this place: And is to be referred both to *Publicans* and *Sinners*: of both ſorts there were very many which reſorted to him from all quarters. And this notes the earneſtneſſe and readineſſe of theſe Auditors: And may teach vs thus much.

Aretius in loc.

Doctrine.

When we come to heare, come with forwardneſſe. A readineſſe and forwardneſſe there ought to be in people to Gods ſeruice. This was in theſe, and if in them *commendable*, then in vs *imitable*, according to that of *Paul*, *Phil.*4 8.

When we come to heare, come with forwardneſſe

For

For further proofe: Saint *Iames* calles vpon vs for it, *Iames* 1.19. *Be swift to heare*; that is, let him that would carrie himselfe as he ought in time of temptation (whereof hee had spoken before) with all readinesse and forwardnesse attend to the Word of God, whereby hee is begotten.

This likewise is noted for a property of Gods people, to *come willingly to the beauties of holinesse at the time of the Assemblie* (as some reade it) *Psal.*110.3. And to *flie as a cloude, and as the doues to their windowes, Esay* 60.8. *i.e.* with great swiftnesse and alacritie, to runne and hasten to Gods Church, as a cloud carried with the winde, and doues making speed to their houses.

Which forward disposition we shall still finde to be in Gods children as these places shew, 2 *Chron* 29.36. *Esay* 2.3. *Psal.*122.2. *Matth.*8.1. & 13.2. *Marke* 4 1. *Luke* 5 1. & 12 1. *Iohn* 6.2. *Acts* 10.33. *Zach.*8.21.

The Reasons that may be giuen for the point, are these; First, *It is good to bee earnest in a good cause, to bee zealously affected alwaies in a good thing*; and is not this a good one?

Reas. 1. *It is a good thing so to doe.* Gal.4.18.

Secondly, our forwardnesse in comming, argueth the reuerence we beare to the word, and the delight we take therein; And so our backwardnesse argues the contrary. Thus *Hezekiah* made knowne his affection to Gods worship, and the Holy Ghost takes notice of it, and speakes of it to his praise, that when he was to come to the house of the Lord, *hee rose early in the morning*, 2 *Chron.*29.20. It may bee, he might haue excused himselfe (as some of our great ones in these daies doe) that hee could not be ready time enough, he had much to doe, many things to put on, more then an ordinary person: but he laies by all these excuses, and therefore riseth a little earlier that day then others. That we may therefore manifest our reuerent affection to the Word, we must be forward.

Reas. 2. *It argues our Reuerence and delight.*

2 Chron.29.20

Thirdly, In regard *of others* we should be forward in comming, who are much encouraged hereby; as *Dauid* professeth

Reas. 3. *Others are hereby encouraged*

professeth himselfe to be, *Psal.*122.1,2. our readinesse may be of great force, to correct sluggishnesse and drowsinesse in another: *Iron may sharpen iron*, so saith *Paul* to the *Corinthians*; *Your zeale prouoked many*, 2 *Cor.*9.2. When (on the other side) our backwardnesse is an offence and stumbling blocke (which none ought to lay) while some see such and such who are their betters, and haue more knowledge then themselues, to come late (if they come at all) they are encouraged to offend this way: Or if not so, yet late comming, especially of the greater sort, giues occasion of distraction and drawing away the minde from the worke in hand. Vpon these grounds it may be thought that the charge was giuen to the Prince, *to goe in when the rest goe in, and goe forth when the rest goe forth*, *Ezek.* 46.10.

Pro.27.17.

Ezek.46.10.

*Reas.*4. *We get more good.*

Fourthly, In regard of *our owne profit* and benefit, we should be forward, for by our late and backward comming, we depriue our selues of some good that we might haue had.

Euery piece of Gods Seruice concernes all and euery one.

There is no one piece of Gods Seruice but it concernes euery one, as well as any one, and all may receiue edification thereby: As by *publike prayers* and *Confession of sinnes* (which is Gods Ordinance, should be made whensoeuer Gods people are Assembled, 1 *Tim.*2.1,2.) So by *Reading of Gods Word* (which God hath also enioyned our publike Assemblies, *Deut.*31.11,12.) And *singing Psalmes* (which we finde commanded, *Psal.*95.1.2.) And by the *Word preached*, euen by the meanest Minister of Christ, may we receiue profit, if the fault bee not our owne, 1 *Cor.*12.7. and 14.31. Yea from the blessing pronounced at the end of all, some good may be receiued: For else why did God require his Ministers to dismisse them with it, *Num.*6.27. *Deut.*10.8. 21.5. by this cry of blessing the people shall be heard, and this prayer come vp to heauen to Gods holy habitation, 2 *Chron.*30.27.

2 Chro.30.27.

Now as he that is away from any part of the Sermon shall profit the lesse by that which he doth heare: So he that

that comes not with the first to begin Gods worship, shall profit the lesse by all that afterwards shall bee performed. Thus wee haue the Reasons. For the Vse briefely.

It *Reproueth* vs for our backwardnesse : at the last some come, but where are many ? where most ? where All ? It is said of *Cornelius* (who yet was a great man and a Captaine) that when he had sent for *Peter, he called together his friends and kinsfolkes and waited for him*, *Acts* 10.24. And the conuersion of the *Gentiles* is noted by this signe, that they shall so loue Gods Word, as to *waite for his Law*, *Esay* 42.4. but if we should examine mens conuersion by this note, the number of true Conuerts would be few : What Minister in these times, but is faine to waite for his people, not they for him ? Can you truly say vpon the comming of your Minister, as *Cornelius* to *Peter, we are all here present to heare all things that are commanded thee of God ?* Alas ! should we stay till all, or most were come, when should we beginne ?

Vse 1.

Acts 10.33.

For a goad in the sides of such slow-commers, let these things be well considered of by them.

First, So much contempt as we shew to any piece of Gods Seruice, so much contempt we shew to God himselfe : as we esteeme of that, we esteeme of him, it being his owne ordinance (as I euen now shewed.) This is that which *Paul* speaketh, 1 *Thes*.4.8. *He that despiseth, despiseth not man, but God.* Now looke what part of Gods seruice we refuse to yeeld our presence vnto, and carelesly neglect, to that we doe a contempt, and make knowne to all men that we haue it, but in a base and meane esteeme. Consider it well.

Backward and late comming to Gods ordinances, argues first contempt.

Secondly, It argues a prophane heart, a diseased and distempered soule. That beast that is slow to feed, and beginneth not till the fellowes haue halfe done, we like not, we conclude it is sicke and in danger : So may we heere (if it be vsuall) I condemne not all that sometimes come late, or that sometimes depart before all be done ; but those that doe

2. Prophanesse.

doe this ordinarily, and make no conſcience thereof, theſe I condemne, and ſay againe, that *there needs no Argument to proue their ſoules diſeaſed, themſelues prophane then this their vſuall practiſe.*

Gen. 4. 3. You may remember it is ſaid of *Cain*, that *in proceſſe of time he brought of the fruit of the ground an offering to the Lord*: that is, at length he came with his ſacrifice; it may be a reaſon is therein inſinuated why God accepted not his ſacrifice as well as *Abels*, becauſe it was not with ſo chearfull a heart, and therefore he made no more ſpeed in it, but came at length to doe it. Sure I am, that man that can riſe early to goe about his worldly affaires, that can goe with life and ſpirit to a *Faire* or *Market*; to an *Enterlude* or *Play*; and yet when the *Sabboth* comes, that he ſhould attend vpon Gods Seruice, lies long a bed, and cannot get out of the dores, ſo as to ioyne with Gods Saints in *Confeſſion of ſinnes*, and other holy duties; making no conſcience of ſuch Omiſſions, may haue as much comfort, that God will accept that Sacrifice hee offers, as *Caine* had.

3. *A ſtriuing to out-bid for Gods curſe.* Thirdly, Let not the *Curſe* be forgotten, which is denounced againſt all ſuch as doe Gods worke *negligently*. Me thinkes when I ſee our Hearers come dropping in one after another, I heare all bid for that curſe, but the laſt out-bids the firſt, is not he like to haue it? Thinke of this thou that commeſt, when publike prayers are ended, the glaſſe halfe runne, Gods Seruice almoſt finiſhed, not being withheld by any extraordinary or neceſſary lett: thinke (I ſay) how faire thou biddeſt for a Vengeance: Art not thou worthy of it? Let this ſerue for a firſt Vſe.

Vſe 2. It may next ſerue to ſtirre vp a care in all this way, that they be forward in holy duties. Good Hearers ſhould not be ſlow-paced to Gods Houſe: Our *Prayers*, and *Prayſes*, and *Obedience* ſhould *waite vpon God in Zion.* You know how it was with the two Diſciples that had a deſire to ſee Chriſt, they did out-run one another towards the graue, and ſtriue who ſhould be firſt there; the ſame *Affection* ſhould

ſhould be in vs in comming to his houſe. As *Motiues* hereunto, Conſider

Motiues to forward comming

Firſt, Such hearers onely can comfortably expect a bleſſing, becauſe the promiſe is made only vnto ſuch, *Pro.8.34. Bleſſed is the man that heareth mee, watching daily at my gates, waiting at the poſts of my dores.* Alluding (it may be) to painefull Schollars who watch the ſchoole dores, ſo as that they bee firſt in vpon the opening of them, and laſt out vpon the ſhutting; Such may comfortably waite for the bleſſing in the end, by vertue of this promiſe, as the people did vpon *Zacharie*, who would not away till they were diſmiſſed with it: as for others that doe not waite for the opening as it were of wiſedomes gates, that they may enter in with the firſt, they may happen to light vpon a bleſſing, but they haue neither ſcrip nor ſcrowle to ſhew for it; no promiſe by vertue whereof they can challenge it.

1 Such onely can expect a bleſſing.

Luk.1.21.

Secondly, *Zealous* and *forward Hearers*, make *zealous* and *forward Preachers*. The *Apoſtles* had excellent gifts, and yet the forwardneſſe of their hearers did helpe to mend their gifts; It did ſet an edge vpon them, and cauſed them to doe their worke with more freedome of ſpirit. Yea, it wrought in *Chriſt himſelfe* great alacritie and readineſſe, ſo as that he would not ſpare time from preaching, not ſo much as might ſerue for his neceſſary repaſt, to eate bread; whereupon his friends ſought to lay hold on him, ſaying, he was beſides himſelfe, *Marke* 3.20.21. Now if *Chriſt* and his *Apoſtles* receiued helpe this way, through peoples zeale and forwardneſſe to heare, much more ſhall others? Doth not a fiſher take delight in angling when the fiſh bites greedily and quickly? if we had better ſport, aſſure your ſelues we ſhould be oftner at it: If with young pigeons you would cry, and follow after gaping for meate, we would empty our cropps to giue you ſatisfaction. How can *Archippus* but be watchfull in his miniſtery, when his people ſhall be ſo watchfull as to ſay, *Take heed to thy miniſtery that thou fulfill it?*

2. Forward hearers makes forward Preachers

Acts 13.42. 44 48. & 16. 9,10. Rom 18.10.

Colos 4.

Laſtly,

8 Others zeale should prouoke vs.
2 Cor.9.2.

Lastly, The zeale of other of Gods seruants should prouoke vs to forwardnesse. O Remember the daies of old, looke backe to the first Christians, and there we shall see women (the feebler sex) running with their little ones in their armes for the preferment of Martyrdome, ambitiously striuing for the next blow. And what lesse courage was there in our memorable and glorious Fore-fathers of the last of this age? I know not whether we shall stand more amazed or ashamed to reade their stories; they were forward to meete Christ in the garden, there to suffer with him: Wee are backeward to meete him in his parlour, there to sup with him. They made haste to the stake in the bloudy daies of persecution, we make none to the Church or Temple in these daies of peace. They thought themselus in prison while they were in prison, we esteeme Gods owne House a prison to vs. They thought the feete of bloudy butchers beautifull, when they came to take away their liues; we count no mens feete nor face lesse beautifull then theirs, who desire vnfainedly the saluation of our soules. Oh let zeale and forwardnesse in them, stirre vp the like in vs: Euery iade will follow, though not lead; we are but iades in Christianity, if *hauing so great a cloud of witnesses* to goe before vs, we mend not our pace in holy duties.

Heb.12.1.

Text.
Who Publicans were, and what their office.

The Publicans and Sinners] *Publicans* were such as gathered taxe and tribute, exacted of the Iewes by the Senate, after they became tributarie to *Rome*. Euery Prouince had his seuerall society of *Publicans*, or *Customers*, and euery *Society* his distinct gouernour: Such a one was *Zacheus*, who Saint *Luke* calles *the chiefe amongst the Publicans*, *Luke* 19. And euery such prouinciall Gouernour, had one chiefe Master residing at *Rome* to whom they gaue vp their accounts.

ἀρχιτελώνης.
Luke 19.2.

Tertul.

Some haue beene of opinion, that all *Publicans* were *Heathens*, but that opinion vpon good grounds is reiected: For first, *Matthew* who was a *Publican*, was afterwards an *Apostle*, therefore vnlikely to haue beene an *Heathen*: Secondly,

Secondly, *Zacheus* a chiefe amongst them, whose name is a pure Hebrew name: And therefore it is generally receiued, that Iewes as well as Heathens, became Publicans, or Collectors of custome-money and publike payments.

Which office in it selfe was not culpable, for as it is lawfull for *Cæsar* to haue tribute; so questionlesse it is lawfull for such as are in Office to receiue it, else would not *Iohn* haue giuen allowance to it: For when those *Publicans* that came to be baptized, asked him *what they should doe?* that is, what fruits they should bring forth worthy of Repentance; He said vnto them, *exact no more then which is appointed you.* He wills them not to leaue the office, but forbeare exacting in it, which was the thing which made them odious. It is true indeed, the taxe it selfe imposed on the Iewes, who were Gods free people, was grieuous to be borne, but that which made the Farmers so commonly hated by the people of the Prouinces, was their couetous exactions. Hence it is, that they are euer ioyned in the Gospell with such as are flagitious: Sometimes with *Heathens*, as *Matth.* 18.17. Sometimes with *Harlots*, as *Matth.* 21.31. commonly with *Sinners* as here and else-where.

Luk. 3.12.13.

Sinners] As the former were hatefull for their trade, so these for their vitious life. Some thinke those were counted *Sinners* who were excommunicated of the Iewes, as notorious offenders for some manifest crime. Others; such as being of a more dissolute life had familiaritie with euery Gentile, and Publican; which amongst the Pharisees was counted a thing heynous; And it is likely that the *Gentiles* dwelling amongst the *Iewes*, had many of the *Iewes* to associate and keepe them company, not regarding the rites and ceremonies of the law, nor the traditions of the Fathers; which thing caused them to haue the publike and common reproach of other *Sinners*. Howeuer, it is certaine they were such as were of a wicked life and infamous.

Text. *Sinners who were so accounted.*

Thus we see the Persons who they were that came to

Christ. Now for *Doctrine.* And first from the words ioyntly may be gathered:

Doctrine. *One Sinner desires the fellowship of another.*

One Sinner, couets the fellowship of another. Sinners and Publicans associate together. *Hand shall ioyne in hand*, as *Solomon* notes, *Pro.* 11. 21. yea so farre as to the very participation of their estates, as elsewhere hee shewes, *Pro.* 1. 14. reade for instance, *Gen.* 49. 5. *Psal.* 2. 1. 2. & 83. 3, 4.

Reas. 1. *Man is a sociable creature.*

The Reasons may bee these; First, man is a sociable creature by nature (as said the Philosopher) and therefore desires companie. Which way soeuer he takes; be it to Heauen or be it to Hell, he is loath to goe alone.

Reas. 2. *Like will to like.*

Secondly, *Sinne makes fooles to agree, Pro.* 14. 9. for like will loue it's like; One lewd man loueth another for his sinnes sake, and desires his company for nothing more then his lewd conditions. Let a drunkard or a gamester bee alone, without the company of such as are disposed like themselues, and they are as chapmen without custome. It is neither meate nor musicke to them.

Reas. 3. *Sinne will be the lighter.*

Thirdly, It may be they thinke *sinne will lie the lighter vpon their consciences*, when many stand vnder the burden with them; or at the least, that the *blemish will lie lesse vpon their Names.* Hence ill mindes care not how many companions they haue in euill; the more with them the merrier: If they miscarry they could bee content if all the world were enwrapped with them in their misery.

Vse 1.

Hence the folly of such may be discouered and Reproued, who would be accounted good and yet vnnecessarily associate themselues, and entertaine familiarity with such as are lewd and infamous; like those at whom *Plutarch* laughed, who would be esteemed as wise as *Plato*, and yet be drunke in *Alexanders* company. Euery ones heart and disposition may be knowne by his company: that society wherein we take most delight, tells what manner of persons wee our selues are. *Dauid* takes comfort in this (as a speciall note of the vprightnesse and innocencie of his heart) that hee had not haunted with vaine persons, nor kept

Qualiscunque quis fuerit cum tali, se coniungit Amb. ad virg. deuot. Psal. 26. 4, 5.

kept company with the wicked. *Doues* assemble not with *Rauens*, nor *Lambs* with *Doggs*. And what fellowship can be amongst men of vnequall manners, of vnlike dispositions? Art thou then for the company of such as are infamous, and knowne to be of a loose conuersation? Thou hast then little cause to comfort thy selfe in thy sincerity; no not although thou art sometimes also seene to be in the presence of godly persons, and about holy actions. You see how it is with *Ducks* or *Partridges* hatcht vnder a *Henne*; a while they will remaine with her, and follow her, but not long; because it is not Naturall: they will soone take their flight or run into the water, and therein they doe according to their kind. So a Parat may be taught to speake but when it doth, it doth then but counterfet, anon it falls into it's owne wilde note and that is Naturall vnto it. So thou, who now heaest, readest, prayest with Gods Saints, and to morrow, or shortly after, drinkest, gamest, swearest, and art a companion with such sinners: Assure thy selfe thou dost counterfet on one side. When thou commest amongst the best (conclude vpon it) thy cariage is but meerely artificiall, but then naturall when thou art amongst the worst. Thou canst not be a companion with *Saints* and *Swine*.

Vse 2. Psal. 17. 14.

Saue thy selfe then from this froward generation. Dauid puts it into his Letanie (and so do thou if thou beest wise) From men of this world, Good *Lord deliuer me*. Full well he knew, no good, but much hurt was to be gotten in their companies: great danger is a man in, while he is amongst them, to be infeoffed both in their *Sinne* and *Punishment*. In their *Sinne* whilst by their speeches, or examples they corrupt vs; for it is no easie matter for a man to keepe his soule from infection, liuing amongst such as are infected, to keepe his heart in detestation of those sins which he daily sees practised before his eyes. If one grape of the bunch be blew, the rest will soone change colour. See the danger of this in two remarkable examples, *Gen.* 42. 15. and *Esay* 6. 5. yet holy men both, one had

Danger of bad company both in respect of the euill of sinne

learned to ſweare *by the life of Pharoah* through his riding in *Pharoahs* Chariot: and the other complaines, he was of vncleane or polluted lips, through his dwelling amongſt a people of polluted lips. So then, it is no eaſie matter for a man to quit himſelfe well, that hath fellowſhip with vngodly ones. You know this well, that if you put a good ſure horſe in a teame amongſt a ſort of iades, he will ſhuttle and ſoone become vntoward; as hardly can a *Dauid* put himſelfe amonſt the Philiſtines and come out innocent. And thus if theſe Publicans were not ſinners, they were no whit beholding to their neighbours.

2. *Of Puniſhmẽt.* Pro. 20. 10.

Next in their *Puniſhment*; *the companions of fooles* (ſaith *Solomon*) *ſhall be inflicted.* And that firſt in their *Names*; and ſo had good *Iehoſaphat* his reputation blemiſhed, of whom it is ſaid, *he had riches and honour in abundance, but he was ioyned in affinity to Ahab.* Secondly, in their *Bodies* and *Goods*: So was *Lot* led away in that common captiuitie with the *Sodomites*; and full dearely bought the pleaſures of the countrie by partaking in the puniſhment of the people.

1. *On the Name.*

2 Chron. 18. 1. Gen. 14. 12.

2. *Body and Goods.*

Euſeb. lib. 4. cap. 14.

We reade in *Eccleſiaſticall* Hiſtory, that *Iohn* comming into a bath at *Epheſus*, and there ſpying the Heretick *Cerinthus*, leapt backe, calling vpon his company to flie from thence leaſt the bath wherein that enemie of Gods truth was waſhing, ſhould fall vpon their heads.

3. *Soule.*

Thirdly, our *Soules* are in greateſt danger which is worſt of all, *Reuel.* 18 4. For if we partake with them in their ſins, wee ſhall partake with them in their plagues, yea ſoule-plagues too, to which no plague is to be compared. Reſolue then, though thou haſt a bad acquaintance, yet neuer haue a lewd aſſociate. And albeit vpon ſome vrgent and good occaſion (which wee ſhall after ſee) thou maiſt come vnto the houſe and haue dealing with the wicked, or it may be, (as our Sauiour often did) ſit at a ſinners board, yet rather then thou wilt needleſly dip thy hand in any wicked mans diſh, reſolue to goe ſupperleſſe to bed.

It

It may further serue for Comfort and Incouragement to such as no vngodly one can fancie: Let a wicked man meete with one as wicked as himselfe, one drunkard with another, &c. there is hugging and embracing, let a good man passe by, and he passeth not without a scorne or taunt, why should this discourage any? Doth it not proue such to bee, too godly-wise for fleshly fooles to fauour, and their waies too righteous for sinfull men to like of? *Sinners* will agree with *Sinners*, *Publicans* with *Harlots*; wert thou of the world, thou shouldst finde more friendship at the hands of worldly ones; and wouldst thou runne to the same excesse of riot with them, thou shouldest then be the lesse traduced by them. *Vse 3.*

Lastly, Doe *Sinners* ioyne? Then much more let *Saints*. There is a *Right hand of good Fellowship* to be giuen, that Gods Word allowes, neither is there any such good Fellowship in the world as Religion teacheth Christians, and which we professe we beleeue in beleeuing the *Communion of Saints*. *You haue Fellowship with vs* (saith Saint *Iohn*) *and our fellowship also is with the Father, and with his Sonne Iesus Christ*. Hence *Nazianzene* tearmes Christians, the *Right good fellowes*. Oh how doe we darken the glory of our Religion while we liue as if no good fellowship were amongst vs? And how doth the world wrong our profession when it giues out, that it allowes none? There is indeed a supposed good fellowship, to which *Religion* and the true professors of it are professed enemies; such a good fellowship as that spoken of *Pro.*1.10. But doe we therefore allow no fellowship, because we condemne all drunken fellowship? or cannot a man bee a good fellow except he will leape into hell for company? As for the right good fellowship indeed, amongst whom is it, if not amongst the Saints (which all professe they doe beleeue while they make profession of their faith.) Here wee meete together in Gods house like spirituall Merchants on this *Royall Exchange*; here wee eate together, drinke together, sing together, make merry one with another; *Vse 4.* Gal.2.9. 1 Ioh 1.3. *Colexeum.* 1 Cor.10.16. Colos.3.16.

another; And what fellowſhip can bee compared with this?

Another point we may here obſerue in the ioyning of *Publicans* with *Sinners*. Theſe ſeeing themſelues contemned, ſeeke comfort in that ſociety, which all others held loathſome and contagious. Had they not beene of all men hated and publikely defamed, they would not (ſaith *Caluin*) haue mingled themſelues with ſuch vitious perſons. Whence (as he well inferreth) we may learne:

In Mat. cap. 9. ver. 10.

Doctrine. Rigour doth rather hurt then helpe.

That as moderate Correction humbleth and ſhameth an Offender, ſo too much ſeuerity driueth him to courſes deſperate whereby he becomes more dangerouſly infected.

What great offence, what heynous fault was it to gather tole, that in that reſpect of all ſorts they ſhould be reiected as perſons prophane and deteſtable? This driueth them to ſeeke out for comfort by their ſociety, who (themſelues hauing an euill name) will not deſpiſe them for their infamie.

1 Kings 12. 4. For further proofe, remember that paſſage betwixt *Rehoboam* and his ſubiects. They deſire of him a remiſſion of exactions. Vpon his comming to the crowne, they craue his fauour in the weight of the impoſition which his father laid vpon them, that that heauie yoake might bee made lighter, and ſo they tender themſelues vnto his ſeruice.

Verſe 6. This propoſition of *Iſrael* puts *Rehoboam* to a deliberation: He calls his Councell, euen the grey heads that ſtood before *Solomon* his Father, who wiſely aduice their new Soueraigne the ſafeſt courſe; Verſe 7. *If thou wilt bee a ſeruant to this people this day, and wilt ſerue them and anſwer them, and ſpeake good words vnto them, then will they be thy ſeruants for euer.* They had learned of their old maſter, that *a ſoft anſwer appeaſeth wrath.* A few good words would haue bound all his peoples hearts to his allegeance for euer. Verſe 8. This Councell pleaſeth not, the young heads are conſulted with; Verſe 9. their ſtomackes tells them, it becomes not Maieſtie to brooke ſo ſaucie an entreatie; Verſe 10, 11. they put words of greatneſſe and terror into their new Prince, *My little finger ſhall bee thicker*

thicker then my fathers loynes. I wil add vnto your yoke, my Father hath chastised you with whips, but I will chastise you with scorpions. This vnseasonable austerity and peremptorie resolution of rigor causeth the smoaking Israelites to breake forth into a flame. Now the furious multitude flies out into a desperate reuolt; *What portion haue we in Dauid, neither haue we inheritance in the sonne of Iesse, to your tents oh Israel, now see to thine owne house Dauid.* Now let *Rehoboam* send his messenger to solicite the people with good words, it is too late, they will answer him with stones, the multitude is enraged, this profession of rigour and seuerity hath made them vntractible, and violent. Verse 16.

This euill effect of Rigour and austerity, Saint *Paul* was not ignorant of, and therefore writing to the *Corinthians* concerning the releasing or vnloosing of the incestious person formerly excommunicate, but now seeming to giue sufficient testimony of his repentance, he wills them to receiue him againe and comfort him, *lest perhaps he might be swallowed vp with ouer-much sorrow.* As if he should say, the danger is great that may follow hereupon: If you continue your former seuerity against him, and receiue him not againe into fauour & loue, he may fall into despaire. Sorrow like a gulfe may swallow him vp to his vtter vndoing. 2 Cor. 2. Verse 6.

And so in his Epistles to the *Ephesians* and *Colossians* directing parents in their duties, aduiseth them to be carefull how they exasperate their children, or prouoke them vnto wrath, through an extremity in the vse of their authority, or ouer-great seuerity; which hardens oft-times the heart of the childe; and not seldome, causeth euill thoughts to arise of doing some mischiefe either to the *parent* or *himselfe*. Ephes. 6. 4. Coloss. 3.

Let this serue to Admonish all wisely to proceed in censures. There is a holy-craft and Cunning to be vsed in reprouing of offenders. What Saint *Paul* was vniustly charged withall in another case must be true of all (Gods Ministers especially) in this, we must be *craftie and take with guile.* The nature of the *Offence* and disposition of the *Vse* 1. *There is a craft in Reprouing which must bee vsed.* 2 Cor. 12. 16.

The Nature of the Offender and Offence to bee considered in Reproofe.

Offender would be considered. All sinnes are not of one size and sort; There is a sinne of *Ignorance*, another of *malicious wickednesse*; there is a *secret sinne*, and a *sinne* more *open*; there are *freckles* and there are *spots*; Neither doth he steale alike, who steales to *satisfie his hungrie soule*, as he that robs to *spend vpon his lust*; Learne wisely then to put a difference, and fit the plaister to the wound. What *Surgeon* will lay a fretting corasiue to a light soare; or bring a sharpe knife to make incision for curing a little wheale? Will any wise *Physition* for euery little qualme tumble vp and downe the stomacke with the strongest potions? are not such iustly counted bunglers and mountebankes? Let the nature of the fault then be truly vnderstood.

And so withall the nature of the *Offender*, For all Sinners are not of alike temper: Some may bee compared to *Thornes*, if easily touched they hurt not, but if hard or vnwarily they fetch blood. Others are like *to Nettles*, if they bee nicely handled they sting; but if hard and roughly pressed they are pluckt vp without harme; Some are as *wax* to worke vpon; others are *stonie* and stiffnecked; here likewise must be wisedome and compassion shewed in putting difference. The *Husbandman* (saith the Prophet) *beateth out fitches and cummin with a staffe or rod.* Not with a cart wheele or threshing instrument as he doth the more stiffe and stubborne graine. Thus some must be saued with loue and others pulled out of the fire with feare. Euery bridle is not fit for euery beast, one thou rideſt with a bit, another with a snaffile; a hard and heauie one for this, and for that a lesse and lighter; neither is a like heate made for the melting of all mettalls, leade hath one, yron another and a hotter. According to the dropping of thy Still or Limbecke, thy fire is either lessened, or encreased: Thus wisely obserue the temper and disposition of the *Person* thou art to deale withall, see whether he be a Nettle or a Thorne; *Gentle* and *tractible*, or more *Stout* and *stubborne*; *Lead* or *Yron*; *Tender-hearted* and *dropping*, or more *Hardned* and *Obdurate*.

Iude 22.
Esay

Such

Such as exercise *Spirituall* or *Ciuill Iurisdiction* might do well to applie this. The *Magistrate* saith, one should alwaies carry in his hand a paire of scales, and in the one put *Iustice* and in the other *Mercy*. Sinne must be sentenced, and yet the punishment wisely moderated. Thus *Dauid* will sing of Mercy and Iustice, *Psal.* 101. 1. *Isodorus.*

We reade of *Nero*, that in the beginning of his Reigne, when he was requested to set his hand to the execution of an Offender, would wish that he knew not letters, and that procured him great loue; but after the first fiue yeares, hee began to write his lawes in Blood, which (as *Apollonius* told *Vespatian*) was his ruine: for albeit (said he) he could tune the harp well, yet in his gouernment he would winde vp the strings too high, or let them downe too low. Authority pressed too farre, or relaxed too much is dangerous.

Gods *Ministers* of *Word* and *Discipline*, may likewise be put in minde hence. A great part of their wisedome stands in this, wisely to wrap vp a peele as *Nathan* did, and to mitigate or allay the bitternesse of a Reproof or Censure with words of Comfort: To bee continually vpon Iudgement is not so profitable nor safe. The noise to which we are accustomed (though lowd) wakes vs not; when as a lesse, if vnusuall, stirreth and affrighteth vs. The next way to make our threatenings contemned, is to make them common. That rod I shall euer count profitable, that *strikes sparingly*, and *frights* somewhat *oftner* then it smiteth. 2 Sam. 12. 3.

In a word, let all Gouernours of Families bee admonished, that they be not Lyons in their houses, least they destroy their houshould folke, oppressing those that are vnder them. It is good sometimes to blow the nose and yet (saith *Solomon*) *if a man wring it too hard hee may make it bleed.* Rigorous courses hath ordinarily produced sad effects. Thou seest that those drops that fall easily vpon the corne, ripen and fill the eare, but the stormie showers that fall with violence beate the stalkes downe flat vpon the earth,

earth, which being once layed, are afterwards kept downe without hope of recouerie through weeds embracements. Haue you neuer knowne any that haue beene sent faultie to the iayle who haue returned flagitious and vile?

Further, in that these *Publicans* are ioyned with *Sinners*, both here and so ordinarily elswhere; the Holy Ghost, it may be, would giue vs to vnderstand thus much:

Doctrine. Where the Publican is, there is the sinner.

To bee a Publican and not a Sinner, is somewhat rare. Vsually where one is, there is the other: Shew mee the *Swearer* (thou sayest) and I will shew you the *Lyar*: so shew me a *Publican* and (ordinarily) I can shew thee the *Sinner*: For when hee is mentioned in Scripture, there is either the *Heathen* with him, or the *Harlot* with him, or the *Sinner* which he seldome goes without. You know *Matthew* was a *Customer*: *Zacheus* a *Customer*; both were Collectors of publike payments, and both griping Extortioners before Christ called them, *Luk.* 5.27. & 19.2. But I doe but note the point.

Matth. 18.17. Mat. 21.31,32. Mat. 9,10,11. & 11.19. Mar 2.15,16. Luk. 5.30. & 7.34.

Reas. 1. Because strong temptations in such places.

Reason may be giuen; For such places and conditions of life haue stronger temptations to euill: They haue greater and stronger inducements to sinne then others, 1 *Tim.* 6.9,10. the glory of the world is continually before their eyes, *Matth.* 4.8. and he is a rare bird that will not stoope to the golden lure.

Vse 1.

Let then such as sit at the receipt of Custome, or follow any other gainefull trade, or calling, be most watchfull. Let such keepe in with God, and seeke strength from him to preserue them from such temptations as are incident to their lawfull callings, and which they cannot auoid, vnlesse they would forsake their calling. *The way of the Lord is strength to the vpright man* (saith *Solomon*) as if he should say, the man whose heart is vpright and sincere towards God, shall finde strength enough against euery temptation incident to his calling (or otherwise) *while he doth obserue Gods way*, that is, obserue his commandements and carefully take notice of the course of his prouidence: but if men will not keepe in with God, but fill their baggs with

Pro 10.29.

Vsurie,

Vsurie, Extortion, &c. then (saith *Solomon*) *Destruction shall be to such workers o' iniquity*; Such gaine may be hony in the mouth, but it will be grauell in the throate. What is thus deuoured, God will cause men either to vomit vp here, or to digest in hell hereafter. For *the getting of riches by a lying tongue, is a vanity tossed to and fro of them that seeke death. And the robbery of the wicked shall destroy them because they refuse to doe iudgement.*

Multi in hac vita manducant quæ postea apud inferos digerunt Aug.

Pro. 21. 6, 7.

Vse 2.

It may serue to worke *Contentment* in our hearts in regard of a Meane estate and calling. The Poets feigne that when *Plutus* is sent from *Iupiter*, he limpes and paces slowly; but when he is sent from *Pluto* he runs, and is swift of foote, meaning (as it seemes) that riches gotten by honest and good meanes are not soone obtained, but when they come from the deuill either by vnlawfull callings, or the abuse of lawfull, they come with speed. Seldome doth a good man become rich vpon the sudden; wealth comes not with hast to the honest mans doore; but he that will extort, oppresse, sweare, and forsweare, serue the time, swallow any wickednesse, make his conscience poore to make himselfe rich, shall soone obtaine what he seekes for. But neuer grudge the thrift of these; Enuie not their gainefull trades, great gettings, &c. which it may be is more in an houre, then thine is in a moneth. Their coyne is *Guilt*, and the Guilt will with them, when the Siluer shall be left behinde them: Rather put thou on the Resolution of *Abraham*, that none but God shall make thee rich.

Gen. 14. 23.

Vse 3.

It may serue likewise to *Comfort* and *Encourage* those (poore few) that sitting at the receipt of Custome, I meane being in any gainefull Calling, endeauour with Saint *Paul to keepe a cleere conscience towards God and men*: Surely God himselfe is the protector of such. *He hath giuen his Angels charge ouer them, to keepe them in their waies* which are so full of temptations and snares) *that they hurt not their feete against a stone.* And let them haue the honour that *Sabinus* a *Publican* had, who for his honest managing

Acts 24. 16.

Psal. 91. 11, 12

naging of that office, had certaine images erected vp in remembrance thereof, with this superscription, Καλῶς πελωνήσαντι, *For the Faithfull Publican.*

Sueton in Flau. Vesp. c. 1.

Lastly, in that these *Publicans* are ioyned with *Sinners* by way of disgrace, we may obserue:

Doctrine. Sinne makes Persons and Callings infamous.

Sinne makes persons and callings infamous. Be the calling in it selfe neuer so lawfull; the Person professing it, otherwise neuer so well deseruing, yet sinfull practises powreth contempt and disgrace vpon it, and them.

We haue seene before, that no fault could be found with the calling it selfe; some of them professing it, were Iewes. And yet of the Iewes themselues, they scorned, and it loathed, because of the oppression therein committed.

What calling more excellent then that of the *Priest-hood?* What greater honour then to serue at Gods own Altar? and yet Sin hath powred shame vpon that, as appeares by *Nehemiah's* prayer, *Chap. 13. 29. Remember them oh my God, because they haue defiled the Priest-hood*; and how they did defile it, is shewed by their taking strange wiues, contrary to Gods law; So *Hosea 4. 7. As they were encreased, so they sinned against me, therefore I will change their glory into shame.* Those he there speakes of were the *Priests*, whom God had honoured with that function, together with other benefits belonging to the *Priest-hood*: These are charged with horrible Ingratitude, manifested by those sinnes of theirs committed against God; As *Idlenesse, Voluptuousnesse, &c.* for which God threatens, to *turne their glory into shame*: that is, to strip them of all those blessings wherein their chiefe glory consisted, and so expose them to be scorned and derided of all that had seene their former excellencie and glory, which accordingly was inflicted, when the Lord exposed their ignorant Priests to the contempt of the people, but especially when they were led into captiuity, at what time, not onely the glory of the Priest-hood but the Priest-hood it selfe ceased.

The

The Calling of the *Magistrate*, a high and honourable calling, whose dignity and excellencie aboue others, appeareth in this; that God hath put his owne name vpon them, *Psal.*82. *I haue said you are Gods*: And yet by sinne so stayned and blemished, as that *Seates of Iustice* are esteemed but as places of *Robberies*; and *Rulers* themselues but as *Theeues* and *Murderers*; according to that of *Esay*, *Chap.*1.21,23. For albeit they stood not by the way side, saying to passengers, *Deliuer yee*, yet they would in the priuate chamber say, *Giue yee*, *Hos* 4.18. They would take a Bribe, though not take a Purse. *Euery one of them loued gifts and followed after rewards*, *Esay* 1.23. Now if Sinne doth power contempt vpon these Persons and Places; you may then conceiue what it will doe on others, see *Pro.*14. 34. *Iosh*ua 2.1,2.

Reas. *Sinne hath a defiling nature.* Numb.19. Esay 1.5. Psal.38.5. Esay 64.6. Ezek 16.6,9.12 2 Pet.2 21. Matth 23.27.

The Reason hereof may be this; *Sinne hath a polluting and defiling nature with it*, as was 1. Signified by all those washings and purifications in the old law; 2. Set out by sundry comparisons in Scripture, and amongst others, in comparing it to a *Leprosie* which was most ignominious, and disgraced man aboue any other disease, *Num.*12.14. *Leuit.* 13. 45,46. It infected wooll, and walls; garments, and houses; made man loathsome to man. And as 3. these expresse Texts of Scripture proue, *Leuit.*18.22. 24. *Isay*4.4. *Matth.*15. 19,20. 2 *Cor.*7.1. *Heb.*12.15. *Tit.*1.15. *Hag.*2.14. So that no worke of our hands, nothing belonging to vs, whether within vs, or without vs, but Sinne defiles, and makes loathsome; it leaues a staine and a blot vpon.

Vse. *How to bring our Persons and Professions into credit.*

The point may serue to direct vs in a course how to bring our *Persons* and *Professions* into Credit. We know the complaint is generall, that no *Calling*, being be it neuer so excellent, nor honourable in it selfe, is had in that esteeme it doth deserue. Men are despised, and their callings passed ouer without respect; they are not regarded according to their worth and excellencie. See the way to helpe this: For can it be otherwaies?

While

Esay 33.15. While Magistrates follow not noble *Isays* directions, to *walke righteously, speake vprightly, to despise the gaine of oppression, and shake his hands from holding of bribes*, as Saint *Paul* did the viper off; but tread in the tract of those, *Amos* 5.12. *Esay* 1.23. it is no wonder if they be despised, if they goe without the veneration that is due vnto their Persons. Let *Sampson* loose his eyes, (and a bribe will put them out) then shall he become a scorne vnto the *Philistines*: Hee who was their *Terrour* will bee their *Sport*. Euery wit and hand will play vpon him: Who is not ready to throw his bone and iest at such a Iudge?

While *Ministers* deale not plainely and faithfully in their places, but either forbeare to reproue sinne, or else sooth and flatter men in their sins, as those *Ezek.13. sowing pillowes vnder mens arme-holes, daubing with vntempered morter, speaking vanity and lies.* Whilst as those, *Mal.*2.8. they depart out of the way themselues by a lewd and loose conuersation, and thereby cause many to stumble at the law, *corrupting the couenant of Leui before spoken of, verse* 4,5, no maruell if God according to his threatning in that place, *verse* 9. makes them contemptible and base before all the people, yea the calling it selfe basely esteemed of by the iniudicious multitude through such personall scandals.

While *Lawyers* with *Ahab* will sell themselues to worke wickednesse, and let out their tongues to any Client that comes to them, as *Baalacks* Messengers to *Baalam*, with the reward of diuination in their hands, bee their cause neuer so vniust nor dishonest; and like a Theeues lanthorne they will onely open one way, abusing their talents of wit, vtterance, &c. to make falshood haue more shew of truth, then truth it selfe: so blinding the eyes of the *Iury* with varnish, as that the natiue face of the cause cannot be seene: While they deale with others of their Clients, as we doe with men at Chesse, set them backward and forward at pleasure, yet still encouraging to proceed in the suit, telling them (as they doe all others that come) that their cause is good, like *Absolom* wherby he stole away the

2 Sam.15.3.

the hearts of the people and ſo theſe their monies (for their hearts they looſe) no wonder if euery man put's a Lawyer in his Letanie. Oh ! this this is that that eates and canker-frets that noble ſcience and profeſſion, till thoſe things bee amended, neuer expect neither on Place nor Perſon due honour and eſteeme.

While *Tradeſmen* make no conſcience of Lying and deceit but with thoſe, *Amos* 8.5.6. they falſifie the balances, making the *Ephah* ſmall, and the *Shekle* great, ſelling, refuſe commodities for the beſt, and principall: Whilſt they add miſtery to miſtery, a miſtery of iniquity, to the miſtery of the calling they are of; euery man hunting his brother with a net, inſinuating themſelues into the ſimple buyer with faire and pleaſing words, thereby to ouer-reach and circumuent them. No wonder if God doth blaſt their reputations ſo as that their words and proteſtations dare not be credited. Mich 7.2.

In a word, whilſt euery man in his Calling (be it what it will be) ſeekes rather to liue of the ſin of the Calling, then of the Calling it ſelfe; whilſt they abuſe an honeſt calling by their diſhoneſt practiſes, and ſinfull courſes; there is no cauſe of wonderment, if the mouthes of all bee open to ſpeake euil; So that no profeſſor thereof can bee named without a ſtile like that of *Ieroboam* the ſonne of *Nebat*, who made Iſrael to ſinne; Something added to the name by way of contempt, ſo we ioyne Craft with the Lawyer, Flattery with the Courtier, Bribery with the Officer, Knauery with the Bayliffe, and Promoter; Baſeneſſe with the Prieſt, or Miniſter; and here in our Text, with the *Publican* is ioyned the *Sinner*, To conclude.

Ob. *Some mens callings cannot bee followed without corruption.*

If it be obiected that the calling ſome are of, cannot bee followed (as the times are) without corruption: Except they take the courſes others do, they cannot liue nor maintaine their charge. I anſwer:

Reſp. *No lawfull calling but may* Mar,2.27.

First, No lawfull Calling of Gods ordaining and warranting, but may bee followed without ſinne; For as Chriſt ſpeakes of the *Sabbath*, ſo may wee of Callings:

man

1. *Because the duty of no lawfull calling, is in it selfe euill.*

man was not made for Callings, but Callings for man; that is, for his good, and not hurt neither of soule nor body. And therefore when wee speake of the sinnes of a mans Calling, you are not so to vnderstand vs, as if the worke or duty of any lawfull Calling, were in it selfe euill or sinfull; but that vpon each Calling or course of life, there is (through mans corruption) some speciall sinne attending, which those that follow it, are subiect to fall into.

2. *The euill that accompanies it may be auoided.*

Pſal. 91. 11, 12.

Secondly, There is none but may auoid that euill or corruption if he will be watchfull, *Pro.* 10. 29. For such haue a promise from God, of his gratious protection in All their waies, as well as any, if they be faithfull. (As I haue noted in the former Doctrine.)

3. *God will be good to them that doe auoid it though to their losse.*

1 Sam. 1. 5. Gen. 28. 11. Dan. 1. 15.

Thirdly, Though such as in their callings by auoiding the deceit and sinne thereof, haue not so much worldly gaine as others, yet God will be as good to them another way, and make it vp with peace of conscience. You know how *Hannahs* barrennesse was made vp with her husbands Loue; *Iacobs* hard pillow, with a sweet sleepe and blessed vision: *Daniels* pulse, with a goodly and cheareful countenance.

4. *If the calling it selfe be vnlawfull then leaue it.*

Fourthly, If the calling it selfe bee vnlawfull, the best way is, to exchange it for that which is lawfull, though meaner and poorer. Better not to liue at all, then to liue in sinne; better our bodies should pine and famish in this world, then that our bodies and soules should for euer be tormented in hell flames, when this life is ended. And so much for this point.

Text.

Sinners] By *Sinners* here, we are to vnderstand enormious persons, vitiously giuen, so as that they were reputed vile. So then we may inferre:

Doctrine. *Those who giue themselues to Sin are Sinners.*

Those who so giue themselues to euill as that they become vile, may iustly be called and esteemed Sinners.

A point that may abundantly be confirmed out of Scripture, as *Gen.* 13. 13. *Psal.* 26. 9. & 104. 31. *Matth.* 9. 10. 13. & 26. 45. *Luke* 7. 35. & 19. 7. *Ioh.* 9. 16. 31. But it is

is a point I intend not to dwell vpon, therefore I haſten to Reaſon and Application.

Wee know euery denomination is from the greateſt part: we call not him a drunkard which hath once beene ouercome with drinke; nor him an Adulterer who hath once offended, but if one continue in that courſe, and amend not, him wee ſo account: In like manner, wee eſteeme not euery one a Sinner that ſinneth, (for then euery one ſhould be ſo eſteemed, becauſe *there is no man liuing that ſinneth not*, and yet we know in Scripture ſome men are called *Iuſt* and *Perfect*) but him we ſo account, that keepeth a tract in ſinne: He that continueth in his wickedneſſe letting ſinne raigne in his fleſh, giuing the raynes to his corruptions, driuing therein (as it is ſaid of *Iehu's* march) ſo furiouſly as *if hee were mad*. This man ought to haue his name from hence and bee called a *Sinner*.

Reaſ. *Euery denomination is from the greateſt part.*

1 Iohn 1.8. Matth.1.19. Iob 1.1.

Which Reproues ſuch as defie the name, though their courſe claime it. They are *Sinners* at *Large*, but that they are Sinners more then others they denie. Let ſuch know, men are to be diſtinguiſhed by name as they ranke themſelues in euill, *Pſal.*1.1,2. and the deeper they are in ſinne, the greater diſgrace muſt they looke for, in hauing titles giuen anſwerable thereunto. But ſuch times are we fallen into, that we are ready to deale with this Text, as, I haue read, the Gloſſe doth with a piece of *Gratians Decretum*, whereas the Text ſaith, ſhee is a whore that ſerues many mens turnes, the Gloſſe ſaith, the word Many is to be vnderſtood of three and twenty thouſand; And ſhe is not to be called a whore, till ſhe hath lien with ſo many: So till our ſinnes are multiplide vnto thouſand thouſands, wee thinke we deſerue not the name of Sinners.

Vſe 1.

Secondly, It may teach vs to put a difference betwixt *hauing of Sinne*, and *being a Sinner*. *There is none that doth good and ſinneth not. And if we ſay we haue no ſinne, wee deceiue our ſelues, and the truth is not in vs. If we ſay we haue not ſinned, we make God a lyar, and his word is not in vs.* And

Vſe 2. Eccleſ.7.22. 1 Ioh.1.8,10.

yet though all haue ſinne in them, all are not in their ſinnes. Wherefore (as the word Sinner is vſed in oppoſition to the good man) let thoſe only be accounted *Sinners* as haue the courſe of their liues euill, ſo as that a man may ſay here is this mans walke, his daily path, this lewd courſe his ordinary practiſe; this is he that doth euill with both hands (as the Prophets phraſe is, *Mich.*7.3.4.) earneſtly. Let him haue the ſtile.

Eccleſ.9.4. 1 Sam.5.18.

In the next place, in that theſe vile and infamous ones, are they that reſort to Chriſt, and follow after him; when others (as the Scribes and Phariſees) contemned and deſpiſed him, we may gather that

Doctrine. *The vitious perſon neerer heauen then the Phariſaicall.*

The vitious and moſt contemptible, are neerer heauen then the Phariſaicall.

For the Confirmation of which truth we will produce onely two Texts of Scripture; the firſt is, *Luke* 7.29.30. *The Publicans iuſtified God, being baptized with the Baptiſme of Iohn: But the Phariſees and Lawyers reiected the Councell of God amongſt themſelues, being not baptized of him:* Whether we vnderſtand the words as the words of the *Euangeliſt* (as ſome doe) or as the words of *Chriſt*, ſpoken concerning *Iohn* (as others doe) yet they confirme the point in hand. *The Publicans* (that is, thoſe who were contemptible) *(when they heard)* whether *Iohn* preaching Chriſt, or Chriſt preaching of *Iohn (they iuſtified God)* acknowledged him to be righteous and iuſt, true and faithfull in his promiſes and threatnings, and themſelues baſe and vile, deſeruing hell *(and were baptized with the baptiſme of Iohn)* adding to their outward profeſſion that ſymbole, as a ſigne of their true repentance: *But the Phariſees and Lawyers*, thoſe who were well conceited of themſelues, and righteous in their owne eyes *(they reiected the councell of God amongſt themſelues)* *i.e.* when they were together derided ſuch holy counſell as had beene giuen them, whether by *Iohn* or *Chriſt* in their Miniſtery *(being not yet baptized of him)* they deſpiſed the doctrine, and ſo alſo the ſigne and ſymbole, by the laſt manifeſting their contempt of the firſt.

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A ſecond place we haue, *Matth.21.31. Verily I ſay vnto you, that the Publicans and Harlots goe into Gods kingdome before you.* Where wee ſee our Sauiour deliuers the point in hand, and ſtrengthens it with an earneſt aſſeueration (*Verily I ſay vnto you*) and therefore you may beleeue it (*that the Publicans and Harlots*) perſons baſe and infamous (*Goe in the kingdome of God*) *i.e.* of grace here, and glory hereafter; they are more ready to repent, and beleeue and ſhall be ſaued (*Before you*) High Prieſts, Scribes and Phariſees, who iuſtifie your ſelues and boaſt of your owne righteouſneſſe. And thus doth the verſe following teach vs to expound it. *For* Iohn *came vnto you in the way of righteouſneſſe and yee beleeued him not, but the Publicans and Harlots beleeued him: And yee when yee had ſeene it repented not afterwards that yee might beleeue him.* As if he ſhould haue further ſaid, I haue reaſon for that I ſpeake, for thoſe deſpiſed ones agreed to the word of righteouſneſſe, which *Iohn* ſpake, preaching me to be the *Meſſias*, and with an earneſt affection embraced that which they heard; but you neither beleeued him preaching, nor yet when you ſaw theſe *Publicans* and *Harlots* enter into the kingdome of God before you by their Repentance and change of former life, were nothing at all moued thereby to Repent and Beleeue.

Verſe 32.

Sundry Reaſons may bee giuen of the point; as firſt, God will ſooner looke vpon ſuch, with the eyes of mercy, and bleſſe his own ordinances to ſuch then to others, more righteous and worthy in their own eyes and eſteeme; becauſe by theſe, and from theſe, hee ſhall haue moſt glory. We are apt to thinke, oh if men of wealth and credit were religious and forward, what good might ſuch doe, what honour would they bring to God. When the truth is, God receiues moſt honour by calling ſuch as are moſt baſe and vile: For herein Gods power and mighty hand is beſt diſcerned, and the glory of mans conuerſion is hereby vnto him wholy aſcribed, which otherwiſe, and in others, would not ſo readily be. In which reſpect our

Reaſ.1. Becauſe from theſe hee hath moſt glory.

2 Cor.12.9.
1 Cor.1.29.

Sauiour giues thankes for this, *Matth.*11.25. and (as Saint *Luke* hath it) *reioyced in spirit at it, that God had hid these things from the wise and prudent of the world and had reuealed them vnto babes.*

Luk.10.21.

*Reas.*2. *They haue more prayers made for them then the other.*

Iob 1.4.5. 1 Sam.12.19. Gen.43.14.

Secondly, The sinnes of one sort are more conspicuous, and apparant vnto others, then the sinnes of the other are: whereupon it followes, that those most vile haue more prayers made for them, more admonitions and aduise giuen them; (which whosoeuer giues, if he be wise will second with a blessing) These and other helpes the other sort want, and therefore not so neere the kingdome of heauen as these are.

*Reas.*3. *Such are sooneſt conuicted, therefore sooneſt conuerted.*

Luke 19.

Thirdly, Greatest and grossest Sinners, are sooner brought to a sence of their misery, and of the want of a Christ, then those who are well opinionated of themselues; Ciuill persons (as *Luther* speaks of an hypocrite) are a sinlesse kind of monsters, who by no meanes will bee borne downe to be guilty; when Adulterers, Drunkards, Swearers, &c. are easily conuinced. Their consciences thump them on the breast, and helps forward the labour and worke of Gods Minister, whereas the other sort put of all that is spoken with a word of defiance, as the Iewes did, *Iohn* 8.

Vse 1.

Let this *Admonish* vs to despaire of none how prophane soeuer; So long as God is pleased to giue them the meanes of grace, and makes them willing to heare, so long there is hope, yea and more hope of doing good on such, then on others, of a more smooth carriage to the world-ward. Art thou a Minister, whose lot God hath cast amongst a people of a lewd and loose behauiour? yet bee not ouermuch discouraged, we may see more profit one day, then had we liued amongst a more ciuill and sober people. I know not how, nor why, but so it is; we would faine be our owne caruers; and might we haue our choice, wee would dwell at least amongst the *Ciuill*: but if the outward shew and fashion of our people, be not such as wee desire: If there be drunkards, whoremongers, and such as

we

we finde in that Catalogue, 1 *Cor.6.9,10.* we (as *Nathaniel*) despaire of successe through foolish preiudice; desire to shift our charges, surcease our paines, &c. Now learne a Secret; more apparant fruit and comfort thou shalt finde (if conscionable and diligent) in a yeares paines amongst such in conuerting and winning soules, then in thy many yeares sore sweating labours amongst a people onely morally ciuill, and righteous in their owne conceits.

If we search the Scriptures, we may finde many that haue beene infamous in the world for their lewd life, conuerted for one Pharisee: And experience teacheth it, to be an easier taske to teach a colt strike true that was neuer backed, then to bring a horse vnto it, that hath got a shuffling pace: Or to teach a schollar to write well that was neuer entred, then one who hath beene taught to frame his letters after an ill and contrary fashion. Wherefore according to that of the *Apostle*, let vs *Instruct* (euen the worst) *with meekenesse, prouing if at any time God will giue them repentance.* And be encouraged according to that of *Solomon* (though giuen in another case and to another purpose) *In the morning to sow our seed, and in the euening, not to withhold our hand: for we know not whether shall prosper, either this, or that; or whether both shall bee alike fruitfull.*

Luk.19.5. Mar 16.9. 1 Cor.15.10. 2 Cor.11.23. *Amongst many conuerted in the Gospel, but one Pharisee that we reade of.*

2 Tim.2.25.

Eccles.11.6.

Priuate Christians might doe well to take notice of the point in hand. Tell me, is thy husband, wife, childe, seruant, lewd and dissolute? Oh yes most vile and infamous: Why how vile? Alas! it is a shame to say; yet speake; what is he, an *Adulterer*, *Blasphemer*; or is he worse, a *Drunkard?* If so, yet know it hath beene proued, that no such disease is past Gods cure. White paper is made of dunghill raggs: God can so worke the heart of the vilest wretch, with beating and purifying, as it shall bee fit to write his lawes vpon: Yea their grosse failings, (if they bee not to farre spent and gon) may be a meanes to put them on with more life and eagernesse to seeke a

Sauiour (with these Sinners in my Text) and that before many other, of a more faire and ciuill conuersation.

In a word, I could wish that all proud *Iusticiaries* would bethinke themselues. It may be thou stroakest thine own head, and thankest God thou art not like thy neighbour such a one; no drunkard, no extortioner, nor vsurer as he: Thou defraudest not thy Minister of his tythes, thou paiest to a Cummin seed, &c. Well, all this is good, and happy were it for many that professe well, if they could so glory: Yet let me tell thee, Opinion of this Righteousnesse is one of the greatest impediments to a mans saluation: And whilst thou art thus righteous in thy owne conceit, there is more hope of a foole then thee. That *Publican*, that *Harlot* which thou scornest, may possibly get to heauen before thee: therefore ply thee hard.

Pro.26.12.

Text.

For to heare him] The end of their comming was not to murmur, nor entrap, but to heare; And that they did not onely with the outward sense the *Eare*, as those, *Matth.*13.19. but with the *Heart*, being as desirous to receiue it and obey it, as *Iohn* 8.47. & 10.27. Whence in Generall we may learne:

Doctrine.
The right end is to be aimed at in all holy performances.

In Holy performances, to aime at the right ends: For want hereof, God ordinarily hath reiected those Seruices which he himselfe hath required, as *Esay* 58.2. That people did seeke God daily, and would know his waies euen as a people that doth righteously, *they fasted, verse* 3. and tooke great delight to draw neere to God: But it was *worldly profit* and *safety* which they hoped to merit therby, that was the *white* they shot at, as appeares by their *Challenge*, and Gods *Answer* thereunto, *verse* 3,4,5. In which respect, God commands his Prophet to cry out against them. See for further proofe, *Hos.*7.14. 1 *Cor.*11.17. *Iames* 4.3.

Reas.
The goodnesse of each act is in respect of the end.

The Reason may be this, in that the goodnesse of each act is in respect of the end. A good end is essentially required

quired to the goodneſſe of a worke. True it is: A good Intention doth not make good a bad action; And yet as true, that no act can be good, if there be not a good Intention in the doer, *Hoſ.1.4.*

Such then are hence to bee reproued, who reſt in the worke done as ſufficient; they tend their Church, ſay their prayers, receiue the Sacrament, and what would you more? Surely that which God expects more, the *How* and *Why*. While we come for *no End*, as that Aſſembly at *Epheſus*, the moſt part whereof knew not wherefore they were come together: Or for a *wrong End*, as thoſe *Iewes* who followed Chriſt to fill their bellies; it is ſome outward benefit and carnall contentment thou ſeekeſt after: Happily thou ſeeſt an *Outward bleſſing* accompanies Gods *Arke* wherefoeuer it reſts: Or elſe thou findeſt *Profeſſion* to be commodious, and vſefull to colour thy wickedneſſe withall, as thoſe wicked *Scribes*, who vnder long Prayers couered theeuery and oppreſſion. Thou deſireſt to be well thought of amongſt thy neighbours, therefore thou frequenteſt the company of Gods Saints, when it is for by reſpects: like the Hare which being hotly purſued, gets amongſt a flocke of Sheepe, that ſhe may caſt of the doggs by their looſing of her ſent, and not for any loue ſhe hath vnto that company: Or it may be thy comming is to take a nap, or elſe to prate, and plot, and practiſe Villanie, as did theſe *Phariſees* who followed our Sauiour. And thinke you then, that God is well pleaſed with your comming?

Vſe 1.

Acts 19.32.

Ioh.6.14.15.

As *Ahaſhueroſh* ſpake once to *Haman*, will God one day ſay to ſuch; *Will hee dare to force the Queene before mee in my houſe?* Durſt you be ſo impudent as come into my preſence and deuiſe miſchiefe, to luſt after a woman, practiſe wickedneſſe in my Temple?

Eſter 7.8:

The like failings are to be found in other duties. Some receiue the Sacrament, but it is as *Sichem* and his ſonne receiued it, hoping thereby to effect their purpoſe. Some pleade charitably in the poores behalfe, but no otherwiſe

then *Iudas*, because they beare the bagg and are Collectors. Some will be bountifull and giue; but as the *Pharisees* so they, a trumpet must first be blowen, they dare not trust God except they haue witnesse to the bargaine. Some will reuerence Gods Ministers, but it is to keepe their credits with the people, as *Saul* honoured *Samuel* to be honoured againe of him, or else it may be with those, *Luk.* 14.19. to bee excused. Diuers such like ends are aimed at, all indirect and sinnefull. Say not then the worke I doe is good, therefore I deserue no reproofe, nor blame, for if the end bee not right and straite, God will reproue thee for it. Beleeue it for a truth, there are many actions which haue smooth foreheads, holy and religious appearances; which receiue their bane from the intentions of the Agent, and more prouoke Gods wrath then many other workes, which carry more abomination in their faces.

Vse 2. Be instructed therefore next in all our holy vndertakings, to haue the right end in our eye. Let vs in the doing aske our owne soules as Christ doth *Andrew* and the other Disciple, *Ioh.* 1.38. *What seeke you.* For better helpe therein, see that thou enformest thy selfe well about the true and proper ends, why holy duties are ordained; And count that worke lost wherein the right end is not (at least in thy intention) reached.

Ad nihilum valet quod non valet ad finem suum. If thy knife be not good to cut withall; thy penne to write, thy plough to breake vp ground; thou saist they are good for nothing (though yet they may be put to some other vse) because they are not good for that end for which they were made. So maist thou say of all holy actions where the true end is wanting.

In *hearing* of the Word make this thy scope, that thy vnderstanding may be rectified, thy life reformed, for these be the principall ends of preaching, *Acts* 26.28. If thou beest not thereby either gathered into the true Church, or built vp to further perfection, thinke thy hearing was as good as nothing.

Ephes. 4.12.

In

In *Prayer* ſee thy aime be to auert and turne away ſome euill, either felt, or feared; temporall, or ſpirituall; or to procure ſome good bleſſing, either for ſoule or body, vpon Church or Common-wealth, for vs or ours; or to returne praiſe and thankes for fauours receiued or expected, in any of the forenamed kindes: For theſe bee the Ends of Prayer. And that Prayer is good for nothing where they be wanting.

1 Kings 8.33. Ioh 16. 23.24. Pſal.50.14.

In *Receiuing the holy Sacrament*, of the body and blood of Chriſt, forget not the ends for which it was ordained. As to *Confirme* our *Faith*, and ſtrengthen all ſauing grace within vs; to make vs with a freſh remembrance apprehend Chriſts loue and goodneſſe in his death vntill his ſecond comming; and to teſtifie our vnfained loue one to another. If theſe be not the ends by thee propounded, I muſt tell thee thy comming is as good as nothing.

1 Cor.10.16.

Singing Pſalmes is not without its ends: *Gods glory, our own and others edification and comfort.* If other ends be aimed at and theſe forgotten, thy ſinging ſhall be good for nothing, but to encreaſe thy ſcore.

Coloſ.3.16. Epheſ.5.19.

Laſtly, (to omit other) *Good-workes* are ordained of God for diuers ends and purpoſes, which would bee knowne and learned, and to our ſelues propounded; leſt our workes be loſt, and appeare in his eyes who ſhould reward them, to be but glorious ſinnes and beautifull deformities.

Tit.3.14. Mat.5.26. 1 Pet.2.12, 15. Iam.2.18.

To heare him] The Collection hence is this:

Text.

Chriſt was a Teacher. He himſelfe taught doctrine amongſt men. How could they heare if he did not teach? And that he was ſo, theſe Scriptures witneſſe, *Deut.* 18.18. *Ioh* 61.1. *Matth* 23 8. *Rom.*15.8. 1 *Pet.*2.25. Neither was he a *Miniſter* in name, and title onely; but he moſt painefully did diſcharge his office, in praying, preaching, watching, faſting; And with a holy life adorned he his Miniſterv, as witneſſeth theſe Scriptures, *Iſay* 17. *Mat.*5. *Luk.*4.18. *Matth.*4.2. 1 *Pet.*2.22. *Iſay* 53.

Doctrine. Chriſt was a Preacher.

Shall

Vse 1.

Shall any then dare to cast contempt, vpon that calling which the Sonne of God himselfe did not despise? Time was when Princesses did not scorne the bed of those that serued at the Altar. Such reuerence did *Iehoram King of Iudah* (though degenerated into the Idolatry of his Father in law *Ahab*) beare to that sacred function, as that he married his daughter to *Iehoiada* the Priest. Why should the *Gospell* powre contempt vpon that which the *Law* honoured? Beleeue it brethren; there cannot be a greater Argument of a foule soule, then dislike of this so high, so heauenly a calling.

Vse 2.

Next; Admire we Gods mercy in giuing such a Preacher to his Church. A great blessing we account it (as indeed it is) to haue a learned, painefull, conscionable Pastor; but to haue the *wisedome of the Father* giuen to vs, how great a blessing is it? Highly we thinke we haue deserued, if we giue any of our children to the Churches seruice; much more if with *Hannah*, we giue our first and eldest: now that God should send his eldest and onely Sonne to preach good tidings to vs, it is the wonderment of *Angels*. Oh how inexcusable shall we be if we turne away our eares from him that speaketh?

Heb,1.1,2.

Heb.12.25.

Vse 3.

Encouragement to heare Christ teaching:

1. Because hee teacheth Freely.

Lastly, Let the Church of Christ reioyce in this their teacher, of whom we may truly speake, as *Iob* 36.22. *who teacheth like him*; For

First, He teacheth *Freely*; Many Ministers should bee regarded and oftner heard, were it not that they call for tythes and maintenance, and make a bussling amongst their people for their Rights; in which respect, Saint *Paul* was faine to denie his maintenance that he might doe more good; See heere a teacher that will giue vs his labour freely, for so he saith, *Iohn* 17.8. *I haue giuen them the words that thou gauest me*, he Reades vnto his Church without Tuition.

1.Cor.9. 19.—23.

2. *Fully.*

Secondly, He teacheth *Fully* as well as Freely; He will take neuer the lesse paines with vs, because he giues vs our learning: For *all things that hee hath heard of the Father hee*

hee makes knowne vnto vs, Iohn 15.15. that is, whatsoeuer pertaineth to our saluation, or which was necessary for vs to know, those things (as Mediator) he did fully and faithfully dispense, euen as he had receiued them of the Father.

Thirdly, He teacheth vs *Familiarly*: Though he be a profound and learned Preacher, yet hee conceales Art, and hides his learning; teaching vs as wee are able to beare by *Comparisons, similitudes, &c.* yea as a mother her childe at home, *Cant.* 8.2. so hee will teach his. 3. *Familiarly.*

Fourthly, He teacheth *Compassionately*: with maruellous great tenderness, beseeching vs, pittying vs, weeping ouer vs as he did many times ouer the Iewes: *Oh Ierusalem Ierusalem, oh that thou hadst knowne, oh that thou woulst learne*; he considers our nature and mould, and fits himselfe to it. He will by no meanes breake a bruised reed, nor quench smoaking flax. *Hee feeds his flocke like a shepheard, hee will gather his lambes with his arme, and carrie them in his bosome, and doth gently leade those that are with young.* 4 *Compassionately.* Luke 19. Psal. 103. Esay 40.11.

Fiftly, He teacheth *Comfortably*: Hee speaketh comfortable things; *Peace to his people, Psal.*85.8. *the Gospell to the poore, deliuerance to captiues, recouering sight to the blind, Luke* 4.18,19. he comes with the Oliue branch of peace in his mouth. A true *Bar-Ionah*, the Sonne of *Consolation.* 5. *Comfortably.*

Sixtly, He taught and so still teacheth his *Effectually*: He will engraue his words *in the fleshly tables of our hearts*, 2 *Cor.*3.3. yea though our hearts were dead within vs, yet he will make them liue, *Iohn* 5.25. other Ministers may require goodnesse, but cannot make vs good; he can as well make vs so, as will vs to be so. 6. *Effectually.*

Oh how happy they then that be vnder his Charge, as all the Elect are, of what Country, Condition, Age, or Sex, soeuer? he hath not as other Ministers haue particular charges, all Parishes are within his Charge: not one Elect Iohn 17. Esay 54. Ier. 31.34. Ioh 10.25.

Elect vnder heauen but is of his Flocke and Cure: And those he will not loose, but feede and nourish to life eternall; onely our duty the next point will shew.

Text.

Heare him] From whose example we take vp this Instruction:

Doctrine. Christ teaching must be heard. Deut.18.18.19

To heare Christ when he teacheth: He speaking should be heard, *Matth.*17.5. God from heauen by an audible voice calleth the Church to a dependance vpon the words of his mouth, *Heare him* (saith God) euen this my beloued Sonne, whom I haue now installed into his office, and worke of mediation and ministery: seeke from his mouth for the doctrine of saluation, depend wholly vpon him, hearken to his voice speaking. Hereto tends that Caueat of *Paul, Heb.*13.25. *See that you refuse not him that speaketh,* who was that? Why, *Iesus the Mediator of the new Couenant,* of whom hee spake in the verse foregoing.

For better opening, and more profitable explaining of the point; Consider wee these Particulars: First, who must heare him; Secondly, why wee must heare him; Thirdly, where we must heare him; Fourthly, how wee must heare him.

And that by All.

For the first, It is a duty imposed vpon all: *Hee that hath an Eare to heare must heare,* whether hee bee *Iew* or *Gentile, Iohn* 8.47. & 10.16. *Matth.*13.43. *Reuel.*2.7. 11.17. In Particular, Kings must heare him, as *Dauid* did; Queenes, as *Ester* did; Noblemen, as *Obadiah* did; Gentlemen, as *Sergius Paulus* did; Yeomen, as *Elisha* his hoast did; Labourers, as *Apollos* did; Women, as *Mary* did; Children, as those who cryed *Hosanna* did. In a word, all such as hope to haue a part in his blood, must attend vnto his voice.

2 Sam.12.1. Ester 4.16. 2 Kings 18.15. Acts 13.6.7. 2 King.4.10.11 Luk.10.39. Mat.21.9.

*Reas.*1. *Hee hath the words of eternall life.*

Next the Reasons would bee giuen, why wee must heare, and so First, because hee onely hath the words of eternall life, *Ioh.6.66.* his words onely *are life and spirit,* till wee heare him wee abide in death, 2 *Tim.* 1.10.

Secondly,

Secondly, the Holy Ghost maketh it a marke of a sheep of Christ to heare his voice, *Ioh.* 10.27. and giueth it for a testimonie that we are of God, if we be willing to heare, and the contrary for a signe of a reprobate, *Iohn* 8.47. Also it proues vs to be of Christs kindred, *Luke* 8. 20. which stands vs much in hand; for no comming into heauen for any, that cannot reckon their pedigree from Christ, as there was no comming into the Temple for any Priest who could not count his Genealogie from *Adam.*

Reas.2. It is a marke of a sheepe of Christ

Thirdly, It is necessary that we should heare him, if we consider our own blindnesse and ignorance in the things of God, our proneneſse to error, heresies; our aptnesse to seduction and delusion. Now seeing God hath in mercy sent him to preserue vs from these euills, our vnthankfulnesse must be great and detestable, if we turne away our eare from hearing of him.

Reas.3. We are blinde and ignorant in the things of God.

Fourthly, Heauie vengeance abides such as refuse to heare, *Acts* 3.23. *Euery one that will not heare that Prophet, shall be cut off.* Yea soarer Iudgement abides those that despise him, then befell the Israelites that despised *Moses* speaking, *Heb.*12.25. Now whose eares tingle not to reade of Gods wrath on them for their obstinacie? and is it like that they should be so seuerely plagued that despised the seruant, and not they much more who despise the Sonne, in turning away the eare from him? These are the Reasons.

Reas.4. Danger is great if we doe not heare.

Thirdly, If wee would know where we must heare him? I Answer: in his House especially: First, in his *Materiall Temple*, speaking to vs in his *Word* and *Sacraments*, by his Ministers, calling to *Repentance* and *Obedience*, *Cant.* 1. 7. 8. there hee exerciseth his prophesying, and feeds his kids besides the shepheards tents.

He is to be heard in his Temple.

Secondly, Speaking to his, In his *Spirituall Temple*, we must heare him. When by inward Inspirations and heauenly motions, he stirreth vs vp to holy duties: when he comforts, confirmes, perswades, let vs giue an eare. This is

Cant. 5 2. & 2.8.

is that *knocking at the dore* ſpoken of, *Reuel.3.20. now if any man* (ſaith Chriſt) *will heare my voice and open the doore, I will come into him and ſup with him, and hee with mee.*

And ſo to be heard as to be obeyed.

Laſtly, How we muſt heare him would be taken notice of: And that in a word is, ſo to heare him as to *Follow him, Iohn* 10. 27. *my ſheepe heare my voice and follow me*: They frame all things after the preſcript example of the Shepheard, vpon whom they alone depend. This is to heare not with the *eares of the body* onely, (for ſo did theſe wretched Phariſees as well as Publicans) but with the *eares of the minde* alſo, obſeruing and doing *all things that he commands, Matth.*28.20. And thus when we *Repent* and *beleeue* the *Goſpell* we heare him, for this was the Sum of his preaching, *Matth.*4.17. *Iohn* 12.36. So when we become *meeke* and *lowly*, taking vp the Croſſe quietly, and patiently, we heare him; who in a ſpeciall manner hath commended that leſſon to vs, *Matth.*11.29. Alſo when we *Loue* one another; Hee gaue a ſpeciall charge concerning this, willing vs to approue our ſelues for his hereby, *Iohn* 13. & 19.12. 1 *Iohn* 2.23. now when we doe thus, then we heare him. The like I might ſay of other duties enioyned vs from his mouth: But I come to the Vſe.

Vſe 1. *Such reproued as heare* 1. *The voice of the Church before Chriſts.*

And firſt, diuers are to be Reproued as heare him not: As 1. *Papiſts*, who are willing to lend an eare to the voice of the *Church*: Traditions, Reuelations, falſe Miracles; yea to Antichriſt himſelfe; but to this Prophet they will giue no heed. What the Church ſaith (I will not ſay what Church) that they will hearken to, and beleeue; euen in thoſe things wherein the Scripture (the voice of Chriſt) giues no teſtimony to it at all: but let the Scripture teach any thing, though neuer ſo plainly and clearely, that they will not receiue vnleſſe it haue the teſtimony of the Church. The Church we denie not is to be heard as the Spouſe of Chriſt: Her teſtimony doth firſt encline vs to thinke that the Scripture is Gods Word, and make vs willing

willing both to heare and reade it; but after we by hearing and reading of it, attaine to further certainty and assurance; God himselfe speaking to vs in the Scriptures, and that so clearely, as that the faithfull are vndoubtedly assured it is hee that speaketh in them, and to him, they especially giue eare as to the onely Master and Doctor of his Church.

Secondly, *Atheists*, these lend an eare to *Carnall reason* and *fleshly wisedome*: Scripture will not serue their turne, they must heare *Reason*. I deny not but a Christian may desire to know the reason of that he holds and heares: For euery one is bound to *answer them that demand a reason of him of the hope that is in him*, 1 *Pet.*3.15. neither is the *Virgin Mary* blamed for asking, *How can this thing bee*, *Luk.*1.34. prouided that it be with a desire to be further confirmed in the truth, and with a Resolution to yeeld to that Reason God hath reuealed in his Word. But for a man to giue himselfe liberty to cauill, and oppose such truths as are clearely reuealed in the Scripture, holding it a high point of folly to beleeue such things as bee aboue the ordinary course of nature, and vnto which reason cannot attaine, it is a damnable and detestable sinne. 2. *Carnall Reason.*

Thirdly, *Carnall Protestants*, who hearken to *Lawes of men*; the *voice* of *Profit*, *Pleasure*, *Carnall Friends*, and to the voice of the Serpent in all these, perswading to taste of the forbidden fruit; no whit regarding the voice of Christ, bé it neuer so loud, perswading tothe contrary: But the Apostles thought it fitter to obey God then men, *Acts* 5.29. and *Hierom* put on this resolution, that if father or mother or child stood in his way to hinder him from Christ, he would trample ouer them, rather then to be kept from his Sauiour. The voice of these things should no more keepe vs from hearing Christ, and following him, then did the bowing, and crying of the calues of those two milch kine, which did carry the Arke of the Lord to *Bethshemesh*, hinder them. 3. *The lawes of men, and voice of Profit, &c.* 1 Sam.6.10.

Vse 2.

A ſecond Vſe is to ſtir vs vp ſo to hearken to the voice of Chriſt, as that we cleaue to the Councells, Reproofes, Doctrines and Exhortations, deliuered to vs in the execution of his office, *Iohn 6.68.* receiuing the truth with all full Aſſurance, *Heb.3.6. 2 Pet.1.19.* And that wee may truly profit by his preaching, ſee that we bring broken hearts and poore ſpirits with vs, for to theſe doth he looke eſpecially, *Iſay 60.1.* Theſe hee doth delight to teach. Call we alſo vpon others, whoſe conuerſion we doe deſire, that they would goe vp vnto his houſe to heare, *Iſay 2.3.* So did the woman of *Samaria* call vpon her neighbours, *Iohn 4.30.* And *Elkanah* his family, *1 Sam.1.21.* And *Cornelius* his kinſmen, and ſpeciall friends, *Acts 10.24.* there is a maruellous power in Chriſts voice, to preuaile with the heart of man. *Saul* ſent meſſengers to *Naioh* to lay hold on *Dauid*; God laies hold on them, and turnes them from *Executioners* to *Prophets.* We know not how God may worke while we bring them to the houſe of God. Many a one hath come to Church to carpe, and ſcoffe, to ſleepe or gaze, that hath returned a Conuert home. Let it therefore be the chiefe care of a Chriſtian, to plant him and his, where Gods ordinances may be enioyd, *Pſal.27.4.* And let Parents take heed how they place their children in ſeruice or in marriage. It is often ſeene, that they of all other proue moſt vngratious who haue had beſt education, when once they looſe the benefit of a powerfull Miniſtery. And ſo much for this Doctrine: It followeth.

Text.
Verſe 2.
Phariſees a name of Sect, what their employment.
Luk.11.45.

And the Phariſees and Scribes murmured ſaying, this man receiueth ſinners and eateth with them.]

Phariſees] It was a name of *Sect*, ſo ſaith Saint *Paul*; The *Sect* of the Phariſees, *Act.26.5.* Their employment was expounding and interpreting of the law: Saint *Paul* calls them in the place before quoted, ἀκριβεστάτου αἵρεσιν the moſt exquiſite Sect. They were of chiefe repute, and counted the Profoundeſt Doctors. When theſe Lectured, the people were wont to ſay, *The wiſe expound to day.*

Touching

Touching their Originall, thus we reade. There were in the old Iewiſh Church, before the times of *Haſmonæi*, two kinds of *Dogmatiſts*, holding differing opinions and conceits about Gods Seruice; the one accepting the *written law*; the other *Tradition* or the Addition to the law, thinking it ſmall thanke to doe onely what was bidden, vnleſſe they did ſupererrogate of God, by doing more then was commanded. Yet at the firſt theſe both pleaſed themſelues, and did not by oppoſition of Science, diſpleaſe each other; diſagreeing in opinion, they yet agreed in Affection. Now (ſaith *Scaliger*) as long as *Supererrogation* onely was vſed, there was no Sect in Gods people; but when theſe voluntary ſeruices were brought into *Cannons*, and committed to writing, and ſo that which was before *Arbitrary* became *Neceſſary*; then aroſe many doubts, diſputations, and queſtions growing and ſucceeding daily: And two Sects differing in opinion ſprung vp; the one admitting onely the written law of *Moſes*, the other the Traditions, Interpretations, and Expoſitions of their *Rabbines*, and theſe were called *Phariſees*.

Their originall. Iof. Scal. clench. trihar.

Concerning the Etymologie of the name, there are ſundrie opinions, by generall conſent (though it might admit of other probable deriuations) it is fetcht from *Separation*, by the Greekes they were termed ἀφωρισμένοι, wee may Engliſh them *Separatiſts*.

The Etymologie of the name.

The Particulars from which they ſeparated themſelues, were theſe; Firſt, from *commerce* with other people, not onely of different Religion (for to conuerſe with ſuch, they counted a thing abominable, and hee that did eate a Samaritans bread was with them, as he that did eate ſwines fleſh) but from their owne vulgar alſo, with whom no familiarity might be ſuffered. Thoſe they called *The people of the earth*, and when they ſpake of them, they would ſpeake of them with great contempt and ſcorne, as we ſee, *Iohn 7.49. This people who know not the law are accurſed*, and all but themſelues by way of diſgrace they called *Other men*. Of ſuch as theſe the Prophet *Eſay* ſpeaketh, they

The Particulars from which they ſeparated: 1. From commerce with other people.

Arius mont. in Euang. Mat. 23. Luk 18.

Isay 65.5.

they cry *Stand apart, come not neere mee, I am holier then thou.*

2. *In their Habits.*

Secondly, They Separated in their *Habit*, hauing a peculiar sort of Apparrell which they vsed, different from the cloathes of common people, and whereby they were distinguished from others: Hence it was vsually said amongst them in a common Prouerbe: *The Cloathes of the people of the earth, are the footstoole of the Pharisees.*

Vestes populi terræ conculcatio Pharisæorum.

3. *To an extraordinary sanctity of life in outward shew.*

Mark. 7.3 4.

Thirdly, They Separated (at least in shew) to an *extraordinary cleannesse* and *sanctitie of life* aboue others, *Luke* 18.11. *God I thanke thee I am not as other men are*, Extortioners, Vniust, Adulterers, &c. Cups, Pots, Platters, and themselues they washed often. Had they beene abroad, least they should haue beene touched by any Sinner (which they iudged a kinde of Pollution,) they would scoure themselues at their returne, and not eate before they had washed, iudging it to be a greater sinne to eate with vnwashen hands, then to commit Fornication. This they held to be a matter of such importance, as that they taught their Disciples, if in case they should come to some water, but not enough both to wash and drinke, they should rather chuse to wash then drinke, though they dyed with thirst. Thus we see what these Pharisees were, and whence. Next for the Scribes.

Luk. 7.39.

Matth 15.2.

Drusius præf. Matth. 15. in addend.

Scribes a name of Office.

Who were Scribes.

2 Chron. 24. 11.

Matth. 2.4.

Luk. 5.17. & 7.30.

Ezra 7.6.

Scribes] This was a name of *Office*, and more Ancient: It was giuen to two sorts of men, some *Popular*, others *Legall*; some meerely Laicks; others Clergy men. The one sort were Secretaries, Recorders, Notaries; attending either on the King, or else were employed in publike Courts and Consistories. These are not heere meant. The other sort, were Doctors of the law of God; whose Office was to write, reade, and expound the same vnto the people: such a one was *Ezra*, and such were those wee reade of, *Ier.* 8.8. These ioyned themselues to the *Pharisees*, as the purer Iewes, and differed not from them in attire and fashion. The chiefe difference betwixt them, lay herein,

herein; the one ſort in their preachings preſſed *Traditions*, the other ſort claue to the *Written Word*, whence they were termed *Text-men*, or Maſters of the Text. In a word, the *Phariſee* bare moſt ſway amongſt the people, and exceld for *Piety*, but the *Doctors* amongſt the Scribes exceld for *Learning*. With admiration of both ſorts, were the poore Iewes ſo taken, as that they were perſwaded, if but two men ſhould goe to heauen, one would be a *Phariſee*, and the other a *Scribe*, theſe

Druſ. de trib. Sect. l. 2. cap. 13.

Murmured] *Murmuring* is a ſinne, betwixt ſecret backbiting and open rayling; A ſmothered malice which can neither vtterly be concealed, nor dare openly be vented. It is either againſt *God* or *Man*: Againſt God, ſo it is *That Grutching and diſcontent of minde, whereby wee are diſpleaſed with Gods diſpenſation and dealing*, 1 *Cor.* 10.10. Againſt *Man*, ſo it is *A ſecret grutching of our brother, cloſely ſeeking their diſcredit, whiſpering againſt them whatſoeuer euill they can deuiſe.* Thus did theſe learned *Rabbines*, euery where murmur againſt Chriſt and his Diſciples, ſeeing multitudes daily flocking after them and falling to them.

Text.

Murmuring what, and the Kinds.

This man] In the word ἕτος, there is great Emphaſis (as well noteth a iudicious Expoſitor on the Text) it is as much as if they ſhould haue ſaid this great Doctor and holy man, who requireth and profeſſeth ſuch ſanctimony of life, euen *this ſame man.*

Text.

Arctius in loc.

Receiueth Sinners and eateth with them] For as I before noted, they held it to be a kinde of pollution to bee touched by ſuch; therefore they concluded he was ſuch a one himſelfe, as the company was with whom he was conuerſant. Thus hauing cleared the words, and found the ſenſe, we come to obſeruation from each part, according as in the beginning we haue deuided them. And firſt for the Parties accuſing our Sauiour, who were,

The Phariſees and Scribes] Thoſe σοφοὶ wiſe men (A title either arrogated by them, or elſe by the people appropriated to them, from an opinion of their extraordina-

rie learning. These were the men, who out of their deepe reputed iudgement, would cast a foule aspersion vpon the Sonne of God for this worke of mercy. So then we may hence inferre:

Doctrine. The learnedst Doctors not euer the wisest men.

The learnedst Clarkes are not alwaies the wisest men. Sound grace doth not euer accompany great learning; we reade, *Luke* 7.29,30. that when Christ preached, the common people that heard him and the Publicans, iustified God, and were baptized with *Iohns* baptisme; but the Pharisees and Lawyers reiected the councell of God amongst themselues, and were not baptized, so *Iohn* 7 48. those learned Doctors who boasted of their knowledge yet professed that none of them, nor any Ruler beleeued on Christ, so 1 *Pet.*2.7. we reade of the builders, that they refuse the corner stone, *i.e.* Learned men, such as are of great note in the Church, as the *Scribes* and *Pharisees* were, such as are Master Builders, and professe eminent places, prime men in managing the affaires of the Church: these may disallow and oppose Christ and his truth: these may be deceiued and that in *Capite*, *Iob* 32.9. we haue it in plaine termes, *Great men are not alwaies wise, neither doe the aged vnderstand iudgement, saith Elihu.*

Reas.1. Humane learning is not the proper instrument of spirituall discerning.

The Reasons may be; First, because *Humane Learning is not the proper instrument of spirituall discerning*; It is the spirit of God whereby alone the darke minde of man is illuminated to vnderstand the things that are of God. And this is the reason the Apostle renders, 1 *Cor.* 2. 14.

Reas.2. God in iust iudgement punisheth their Pride, Enuie, and hatred of the truth.

1 Cor.1.23.

Secondly, This often happeneth through the iust iudgement of God vpon such as are learned; punishing thereby, First, their *Pride*, with which they are often puffed vp, 1 *Cor.*8.1. so as that in the ouer-weening conceit of their owne excellencies, they grow to contemne others (as these Pharisees did) and which is worse, to despise the simplicity of the Scriptures, esteeming it no better then foolishnesse. Whence ariseth a neglect of the meanes by God ordained for obtaining grace, and a laying aside the study of the

the Scriptures, which alone are sufficient to make men wise vnto saluation: no maruell then, if God withhold his gifts from those who doe contemne them.

Secondly, Their *Enuie*, arising from the former, *Gal.* 5. 26. they thinke themselues so worthy, as that they enuie all other that seemes to eclipse their glory. We see it in these Pharisees, they fret at the credit and fame of Christ; all the world follow after him, which they cannot brooke. And as it was with them, so with other in like sort.

Thirdly, Their *wilfull hatred of the truth*, arising from their Enuie; So farre doth that carry many learned men oftentimes as that they fall into a loathing not onely of the vessell but of the liquor that is in it; So was it with those learned *Rabbines*, it boare such a sway in their hearts, as that it brought them in the end to fall into the sinne vnpardonable, wilfully and malitiously to despight the spirit of grace. These things considered, wee need not wonder if God so giue them vp, as that hauing eyes, yet they cannot see, nor vnderstand: As we see in some of these Pharisees, who could not apply what themselues spoke, we see it in that particular passage, *Matth.* 2. 4, 5. they being asked by *Herod* concerning the Messiah, could answer directly out of Scriptures, and giue such signes of him as did euidently agree vnto him. And yet these learned Doctors were so infatuated, that when they see the man to whom their owne signes agree, yet they reiect him, and will none of him. And thus much for the confirmation of this doctrine. Now for Application.

Vse.

A Popish plea met with.

No good Argument to proue their Religion to be truest, because professed by greatest Clarkes.

Iohn 7. 48, 49.

First, This ouerthrowes a Popish plea, often vsed by Papists vnto the Ignorant. Our Religion say they cannot be, and their Religion cannot but be the true, because the one hath beene opposed, and the other so long maintained by so many Popes, Cardinalls, and Doctors, who haue excelled in learning. An Argument not much vnlike that, wherewith the Iewish Doctors opposed Christ; For was not this their grand reason they vsed against him? *Doe*

any of the Rulers or Pharisees beleeue in him? but this people who know not the law are cursed. The like reason is brought to proue our Religion not to be the true Religion; Why? Doe Kings, or great men; Do Doctors or learned Fathers of the Church beleeue so? If then the former Argument were weake to proue what they went about, this latter cannot be of force.

But that we be not deluded with such shadowes, we answer more fully, and particularly: First, that wee reuerence and highly esteeme of the Antient Fathers, and Doctors of the Church for their great learning; and indeed giue them more respect by many degrees then doe the Papists, who in many points renounce their authority, and haue by their *Indices expurgatorij* (whereof they haue made fiue already, as being neuer satisfied with the correcting of them) altered and quite put out many of their sentences, and that not onely out of their prefaces and margents, but of the very Texts themselues, as is euident to the world.

Patres in maximis sunt nostri, in leuioribus varij, in minutissimis vestri.

Secondly, That we are so farre from despising *Authority*, or flying the triall of our religion by the iudgement and consent of the Churches Doctors, (as Papists would make the world beleeue) as that we challenge them in the maine controuersies to be wholly ours; neither are they able to bring one Father, who liued within a thousand yeares after Christ, for proofe of diuers points of Doctrine taught by them, and denyed by vs; As that it is not meete and expedient to haue the Scriptures translated into the knowne languages of common people. That the holy Scriptures may not be indifferently read of all men, no not of any other then such as haue expresse licence thereunto. That there are seuen Sacraments. That it is vnlawfull for the common people to receiue in both kinds. That a woman may baptize. That λατρεία may be giuen to Images. That a Priest sinnes more grieuously if he marry, then if he keepe a whore. That he who hath vowed chastitie is not guiltie of breaking his vow by whoring, but onely

onely by marrying. That none may determine a point of Faith, but the Pope. That the Bishops blessing will purge a man from veniall sinnes. These and diuers moe which might be named, let them shew of what Father they learned them, or of what Doctor within a thousand yeares after Christ they had them.

Thirdly, That (notwithstanding this) we are not to haue the faith of Christ in respect of persons, nor to iudge of truth and falshood, by the multitude, greatnesse, and learning, of them who are with it or against it. There are many great in the world who are yet of small account with God; very learned in humanity, who are ignorants in Diuinity, *Matth.* 11.25. *I thanke thee O Father that thou hast hid these things from the wise and prudent of the world, and hast reuealed them vnto babes*: God hath oftentimes disclosed that to a babe and nouice, which hath beene closed vp to the most wise and iudicious. In naturall speculations the greatest wit and deepest iudgement carries it; but in the Reuelations of God, the fauour of his choice swayes all, not our apprehensions; therefore next:

Vse 2. Be Admonished in matters of Religion, not to be swayed with this inducement, nor haled (as thousands haue beene) out of the path of righteousnesse with this Cable. *It is the opinion of such and such learned men*; the *Rulers and the Pharisees doe thus or thus.* Such a great Schollar is of opinion, that Vsury is lawfull. And such a Doctor, that quarterly or monethly preaching is as much as needs. And that weekely Lectures bring prophesie into contempt. And such a Learned man giues liberty to his flocke, to bowle, to shoote, to dance, after euening or morning prayer on the Sabboth day. And why should wee stand so strictly or precisely vpon it, seeing they allow it?

For Answer hereunto, let the Doctrine in hand be well remembred: *The learnedst Clarkes are not alwaies the wisest men.* Things are not therefore to be beleeued, or done, because they are graced with the authority of some great ones: Seldome hath there beene any great error in the

Magni rarò errores nisi ex magnis prodiêre ingenijs.

Church which hath not beene the of-spring of some great wit. Againe, the learnedst Doctors, are men subiect to infirmities; no man vpon earth hath his vnderstanding perfect. *Chrysostome* may be tainted with an opinion of *Free-will*, and *Peters primacie*. *Origen* maintaine *vniuersall saluation* of men and diuels. *Cyprian* hold *rebaptization*. *Augustine* write doubtfully about *Purgatory*, and (awhile) hold confidently, that vnlesse children receiued the Supper of the Lord, they could not be saued. *Illyricus* about *original sinne* may faile. *Hierom immoderately* extoll *virginity* aboue *marriage*. *Eusebius* be an *Arrian* and defend *Peters* abiuring his Lord. *Luther* may also faile and haue his error, in maintaining *Consubstantiation*. The night of our ignorance while here we liue is not wholly spent, nor the day of our knowledge wholy come; and this remaining ignorance in the best, bringeth forth false opinions, and expositions

Quest. How the ignorãt may be setled in the truth amidst so many different opiniõs of learned men.

But how shall the ignorant be settled in the truth, if the wise and learned may thus mistake? or who may a man beleeue, if our learned Clarkes may not be beleeued and followed? It may seeme to be the safest course and quietest way, to giue eare neither to one nor other, but to serue God with a good intent and meaning, and to professe one religion no more then another, till those who be counted learned agree amongst themselues.

Resp. 1. There is but one Religion a man can be saued by.

First, you must know, that is a damnable conceit, that man may bee saued in any Religion. *Scripture* teacheth otherwise, as that there is but *one Faith*, *Ephes.* 4.5. *one way* and *one gate to life*, *Matth.* 7 12. And God promiseth *one heart and one way* to his Elect whom he meanes to saue, *Ier.* 32.39.

2. That must bee enquired after.

Secondly, It is Gods Commandement, that we should *stand in the waies, behold and aske for the old way, which is the good way and walke therein*, *Ier.* 6.16. Though there be diuers waies, and broad ones too; many opinions, and some of them plausible, and pleasing, which most take vp; yet we may not be carelesse but enquire after the truth:

As

As the Traueller doth when he comes to diuers turnings, that he may not goe out of his way (as many it may be did before him) seeing his businesse is important, we know how it is with vs being sicke, we doe not neglect all physicke because there are many cousening Impostors, and Empericks, who kill instead of curing; but this causeth greater care in chusing out a Physition skilfull and learned: so should it be in this case.

Thirdly, Though there bee many opinions, yet all the godly agree together in the maine: In matters the knowledge whereof is necessary to saluation, they all agree: In the conuincing of the *vnbeleeuer*, and such carelesse professors as thy selfe art, we all agree, 1 *Cor.*14.24. *3. All the godly, learned, agree in the maine.*

Fourthly, As for the corrupt iudgement of such as are vngodly (the wise and learned of this world) a simple and single hearted Christian may bee helped against, and that; *4. The vnsound may be discouered.*

First, By obseruing the Liues of them, for their fruits doe vsually discouer them, *Matth.*7 20. they being not more vnsound in the *Theory* then in the *Practise*. This rule the Apostle giues, *Rom.*16.17,18. *I beseech you brethren marke them which cause diuisions and offences, contrary to the doctrine which yee haue learned, and auoid them: For they that are such serue not our Lord Iesus Christ but their owne bellies, &c.* And thus our Sauiour in diuers instances, *Matth.*23. detects these *Pharisees* of prophanesse. When thou heaest therefore the credit or learning of any Diuine spoken of, to discredit any truth of God; see whether they bee not such as are proud, couetous, licentious and dissolute; If such, then know that it is a very vnlikely thing that these men should bee of any great iudgement in matters of God and his Religion. Neither bee thou any whit moued with the credit or authoritie of such. *1. By their liues.*

Secondly, If they should so transforme themselues into Angels of light, as that this doth it not: Yet thou hast the sure Word of the Prophets and Apostles, which is the touchstone. *2. By the word.* 1 Pet 2.

touchstone to try all opinions by *Esay* 8.20. And if it should be obiected, that they also bring Scripture to maintaine their errors; I answer, it may bee easily discerned, that their exposition is vnsound, and no lesse corrupt then themselues by this, in that it is not consonant to other places of Scripture that are plaine and euident; this might be shewen in diuers particular quotations of Papists, brought for defence of their errors, but I passe them.

3. *By Prayer.* Psal. 25.9. Ioh. 7.17.

Thirdly, Let such seeke to God by *Prayer*, who hath promised to teach such as seeke vnto him. *God will giue his spirit* (vnto such) *which indited the Scriptures* and that shall bee a witnesse, and worke much assurance in the heart of euery beleeuer, and leade him into all truth, *Iohn* 14.

Vse 3.

For a last Vse, let none boast of their great learning, nor be puffed vp with a high conceit of their owne wisedome, seeing *the greatest Clarkes are not euer godlyest.* Except thy knowledge and learning be sanctified to thee, thou art neuer the neerer heauen for it, nay it may bee further off through thy abuse, and thou thereby becommest a fitter instrument for the diuell; for what creature will he so soone make choice of to deceiue by, as, by the Serpent? The more wisedome and learning, if it be fleshly, the more enmity against God, his Word, and Church. Who were Christs greatest enemies, but these learned Scribes and Pharisees? Who resisted *Paul* at *Athens*, The learned Epicures and Stoicks? Who was his greatest enemie before *Festus*, but learned and eloquent *Tertullus?* What bred the *Arrians*, *Donatists* in ancient times, but a priding themselues in their owne wits? What hath brought forth amongst vs, our *Separatists* or *Pharisees*, and other troublers of our Church, but a conceit of their own worth and learning? All ages haue proued, that there was neuer any that did so much mischiefe in the Church of God, as those who for wit and learning haue beene most eminent. Others may be spitefull enough, but they want power to accomplish their malice. Their learning and wit makes them

Rom. 8.7.

Acts 17.18.32.

them able to contend, and their pride impatient of receiuing any foyle.

There was ſometimes a *Philoſopher* among the *Lacedemonians*, who boaſted that he was able through his wit and learning, to hold Argument, and diſpute of any poſition, whether true or falſe a whole day together. The *Magiſtrates* conſidering how dangerous ſuch a one might be amongſt the common people, to diſturbe the peace of ſtate, thought fit to baniſh him. An enemy that hath both ſtrength and truſt is worthily to be feared.

Tell mee not then, what learning, wit, knowledge, thou haſt, but what grace: honeſt ſotiſhneſſe, is better then prophane eminence. Yea the time is comming, when thou ſhalt wiſh, thou hadſt beene borne a dullard, or an ideot, thou finding by wofull proofe, that thy wit and learning (it being vnſanctified) hath barred thee out of heauen. For it is not *Policie*, but *Piety*; not *Wit*, but *Wiſedome* eſcapes damnation. The Diuell was Crafty, hee had wit enough, but for all that, he could not eſcape it; be as wily and ſubtile as thou wilt, yet (without grace) eſcape hell and thou canſt.

We reade in that ſame rich Storehouſe of Story, the Acts and Monuments, of an excellent and ſweet anſwer or reply, that one *William Tinns* made to thoſe bloody Biſhops, *Wincheſter* and *Bonner*, being conuented before them: *Tinns* (ſaid the Biſhops) *thou haſt a good freſh ſpirit, it were well if thou hadſt learning to thy ſpirit. Yea my Lords* (ſaid *Tinns*) *and it were well alſo, that as you bee learned men, ſo you had a good ſpirit to your learning.*

Haſt thou knowledge, learning, &c. pray hard for a good ſpirit from God to guide thee, and direct thee in thy proceedings. To the *Serpent* ioyne the *Doue*; both together will doe excellent; but if ſeuered, then let the world ſay what it will, *A dram of holineſſe is worth a pound of wit.*

And Scribes] It is like the Phariſees were chiefe in this buſineſſe: For when the Scribes ſought to faſten an accuſation *Text.*

tion

tion vpon our Sauiour, it was for ſome breach of the *Law*, as we reade, *Matth.9.3.* they accuſe him of *Blaſphemy*; but the Phariſees accuſation was ſtill a breach of ſome *Tradition*, as eating with vnwaſhen hands, and with Publicans and Sinners, as wee reade there alſo, *verſe* 11. And therefore that may be ſome reaſon why they haue the firſt place here: For ſo long as the law was kept, the *Scribes* paſſed not for *Tradition*: And ſo long as their *Traditions* were obſerued, the *Phariſee* paſſed not much how the *Law* was broken. But how euer they thus differed in opinion, yet in practiſing againſt our Sauiour they well agree; So it be to faſten an accuſation vpon him, bee it for what it will be, they will be at one. Right *Simeon* and *Leui* (of whoſe Tribes they came) brethren in euill.

Doctrine. The wicked agree, againſt the godly.

The wicked (how euer otherwiſe iarring amongſt themſelues) *will bee at vnity to perſecute the good.* They can well accord in doing miſchiefe, though otherwiſe they be moſt oppoſite. Were thoſe nations which the Prophet, *Pſal.*83.3.4.&c. mentions in a Prayer for making a confederacie againſt God and his Church, neuer at any difference amongſt themſelues? Yes queſtionleſſe: And yet about ſuch a wicked worke they differ not. The *Saducees*, *Herodians*, and *Phariſees*, were Sectaries of diuerſe, and aduerſe factions; All differing one from another And yet againſt Chriſt they ioyne as one. The *Libertines* and *Cyrenians*, and *Alexandrians*, and *Cilicians*, and *Aſians*, all diſpute againſt Saint *Stephen*. Thus theſe as Hounds, which though they are by the eares fighting for ſome bone, yet vpon the ſight of ſome ſtranger at the dore they part, and with one accord runne full cry vpon him.

Matth 22.

Acts 6.

Reaſ. The Diuell doth attone them to doe miſchiefe.

This muſt bee ſo; For the Diuell will attone his ſeruants to doe a greater miſchiefe. Like *Sampſon*, he will tie his foxes by the tailes, to ſet fire where they go. Which being ſo:

Vſe 1. Exod.32.3.

Vnity cannot bee an inſeparable note of a true Church. Bryars and thornes embrace the one the other, the like do ſinners. Iſrael ſaid all with one conſent, *Theſe are thy gods*, and

And was there not an vnity in those murdering voices, Crucifie him, Crucifie him? Those fauourers and factors of Antichrist, that make warre against the Lambe, are all said to haue one minde. Yea it is necessary for the Diuels (saith *Chrysostome*) to hearken one vnto another, and to haue some mutuallity in their very mutinie; an vnion in their distraction. All the praise of concord is in the subiect; if that be *holy*, the consent's *Angelicall*; if *sinfull*, *Diuelish*.

Reu. 17.13.

In Mat hom. 29

As for our Aduersaries the Papists, who plead so much for *Vnity*, and thinke it to bee the glory of their Church, let them but remember what Vnity hath beene amongst their Popes, nine of them one after another. *Stephen* the Sixt, abrogated all his predecessor *Formosus* decrees, takes vp his body, cuts two fingers of his right hand off, and then buries him againe. After him succeeds *Romanus Theodorus* the Second. *Iohn* 10. and they ratifie and confirme the acts of *Formosus*. After all comes Pope *Sergius* and he disannulls all their acts, takes vp *Formosus* his body againe, and cuts off his head, and then commands his body to be cast into *Tyber*. The like Vnity hath beene amongst their Councells, what one hath decreed, another hath gainesaid. The like amongst their *Authors* might be shewed in sundry instances, if it were as necessary as easie; but that hath already bene done by many, & the labour saued by one witnesse without exception. Cardinall *Bellarmine* himselfe vnder his own hand, acknowledgeth to the world, and reckons vp 237. contrarieties of doctrine amongst the Romish Diuines. To conclude then; As for that seeming Vnity that is amongst them, *Idolatry* and Superstition; *Treachery* and Treason are the foundations of it. Doe they loue one another dearely? Why, it is because one knoweth another to hate Religion, Prince and Country deadly.

Ex Polychron.

Next, let vs learne to be at one for goodnes as the wicked are one for wickednes. It is said of *Pilate*, he deliuered Iesus to their *Will*, not *Wills*. There were many sinners, yet they had but one will in wickednes. Shall then ye sonnes of grace iarre? the children of Peace be mutinous? what do we but build a Babel while we differ? It

Vse 2.

Luk. 23.25.

Iudg 1.3.

It was a good ſpeech of *Iudah* vnto *Simeon* his brother. *Come vp with me into my lot, that wee may fight againſt the Cananites; and I will likewiſe goe vp with thee into thy lot*, ſo (ſaith the Text) *Simeon went vp.* Thus ſhould brethren ioyne againſt the common enemy, and bend all our ſtrength for the weakening of his forces. Excellently ſpake Biſhop *Ridley* to *Hooper* in a letter which he wrote him. *Howſoeuer* (ſaith he) *wee in times paſt in certaine by-matters and circumſtances of religion* (about blacke and white, &c.) *haue a little iarred each of vs, following the abundance of his owne ſence and iudgement, &c. Let vs ioyne hands together in Chriſt, and if we cannot ouerthrow, yet to our power, and as much as in vs lies, let vs ſhake thoſe high altitudes, not with carnall but with ſpirituall weapons.*

Text.

Murmured] They could not altogether conceale their hatred, and openly to vent it they durſt not, they murmur, therefore ſecretly grudging, and priuily whiſpering againſt him. And this *Murmuring againſt others for good actions is a vice.* And frequently dehorted from, *Phil.*2.14. 1 *Pet.* 4.9. *Rom.*1.29. 1 *Cor.*10.10.

Doctrine. *Murmuring is a ſinne.* Matth. 12.34.

This will further appeare, if wee conſider the Cauſes and Effects thereof. The Cauſe of it. For the moſt part it is the daughter of *Pride* and Highmindedneſſe. *Maſter, in thus ſaying thou rebukeſt vs alſo.* Sometimes of *Enuie*, as heere. Euer it proceeds from an Ill nature and kankered diſpoſition, and is the filthy fruit of the fleſh, *Gal.*5.

The Cauſes and Effects of it.

The Effects are many and vile: It leaueneth all other good gifts, and graces, and embitters them. It maketh vs malicious and contentious: It cauſeth vs to prouoke and backbite, and practiſe euill againſt our neighbours: It is ioyned with rebellion againſt God, and draweth downe his iudgements, as we ſee in Iſraels caſe murmuring againſt *Moſes* and *Aaron.*

Num. 14.9.

Vſe.

Let this worke our hearts to a deteſtation of this ſinne, which whether more vile or more common is hard to ſay: (For who from the higheſt to the loweſt, murmur not at their brethrens good.) A ſinne (or rather an heape of many

many sinnes compacted together, as *Pride*, *Disdaine*, *Vnthankefulnesse*, *Infidelity*, *Impatience*, Tempting of God) that strongly and forcibly pleads a mans vnregeneracie (it being most vsually in naturall and vnconuerted ones) *Iude* brands such with a note of great infamy or reprobation who were subiect to it. Count thy selfe dangerously diseased if thou beest with this vice poysoned: especially if guilty of the aggrauation; as to grudge and whisper against thy brother for good actions, or his preferments: maligning him for his graces, good name, estimation, and repute amongst the godly.

Rom.1.19. Iude ver.4.16. Psal.95.10.11

Remedies against this euill: First, keepe thy heart from Pride, Enuie, Passion; For from hence flowes, murmuring, malignity, whispering; Seldome doe we murmur at those below vs but aboue vs.

Remedies against murmuring.

Secondly, Consider God is the wise disposer of all; Let not thy eye be euill because his is good. Remember thy murmur redoundeth vpon him, and he is list of hearing. Nothing more prouokes him then a speechlesse repining of the soule against his proceedings.

Will not this helpe? then (lastly) goe to God by *Prayer*: strong *Prayers* and *Confessions* before him, will make a strange alteration in thy soule, and notably purge out this leauen. But against whom murmur they? And for what? (This man Receiueth Sinners and eateth with them.)

Text.

Obs.

Doctrine.

None so good that can escape the murmures of the bad.

This man] Christ Iesus the Sonne of God, who was indeed true man (which might be also noted hence) is hee they murmur at: so then,

No person so high, so holy, can escape the murmurs and vniust calumnies of the wicked.

Exod.15.24. 16.2. 17.3. Num.14.2. & 16.1. Iosh.9.18. Mat.11.18,19. Luk.5.30. Matth 20.11. Exod 16.7. Num.14.27.

Moses could not, who yet was the *meekest man vpon the earth.* His brother *Aaron* could not: Nor the *Princes of the Congregation.* Nor *Iohn* the *Baptist*, then whom was not borne a greater amongst women. Nor could Christ a greater then he: No nor can God himselfe, *Exod.16.7.8. Psal.2.2.*

For

Reas. 1. The wicked respect not Persons.
Reas. 2. The best are their eye-soares.

For the wicked respect not persons: All Fish are alike that come vnto their net.

Such stand most in their way and are greatest eye-soares to them. They are like a great hill, which giueth a faire prospect, and are more subiect to the thundering and lightening of censures then the lower valleys.

Vse 1.

Conclude not then all faulty whom the people doe accuse and murmur on; neither greatnesse, nor goodnesse, are exceptions from censures and misinterpretations. The Multitude is a beast of many heads; euery head hath a seuerall mouth, and euery mouth hath a seuerall tongue, and euery tongue a seuerall tone; Euery head hath a seuerall braine, and euery braine thoughts of their owne. And therefore wonder not at it, neither thinke the hardlier, especially of our Gouernors for their murmurs.

Vse 2.

And let it teach such patience, euen the best haue had their portion in this kind of suffering. High towers must looke for lightenings; and those walls we cannot scale we seeke to vndermine.

Text.

Next, the manner how they doe accuse him, doth adde an aggrauating circumstance to their fault. It was done Closely and Cunningly: They could not vtterly conceale, and they durst not openly vent their malice, therefore *They murmured, Saying*] Hence it may easily bee gathered:

Doctrine. The wicked doe not euer make the greatest shew when they intend the greatest mischiefe.

The wicked make not euer the greatest shew, when they intend the greatest mischiefe, Psal 10.9,10. & 64.5. Hence in Scripture they are compared to *Fowlers, Fishers, Hunters*, and their meanes and instruments to *Snares, Nets*, and *Ginnes*, which they set secretly in the way of the godly to take them by, *Ier.* 5.26.27. *Micah* 7.2. *Prou.* 1. 17,18.

Reas. 1.

For hereby they thinke the better to shunne the shame and punishment, if their plot takes not.

2.

And is not sinne a worke of darknesse? What maruell then if it shuns the light?

3.

Besides, *Secresie* is a great helpe to speed a plot; the safest

safest gard of any designe, whether good or bad. Disclosed proiects are either frustrated or made neediessely difficult.

What great need then haue the godly to carry themselues warily, and reseruedly, and not euer trust the fairest shewes: Where the water runs stillest, it is often deepest: wade not too farre, lest you complaine too late. *The simple beleeueth euery word, but the prudent man looketh well to his going.* Nakednesse is vncomely, as well in minde as body; and it addeth no small reuerence to mens manners and actions, if they be not ouer-open. Credulity is the fault of honest hearts, because they be single themselues, they looke to finde all like themselues, and so too often trust themselues too farre vpon some shewes of fauour they receiue from wicked ones, to their great dammage: our blessed Sauiour hath taught vs prudent warinesse by his owne practise, hee would not trust before hee had good tryall.

Vse 1.

Pro. 14.15. *Nakednesse is vncomely, as well in minde as Body.*

Iohn 2.24.

And what great need haue we also to get into that secret into which their secrets cannot come: *The secret of the Almighty* vnder the *shadow of his wing.* Euery creature hath its Hiding place, whereto it runs in time of danger: The *Lyon* hath his *denne*; The *Fox* his *hole*; The *Conie* his *burrow*; The *Doue* her *locker* and clefts of the rocke; The *Bird* her *Nest*, yea the *Wilde Asse* hasts to the *woods* and *mountaines*, being in pursuit or chase: And shall the godly either be without a Refuge, or not hast to it when dangers are neere. *The name of the Lord is a strong tower, and the righteous flie vnto it. In the time of trouble hee shall hide mee in his pauilion: in the secret of his tabernacle shall he hide mee. Thou art my secret place, thou preseruest mee from trouble, thou compassest me about with ioyfull deliuerance. Selah.* Oh in what safety are they who are vnder Gods couerture? Beasts may be hunted out of their dens and burrows, but who can hunt a godly one out of so sure an hold?

Vse 2.

Psal 91.1.3.

Pro. 18.10. Psal. 27.5. Psal. 32.7.

As they would not openly vent their malice against our

Sauiour; ſo neither could they altogether conceale it: Their tongues betray their hearts, they *murmur* [*Saying*,] whence in briefe obſerue we:

Doctrine. *The wicked mans tongue is his hearts blab.*

The wicked are not ſo cloſe nor ſecret in their deſignes, but that their own tongues doth many times diſcloſe their proiects. *Pſal.*64.8. *Gen.*27.41. 1 *Sam.*19. *Nehem.*3.11.

Reaſ. *From Gods good prouidence, for the good of his.*

This comes to paſſe by Gods ſpeciall prouidence, for the good of the godly, and their owne confuſion. Many a fearefull deſigne had proſpered if wickedneſſe could haue beene ſilent.

Vſe 1.

Let *Atheiſts* learne then, that their tongues are not their owne, but that there is a God that ouerrules them, making them the Inſtruments of his glory in their ſinnes diſcouery. Thus was the ſecreſie of the Papiſts in that powder plot, reuealed by their owne tongues and pens.

Vſe 2. *Sermo eſt imago animi. Qualis eſt vir, talis oratio,*

Mat.12.34.35.

Againe, it Reproueth and Diſcouereth the folly of ſuch as ſay their hearts are good, when their ſpeech is naught: but here we ſee, by the tongues language, we may gueſſe at the hearts meaning. Were not the wheeles diſordered within, the bell and hammer would not ſtrike falſe without. And hadſt not thou ſwallowed Egyptian garlike, thy words would not be ſo vnſauorie, nor thy breath ſo ſtrong when thou openeſt thy lips.

Secondly, As they were Cloſe, ſo Crafty; ſecretly inſinuating thus much vnto the people, that Chriſt was a ſinner becauſe he conuerſed with ſinners, and therefore his Doctrine not to be receiued; their Argument we will anon examine; In the meane time obſerue:

Doctrine. *The wicked are cunning, as well as cloſe.*

The wicked are not onely Cloſe, but likewiſe Cunning in furthering their attempts.

1 *Sam.*18.17.25. 2 *Sam.* 15. 7. & 16. 21. *Nehem.*6. 2,4,5,10. *Matth.*2.8.

Pſal.57.4. Luk.13.32. Matth.7.15.

In this reſpect, Scripture compares them to *Serpents, Foxes*, and to *Wolues in ſheepes skinnes, &c.* *Pſal.* 57.4. *Matth.*7.15.

Reaſ. Gen.3.15. Iohn 8.44.

This alſo they haue by Kinde, being of that Serpentine brood, the ſeed of that old Serpent the Diuell, who lends them

them as his *Hand* in *Practising*, so his *Head* in *Plotting* mischiefe, sitting with them and amongst them as president of the Councell in all their consultations.

Be we then stirred vp, to seeke after that *pure and peaceable wisedome which descendeth from aboue*, to incounter and oppose that *earthly sensuall deuilish* craft of theirs. Religion allowes vs as much of the *Serpent* as of the *Doue*. There is a necessity of their vnion to our peace: whosoeuer hath the one and wants the other, must needs be either guilty of folly or of dishonesty. *Craft* without *Innocence* will offend others; *Innocence* without *Craft* will not defend our selues. Least we proue too *Craftie* and Circumuent others, keepe we the *Innocencie* of the *Doue*: Least we be too *Simple* and others circumuent vs, keepe we the *wisedome* of the *Serpent*.

Use. 1. Iam. 3. 16. 17.

Matth. 10, 16.

Beware we also of their companies; auoid we as much as may be both Conuersation and Conference with the wicked: Their heads are forges of wicked wiles, they are plentifully furnished with store of stratagems, and haue mischieuous fetches to bring their purposes to passe. Of receiuing harme we stand in great perill; of effecting good there is small hope. It is no hard matter for the *Fox* or *Wolfe* to make the *Lambe* to feele their wilines or violence, but it is not easie for the *Lambe* to teach the *Wolfe* or *Fox* his Innocencie, and Harmelesnesse.

Use 2.

This man receiueth Sinners and eateth with them] Heere is the ground of their *Accusation*. He receiueth Sinners and eateth with them; thence they Inferre he himselfe to be no other. The *Antecedent* is granted. The *Consequent*, they endeauour to make good after this manner; *Such is euery one as his companions are with whom he doth conuerse*: But *this man is a companion with sinners and conuerseth with them: Therefore as they are so is hee.* The *Maior*, Christ denies; For it is not simply true in all. The *Physitian* is conuersant amongst diseased persons, but from thence it cannot necessarily bee inferred that hee is like them diseased and infected. Now as the Physitian with those, so Christ with these;

Text.

Est maior particularis vnde non rectè sequitur conclusio in prima figura cuius maior semper est vniuersalis.

these; It was his office to receiue sinners and to bring them to repentance. He came into the world for this very end, to *seeke and saue what was lost*, and therefore conuersing with them, he did not, as the *Scribes* and *Pharisees* imagined, infect himselfe but effect their happinesse and welfare.

Thus much in the Generall; hence obserue:

Doctrine. The best act is subiect to misconstruction.

There is no act so worthy but is subiect to a false construction and misinterpretation. Let *Anna* moue her lips in prayer and vnloade her cares in the eares of God; let her poure out her teares, and supplications before the Lord, in the day of her trouble and distresse; this her deuotion shall be (vncharitably) misconstrued and she censured for drunken, 1 *Sam.*1.13.14. Let *Dauid* shew kindnesse to *Hanun* and send messengers to condole his losse in the death of his father *Nahash*, he shall be vniustly suspected of flattery, and falshood; his messengers mistrusted for Spies, and entertained with a scornefull disgrace; their beards halfe shaued, their garments halfe cut off, and so being deformed in the ornaments both of *Nature* and *Art*, and so sent home with scorne, being openly exposed to the derision of all beholders, 2 *Sam.*10.3.4. Let *Nehemiah* put his hand to a good worke, for the behoofe of Gods Church, there will not want a *Sanballat*, or a *Tobiah*, or a *Geshem*, some enuious neighbour or other to taunt, and scoffe, yea deepely charge him with rebellion against the King, *Neh.*2.19. Let the Disciples of our Sauiour vtter eloquently the great workes of God, not out of their owne wit nor will, but as the spirit shall giue them vtterance, yet some shall be found ready enough to cast this aspersion vpon them, they are full of new wine, *Acts* 2.13. Let the austere forerunner of Christ come neither eating nor drinking, and some will say hee hath a diuell. Let the Sonne of man come eating and drinking, and others will say, this man is a friend of Publicans and Sinners, *Matth.*12.24. *Luke* 7.33.34.

Vse. 1.

Put we on therefore (my beloued) that heroicall resolution of that Chosen vessell, *I passe little to be iudged of you.*

Professe,

Professe, some will say it is *Hypocrisie*; *walke acurately*, and then it is but singularity: *Giue Almes*, then see his *Vaineglory*; Giue not to some (it may be vnworthy) then there is your *Faith without Charity*: *Preach* Gods Word *plainely*, and it is but *Carelesse slubbering*; If *elaborately*, then see his *Affectation*. And maruell not if it fare thus with thee, seeing Christs own actions are subiect to misconstructions. Doth hee forgiue sinne, why then hee blasphemeth: Doth he cast out diuels, then it is through *Beelzebub* the prince of diuels. Oh shall the greene boughes be burned, and yet those spared that neuer beare? will men seeke to eclipse the Sun, and will they not puffe at a farthing candle? that may not be expected, nor hoped for. Beleeue me brethren; there is no way so safe for a man, as to square all his actions to the rule of righteousnes and Iustice. And so may we giue the world leaue to glosse vpon the text at pleasure.

And yet before I part, let me take leaue to Admonish wicked ones; First, that they would beware of that same vice, which Saint *Paul* makes a fruit and consequent of a reprobate minde, peeuishly to wrest to an ill construction and meaning whatsoeuer is well said or done; or so done as in a fauourable construction may be well taken. It is far safer offending on the other hand in making a charitable construction (if it may be giuen) of some euill action: For to construe an euill act well, is but a pleasing and profitable deceit of ones selfe; but to misconstrue a good thing (as one speakes well) is a treble wrong, *To my selfe*, The *Action*, The *Author*.

Vse 2.

Rom. 1. 29. *Words that may be well construed are not to bee wrested.*

We haue a notable passage to this purpose, *Deut.* 22. *verse* 23. 24. 25. 26. If one were found lying with a betrothed virgin in the city, both of them were to be brought forth and stoned with stones, but if it were in the field, then the man onely was to be put to death; the Damosell was to be spared, because she cryed (saith the Text, *verse* 27.) and there was none to saue her. How was it knowne that shee cryed not in the city, and yet cryed in the field? surely had she cryed in the Citie, Towne, or any such resort

of people, ſhe muſt needs haue beene heard, and ſo reſcued; but in the field ſhe might cry and not be heard: there, and in ſuch like ſolitary places there were none neere to reſcue nor ouer-heare; and therefore it is taken for granted, and preſumed in *Charity* that ſhe did cry: The beſt, God would haue vs to iudge in matters doubtfull. As the mother by her child, ſo doe thou by thy brother: when her little one is diſtempered, or froward, ſhe imputes it's waywardneſſe either to wind, that gripes it, or pinne that pricks it; or elſe it is ſome tooth vpon cutting, or ſome ſuch like thing that troubles it; It doth not vſe to be ſo froward: meere neceſſity muſt driue her to ſay, tis frampole. Loue alwaies hopes the beſt, ſayes the beſt, is not ſuſpitious.

2. Iudge not of actions by ſome mens interpretations.

Secondly, Beware how thou iudgeſt of actions, by the interpretation and conſtruction that ſome men giue thereof; for in ſo doing thou maiſt iudge amiſſe and ſpeake amiſſe. Know thou aſſuredly, that Emulation and malice from the beſt perſon or act will raiſe duſt: It will finde ſomething to cauill at.

Further, in that they take occaſion from Chriſt's receiuing of ſinners and eating with them, to murmur and cenſure, we may note:

Doctrine. The wicked take offence at the poueryy of the Goſpels Clients.

The baſeneſſe of Chriſts followers is a great offence and ſcandall to wicked perſons. This was that we ſee theſe ſtumbled at, they were *Publicans* and *Sinners* that Chriſt receiued, ſee *Iohn* 7.48 49. that ſpeech of the Phariſees ſhewes how they diſdained the ſimplicity of the Clients of the Goſpell, ſo *Luke* 5.30. our Sauiour calls *Leui* from the Tole-booth, and inuites him to a Diſciple-ſhip, he inuites Chriſt againe by way of thankfulneſſe to a Feaſt, the gueſts were *Publicans* and *Sinners*, who as it may be thought, came to be partners of that grace which they ſaw their fellow was made a partaker of; theſe (though Chriſt diſdained not yet) the Phariſees diſdained at, and tooke occaſion to ſlander Chriſt and his Diſciples for: ſee another inſtance, *Matth.* 21.15. Children ſeeing the wonderfull things

things that Christ did, cry *Hosanna to the sonne of Dauid*, this the chiefe Priests and Scribes were sore displeased at, and speake disdainfull of, *Heaest thou what these say*, insomuch that Christ was faine to make an Apologie for them, *verse* 16. see *Matth.*9.11. *Luke* 7.39.

Reas. 1. *Because they are highly conceited of themselues and worth*

The Reason hereof may be, First, because a wicked man is highly conceited of his owne worth, and cannot brooke that any (especially an inferiour) should bee thought to be in a better estate then himselfe; that he should be more in Gods fauour or thought to serue God better. You know what it was that moued *Iosephs* brethren to hate him, they saw that Israel loued him (he being the youngest) aboue all his children, and made him a coate of many colours, wherefore (saith the Text) they hated him, and could not speake peaceably vnto him.

Gen.37.3.

Reas. 2. *They see many infirmities in such.*

Secondly, They see many infirmities to be in such, and that makes them thinke it is a great discredit to the Gospell, to be professed by such: demand of many the cause of their dislike and backwardnesse in Religion, and they will be as ready (if they speake out) to giue this for a reason as any, they see but a company of poore men, headie youth, simple women, that runne after Sermons, that are Professors; and they are void of Iudgement, vnconstant and vnstable, carryed by affection rather then good reason, &c.

Vse 1.

For Vse, Let it Admonish all, carefully to take heed that they stumble not at this stone; that they like not the worse of true Religion, for the meannesse or basenesse of the persons that doe professe it. Our *Saviour* giues a *Caueat* to *Iohns* Disciples concerning this, who hauing told them that the poore receiues the *Gospell*, adds presently, *Blessed is he that shall not be offended in me, Matth.* 11. 5,6. let not this lie as a blocke in our way, or cause vs to goe on more vnchearefully in holy duties, because our company is no gayer nor better; It shall neuer repent vs to go to heauen with the vulgar, whiles the great ones of the world go in state to perdition; For this end: Consider,

We ought not to like the worse of the Gospell because of the pouerty of its cliẽts

1. It is the Lords doing to chuse such.

First, Whose doing it is to chuse such, is it not the Lords owne doing; *Thou hast hid these things from the wise and prudent of the world, and reuealed them vnto babes* (saith our Sauiour, *Mat.11.25.*) *God hath chosen the foolish things of the world, he hath chosen the weake things of the world, the base things of the world hath God chosen,* saith Saint *Paul,* 1 *Cor.*1.27,28. *Hearken my beloued brethren* (saith Saint *Iames* 2.5. *hath not God chosen the poore of this world that they should be rich in Faith.* Seeing then it is Gods doing, whom repinest thou against? with whom art thou offended? shall thy eye bee euill because his is good? *Matth.* 20.15.

2 He thereby doth manifest the freenes of his grace.

Secondly, Consider for what End it is; Why doth God vsually make such a choice as this, to passe by those who in the eye of flesh and blood are the more worthy, and to receiue such, and reueale himselfe to such as are meane and baser persons? but principally that his grace may be the more glorified: the freenesse of his grace, and the glory of mans saluation wholy ascribed vnto him, and not to any thing of excellencie in man, as is plainely taught vs, 1 *Cor.*1.29. & 4.7. *Rom.*9.&c. And shall we repine or take offence at this? our blessed Sauiour giues thankes for this very cause, and reioyced in spirit at it, *Luk.*10.21. so ought we.

And confound the wisdome of the wise hereby.

Another End God hath herein (which is lesse Principall and more remote) *viz.* to Confound the *wisedom of the wise and the things that are mighty,* 1 *Cor.*1 27 Oh how will it one day confound Great men, Rich men, Antient men, Ciuill persons, &c. to see so much knowledge, grace, zeale, in young ones, in such as haue beene noted sinners, and wicked persons; in the meanest sort of people who haue had but few helpes in comparison of themselues, and yet themselues who owe more to God (as hauing receiued most wages) remaine vtterly void of grace and goodnesse? How shall many a husband be confounded to see his wife the weaker vessell chosen, and himselfe refused? to heare himselfe vpbraided from the mouth of God with her forwardnesse

wardneſſe to Gods ſeruice, zeale, and feruencie in it, whom hee himſelfe hath ſo often vpbraided with ignorance ſimplicity and folly.

Thirdly, Conſider it is a fearefull ſigne of reprobation to ſtumble and take offence at this, reade *Ier.6.21. Behold ſaith the Lord, I will lay ſtumbling blockes before this people, and the Fathers and the Sonnes together ſhall fall vpon them, the neighbour and his friend ſhall periſh.* Where we ſee, that ſuch as are ordained to deſtruction ſhall in Gods iuſt iudgement ſtumble and periſh. Theſe things well digeſted will be good helpes againſt this corruption.

Vſe 2.

Secondly, Let it *Exhort* all that Profeſſe the truth ſo much as lies in them, to remoue this blocke (Not by their forſaking Chriſt, and withdrawing themſelues from Sermons, or neglecting holy duties, &c. but) in watching againſt thoſe infirmities which ſo ordinarily cauſeth the wicked to take exception againſt their perſons. As in the younger ſort *Pride* and Raſhneſſe: In ſuch as haue beene of the looſer ſort, *Inconſtancie* and *Relapſe*: In the common ſort of Profeſſors, *want of Iudgement*, and *Negligence in their callings, &c.* Theſe and the like faults in them that doe profeſſe, cannot chooſe but giue ſome occaſion to the wicked, to thinke that it is no credit to accompany ſuch as theſe in profeſſion of the truth.

If wee weigh the words yet more Particularly, wee may thence gather other profitable Inſtructions; as Firſt, this:

Doctrine. Chriſt reiects none that come for mercy.

There is none that comes to Chriſt for mercy that he reiects. Who were thoſe that Chriſt receiued and ſhewed moſt kindneſſe vnto in the Goſpell? If we looke, we ſhall finde them to be as notorious and infamous ſinners as liued in the world. See it in ſome inſtances, as *Luke 19.5. Zacheus* a notorious extortioner, yet Chriſt ſhewes kindneſſe to him, and bids himſelfe to his houſe (which we reade not that he euer did to any other) and brings Saluation with him to be a gueſt: ſo *Luke 7.38,39*, we reade of a woman that had beene a notorious ſinner, who came behind

Chriſt

Christ as he was sitting at table, and washt his feete with her teares, and wiped them with the haire of her head, and kissed them, and annointed them with ointment, all which kindnesse Christ accepted at her hands, insomuch that the Pharisees tooke offence thereat: Reade likewise 1 *Tim.*1.13. what *Paul* testifieth of himselfe, that he was a *blasphemer*, a *persecutor* and *iniurious* (as he was indeed, *Acts* 9.1.) yet he obtained mercy at the hands of Christ. This is that the Lord giues vs to vnderstand, *Esay* 65.1.2. *Ezek.*16.6.

Vse. Are we then as great Sinners as these Publicans and their Consorts? yet despaire not of a roome at his table; Who can despaire (saith *Bernard*) when such great Sinners obtaine mercy? What Sinner can feare to kneele before him, when Sinners sit at Table and eate with him? Who can feare to be despised of his meeknesse and mercy, which did not abhorre to conuerse with the outcasts of men?

In the Genealogie of our Sauiour there are but foure women mentioned, *Thamar*, *Rahab*, *Ruth*, *Bathsheba*, and neuer a one of these vpon whom the Scripture hath not set a marke of infamy, one for Incestuous copulation, *Gen.*38. 18. the second for loose conuersation and life, *Heb.*11.31. the third for an Incestuous seed for shee came of *Moab*, whom *Lot* begat of his owne daughter, *Gen.*19.37. the last for Adultery, 2 *Sam.*11. Now why are not *Sarah* and *Rebeckah* mentioned, women famous for godlinesse and piety? surely as the Holy Ghost would manifest Christ his glory hereby, in that hee tooke no holinesse from his parents; so also he would lay it as a ground of comfort for penitent sinners, though before notorious; If such turne to God, they shall finde neuer the lesse acceptance, nor haue neuer the lesse honour for that which they haue beene before. Be not then discouraged; No exception shall bee taken against thy person or condition. There was a time indeed that some sort of people were banished the Temple: *Caecus* and *Claudus*, the *Halt* and *Blinde*, by an order amongst the Iewes might not enter, (Which law seemeth strange

ſtrange(ſaith one) not onely ſeeing that *Cæci* and *Claudi* amongſt the Romans were the Surnames of chiefe Families of note, but alſo for that the Iewes themſelues deſcended originally from the *Blinde* and *Lame*; For *Iſaac* (the ſon of the Father of the Faithfull) was blinde: And *Iacob* (the ſonne of *Iſaac*) the Father of the Patriarchs was lame) but now not onely the dore of the Temple is open, but the vaile of the Temple is rent, and the maſter of the Feaſt hath ſent gratiouſly to inuite and call Strangers, and thoſe that are farre off, *Eſay* 49.12. Simple ones; All that are loaden; And all that are a thirſt, yea the Blinde and Lame that lie by the high way ſides may come and welcome.

Plut. in vita Coriolani.

Gen.27.1.
Gen 32 31.

Eſay 49.12.
Eſay 56.4.
Pro.9.3.
Matth.11.28.
Ioh.7.37.
Luk.14.
Luk.23 42.
Luk.7.39.

Nor is there any exception that ſhall bee taken againſt mens ſinnes: The *Thiefe* confeſſing on the Croſſe, was not deſpiſed: Nor the *Sinner* weeping vpon his feete: Nor the *Cananite* crying to him in the way, nor the *bluſhing Adultereſſe*, nor the *Odious Publican*, nor the *forſwearing Diſciple*, nor the *Perſecutor of Diſciples*, no nor his bloudy executioners.

We reade that when *Baſil* asked *Ephreem* why he would not be a Prieſt, *Ephreem* replyed, becauſe he was ſo great a Sinner; I would to God ſaid *Baſil* that I were ſuch a ſinner: Well were it for vs my brethren if wee were ſuch ſinners as thoſe, then ſhould we queſtionleſſe finde Chriſt ſuch a Sauiour: but alas! though his boſome is euer open vnto vs, our breaſts are ſhut too too often againſt him.

Againe, from our Sauiours practiſe, wee may learne this truth:

Doctrine.
In ſome caſes it is lawfull for ſome perſons to cõuerſe with Sinners.

It is not vnlawfull for ſome perſons and in ſome caſes to conuerſe with Sinners. Some *Perſons* may, as thoſe who haue a Calling: ſo *Miniſters*, who are tyed to their people by a ſpirituall band, *Matth.9.13.* So *Children*, *Wiues*, *Seruants*, *Subiects*, with thoſe to whom they haue relation in regard of Naturall and Ciuill obligation, 1 *Cor.* 7. 12. 13.

In

In ſome caſes, as Firſt, in caſe of *Negotiation*, in things of neceſſity, as Trade, Publike Seruice, &c.

1 Cor. 10. 27. Secondly, In caſe of *Common ciuility* and *neighbourhood*; ſo Saint *Paul* doth allow vs to feaſt at the table of an *Vnbeleeuer* though not to frequent it.

Acts 17. 17. Thirdly, In caſe of *Religion*: ſuch as intend to Admoniſh, Confute, Perſwade, or Winne others to the loue of the truth, may for that end conuerſe with them.

Vſe 1. Let not then all Conuerſing with ſuch, ſimply be condemned; Amongſt the wicked are many of Gods elect, which are to be won by our Conuerſation. So to conuerſe with theſe (within the compaſſe of our callings) as that we neither be Infected by them, nor they further Infected by our Confirmation, nor the weake Chriſtian by vs Infected with iuſt Offence, nor the Goſpell Infected with iuſt Reproach cannot be other then an holy courſe. If neither we nor they, nor the weake, nor the name of God be wronged, who can complaine.

Vſe 2. *Caueats in conuerſing with Sinners.* Yet Secondly, let me adde a *Caueat*, that this our liberty be not abuſed: Firſt, ſee that we make not an holy end, onely a pretence to couer needleſſe ſociety with ſuch.

Secondly, That we haue a Calling to Conuerſe with ſuch, and be able to admoniſh, confute, exhort, &c.

Thirdly, That ſuch be frequent in prayer, reading, meditation, &c. vſing holy exerciſes as wholſome preſeruatiues to keepe from ſpirituall infection, ſo *Obadiah* liuing in *Ahabs houſe* made vſe of Gods Prophets in priuate, and *Daniel* liuing in the Court of *Darius* gaue himſelfe much to ſecret prayer. In a word, come not neere ſuch ſtinking carrion except thou take the winde thereof, if thou wouldſt be ſafe from infection.

1 King. 18. 4. Dan. 6. 10.

And ſo much for the words *Poſitiuely* conſidered. Now conſider we the Inference, theſe *Scribes* and *Phariſees* made thereon; *viz. Therefore he is a Sinner.* As if they ſhould thus Reaſon. This Phyſitian accompanies ſuch as are diſeaſed and infected, therefore he himſelfe cannot but be diſeaſed and infected. From which reaſoning of theirs let vs obſerue thus much: *The*

The wicked from good premises draw bad conclusions. Though the *Antecedent* bee sound and good, yet their *Consequent* shall be naught, *Psal.* 50.21. *Eccles.* 8. *Rom.* 3.5.6. & 9.19.

Doctrine. The wicked from good premises draw bad conclusions.

And no wonder; For First they are men of peruerse iudgements and corrupt minds.

Reas. 1. *They are corrupt of iudgement.*

Secondly, This kinde of reasoning they haue learn't from *Sathan*; it is his Sophistry. Christ was the Sonne of God; Therefore hee must needs turne stones into bread; and cast himselfe from the pinacle of the Temple.

Reas. 2. *They are taught by Sathan.* Matth. 4.3.6.

Let all such take notice of their vile corruption, and bewaile it. Wittie *Sophisters* they are to deceiue their owne soules, and depriue themselues of heauen. What Proposition so true, that they will not spider-like sucke poyson from, and draw a false Conclusion out of? God is mercifull, ready to forgiue what sinner soeuer repenting of what sinne soeuer, and that at what time soeuer. Therefore saith the obdurate and impenitent, I may put of repentance and liue licentiously. God hath Predestinated all men to life or death, saluation or damnation; therefore I may be carelesse, neglect meanes, and haue leaue to liue as I list, saith the Libertine. Freely we are iustified by Faith without workes of the law. Therefore (saith the idle Protestant) good workes are of no vse and may be neglected, spared. He that prouides not for his familie is worse then an infidell; hence inferrs the *worldling*, a couetous earthlinesse in scraping and scratching together any thing by any meanes. Thou shalt sweare in truth, righteousnesse, and iudgement: therefore saith the Blasphemer I may, and will sweare so long as I know it to be true. The Sabboth was made for man, not man for the Sabboth: therefore I may buy a good bargaine on the Sabboth, or take my pleasure on that day, saith the Sabboth-breaker. God looks to receiue his owne againe with vantage: hence concludes the Vsurer, that vsury is lawfull. Sundry like instances might be alledged; But these onely for a taste: wherein we see what miserable and pernicious inferences the wicked

Vse 1.

Ezek.

Rom 9.

1 Tim 5.8.

Ier. 4 2.

Matth 25.27.

ked make vpon holy and good grounds. They cannot for their liues make a true Syllogiſme thence, all their thoughts, ſpeeches, actions are dangerous fallacies, little reaſon then haue ſuch to boaſt of their great knowledge, high learning, or profound ſchollerſhip.

Vſe 2. And let the godly be wary and Circumſpect, how they entertaine any thing in groſſe that is deliuered by wicked ones, as ſound and good from true principles. Falſhood caries often a ſhew of truth, and truth often couers falſhood. And through a generall ſhew of truth, our nature is prone to take in with it error and falſhood, hand ouer head, without tryall or diſcerning. Hence is it that the whore of Babylon offereth the wine of her fornication in a cup of gold, at the gliſtering whereof, while the great ones of the world gaze, neuer looking what is within, they are entiſed to drinke. Did not that Antichriſtian ſtate, colour all their abominations with ſome generall truths, and lay their leauen in ſuch a lump; did they not in word hold and recite the Articles of Faith, and principles of true Religion (when yet by conſequence they ouerthrow the whole foundation thereof) doe wee thinke it had euer ſo preuailed in the world, or ſhould haue beene ſuffered and endured by any Chriſtian ſtate? Not poſſible. Beware we then (as of all other ſo) eſpecially of theſe. *Try all things: Proue the ſpirits, whether they be of God.* For though ſome generall truths may be laid downe by them, yet their Inferences are dangerous and full of poyſon.

Reuel. 17.4.

1 Theſſ. 5.18.
1 Ioh. 4.1.

Text. Verſe 3. *And he ſpake this Parable vnto them ſaying*] That the mouth of wickedneſſe might be ſtopped: Three Parables are by our bleſſed Sauiour Propounded, wherein he hath a threefold ſcope or drift.

First, Whereas they ſought to faſten an accuſation on him, he cleares himſelfe, and iuſtifies his practiſe.

Secondly, That he might (if it were poſſible) bring them to Repentance; he firſt endeauours to conuince them of their

their ſinne in murmuring and repining againſt him for entertaining ſinners.

Thirdly, That no true penitent might be diſheartned, he encourageth ſuch, by ſhewing them their merciſull and gratious entertainement.

Thus as ſo many Inſtruments of muſicke, theſe playing one and the ſame tune: In this of the Loſt Sheep; the next of the Loſt Groat; and the other of the Loſt Sonne, is taught one and the ſame Doctrine. Parables of excellent vſe to the Church and children of God; ſetting forth vnto vs our decayed and reſtored eſtate (matters of moment.) In a word, there is no one bed in the Lords *Eden*; no place of holy Scripture in the Bible, that yeeldeth more ſauorie or comfortable Doctrine then this Chapter, and theſe Parables therein contained.

Something from our Sauiours Scope in Generall (before wee come to Particulars) would bee noted. As firſt:

Doctrine. Miniſters are to maintaine their credits.

Miniſters are to maintaine their credits againſt the falſe calumnies of wicked ones. Thus did Chriſt here, and ſo elſewhere, as *Iohn* 8.48.49. & 18.22. And this hath beene the care of Gods ſeruants, both Prophets and Apoſtles in elder and latter times, *Acts* 22.1. & 23.1. & 24.10. & 25.8. & 26.2.

Reaſ. 1. A good name is pretious. Pro.22.1. 1 Cor.9.15.

For, *A good name is a pretious ointment*, and to be regarded more then riches, and valued aboue ſiluer, yea before life it ſelfe. Whence Saint *Paul* thought it better for him to die, then that any ſhould take his glorying away from him.

Reaſ. 2. Elſe their doctrine will be deſpiſed.

Otherwiſe their doctrine, (be it neuer ſo ſound) will be contemned and deſpiſed. The ſtomacke loathes good meate brought in a ſluttiſh platter: ſo an ill name giues diſtaſt to a good Sermon.

Reaſ. 3. Elſe beare falſe witneſſe. Exod.19.21.

Elſe they ſhall beare falſe witneſſe againſt themſelues: Now *Moſes* deſcended the Mount, and ſtood amongſt the people while the Law was deliuered. God hath charged miniſters as well as others with that Precept,

Chap. 20.16. Precept, *Thou shalt not beare false witnesse against thy neighbour.*

Vse 1. Ephes. 5.15. Oh! then let vs here haue care; Let vs *walke circumspectly and wisely, because the daies are euill.* The world is full of caitiues, who sticke not to traduce vs, heaping vp all the slanderous imputations against vs, that either *Suspitiousnesse* can surmise, or *Malitiousnesse* inuent: well knowes their Tutor, *Sathan*, how hard a matter it is for him to doe good vpon others, who is not reputed for a good man by those whom he is to do good vpon: who euer saw good done by such a man who was contemned in his name and person?

We reade, *Num.* 12.1. of an vnkinde mutinie made by *Miriam* and *Aaron* against their brother *Moses.* Both sinned, and yet *Miriam* onely was striken, *Aaron* escaped. Verse 10. Why he was not smitten with his Sister, was in respect of the dignity of his Priesthood (as iudgeth *Chrysostome*) *Hom. 3. ad Colos.* God spared him, lest the inflicting of so loathsome a disease vpon his person might redound to the dishonour of his office. Is God so carefull of the credit of the Priesthood, and shall we be careless? what, the leprosie of prophanesse appearing in our foreheads who are to iudge of leprosie in others? God forbid it; God forbid it: heedfully auoid we, whatsoeuer may bring the least aspersion of *Blot* or *Blemish* vpon our Persons or Callings. Let our whole liues make *Reall* Apologies for vs, so as none may speake euill of vs, but that all the world may see hee lieth. And as need requireth, vse *Verball* also, remembring that saying of our worthy *Iewell.* For men (much more for Ministers) *te be careless what is spoken of them, be it neuer so falsly spoken, is doubtlesse the part of dissolute and retchlesse persons, and of them which wickedly winke at the iniuries done to the name of God.* But of this more in the last Parable.

Vt nemo de nobis male loqui absq; mendacio possit. Hier. Epist ad Cœl.

Apolog. part. 1. Cap. 3. Diuis. 5.

Next, In that a part of our Sauiours scope in propounding these ensuing Parables is to Conuince these Pharisees and Scribes of sin, the better to reclaime them from sinne. Note we:

Conuiction

Doctrine. *Conuiction is the ready way to Conuersion.*

Conuiction is the ready way to conuersion. The best method in Reformation, 1 *Sam.*12.17. 2 *Sam.*12.7. 1 *King.* 18.18. *Iohn* 4. 18.19. *Acts* 2.23.27. Many such like examples.

Ezek.16.2. Isay 58.1.

Hence was it that the Lord did charge his Prophets to cause Ierusalem to know her abominations, and to shew Israel her transgressions and the house of *Iacob* their sinnes, *Ezek.*16.2.

Reas. *Nihil in voluntate quod non prius fuerat in intellectu.*

For till the *Iudgement* is soundly Informed, the *Will* will not be inclined, nor Affections Rectified. These depend vpon the direction of the vnderstanding, either in choosing, suspending, or refusing, and accordingly are ordered and directed.

Vse 1.

And surely this is one reason (worthy to be taken notice of) why so many goe boldly on in sinne and turne not: Alas! as yet they are not throughly conuicted that they doe euill; their particular courses are not yet proued to be sinnes, therefore they persist in their lewd practises, fearing nothing. Let one goe ouer some narrow bridge, vnder which runneth some deepe gulfe or violent streame, if it be at midnight, feareth not, because the danger is vnseene; but let him come next morning and see the narrownesse of the bridge, the fearefull downfall and furious violence of the streame running vnder it, then he shrinkes for feare, and wonders at his owne foole-hardinesse, and wil not by any means be perswaded to do that now which the night before he so blindly and boldly ventured vpon. Thus is it with a sinner while he is in the estate of Nature, he seeth nothing worthy to be feared; the narrow-bridge of his life (by reason of a false paire of spectacles which the diuell puts vpon his nose) seemeth broader then it is. And the fearefull gulfe of hell vnder it (into which if hee slide off, he falls immediatly) is altogether vnseene (the God of this world blinding his eyes through Infidelity) But when his eyes are opened, his mind enlightened, and he brought to a knowledge of his estate, then he sees how little a step there was betwixt him and death: He won-

1 Cor.4.4.

ders at his desperate boldnesse; Admires the riches of Gods mercy in preseruing, and deliuering him from such a danger; And now all the powers and Craft of hell cannot bring him baeke that way, nor fetch him in for a customer to euill; His *Infirmitie* may yeeld, but his *Resolution* neuer.

Vse 2. It may next serue for our *Direction* who are the Ministers of the word in a course, if we desire to see any comfortable fruit of our labours. *Prepare* we *the way of Christ by throwing downe of Mountaines, Esay* 40.3. Endeauour we to bring our people to a true sight of sinne, which must be, First, by Holding before their eyes the glasse of Gods law: so dispensing the word in that power and euidence of Gods spirit, as that the vnderstanding being informed, the Conscience may be conuicted, the Affections gained, and the life redressed. Rhetoricall descant may please the eare, and tickle that; but it leaues the Conscience vntouched, it little helps to this businesse: Reade 1 *Cor.*14. 24.25. It was not shew and ostentation of humane gifts, as *Wit*, *Reading*, *Eloquence* and the like, that doth conuince an Vnbelieuer, and lay open the secrets of his heart; but the euidence and power of the spirit which is seene and felt in godly simplicity and plainnesse.

Iam. 1.

Ruffinus hist: Eccles. lib.2. cap 3. Memorable is that we reade of in *Ruffinus*, which happened at the Councell of *Nice*; where many Learned being assembled about *Arrius* his opinion, amongst the rest there was one whom all the Learned *Bishops* with their skill and eloquence could not perswade: A Christian of no great learning in esteeme (knowing nothing else but Iesus Christ and him crucified) standing by and seeing rhe Philosopher insulting ouer the rest, and boasting himselfe vpon the skill he had in reasoning, desires leaue to talke with that Philosopher; which hauing obtained, hee thus began: *In the name of Iesus Christ heare thou those things which are true. God that made the Heauens and Earth, and gaue man a spirit, whom he framed of the dust of the earth is one: hee hath by virtue of his Word created all things, both visible*

visible and invisible, and strengthened them by the sanctification of his spirit. This word and wisedome whom we call the Sonne, taking pitty vpon humane errors, is borne of a Virgine, and by the Passion of his death hath deliuered vs from euerlasting death, and by his Resurrection hath giuen vs euerlasting life whom we looke for to come to be iudge of all we doe. Beleeuest thou this oh thou Philosopher? The man being amazed with the words that were spoken, stood mute, and as if he had neuer learned the Art of contradiction, was able to make no other answer but this, that it seemed so to him indeed. And that there was no other truth then that deliuered. Why then replied the other; If thou beleeuest these things to be true, arise and follow me to the Church, and receiue Baptisme the seale of this thy faith. Hereupon the party wonne, turnes himselfe vnto his followers, and breakes forth into these speeches: *O you learned men, hearken, while this matter in hand was performed by words; I also opposed words to words, and those things spoken I ouerthrew by the Art of speaking; but now that instead of words, Power is proceeded from the mouth of him that speaketh, words cannot withstand the truth, nor man stand out against God.* Assuredly beloued; not with trumpets of Gold or Siluer, but of *Ramms hornes* were those high walls of *Iericho* laid flat: Meane and Homely meanes God commonly vseth in his most glorious workes.

Secondly, Desire we the Assistance of Gods spirit for this end. Christ tells his Disciples when hee sent them forth to preach, that he would send his spirit with them, and he should conuince the world of sinne; as if he should haue said, when you goe abroad into the world, you shall finde men possessed with strange opinions; and a hard worke you shall haue to Reproue or Conuince them, and bring them to a true sight thereof; but I will send my spirit along with you, (without which you shall doe no good) and he shall helpe you in the worke. Content not thy selfe then with the *cloake of Eliah* (the office and ministery) but call for the *god of Eliah*, the assistance of his

Iohn 16.

ſpirit, without which thou ſhalt do nothing to any purpoſe, in this hard and weighty worke; but when that comes and accompanies our labours, it will ſoone ſhew men what natures they haue, what liues they haue liued, and what courſes they haue led: And conuince them of this, that they are farre more miſerable euery manner of way then they conceiued themſelues to be. Wee may propound Arguments and Reaſons, but to make the heart capable and apprehenſiue thereof, is aboue our power. And ſo much for that Vſe.

Vſe 3. Laſtly, I may adde a word by way of *Apollogie*, for ſuch Miniſters as ſpend paines this way, endeauouring faithfully to diſcouer vnto men their miſerable eſtate by ſinne. Theſe are they who vſually are ſaid to haue a ſpirit of gall and bitterneſſe within them, and to be the onely men who driue their people to deſpaire, &c. Sure I am, till we are brought to deſpaire in our ſelues, there is no comfort to be had from Chriſt. *Iohn Baptiſt* (whoſe tongue was as his rayment rough) muſt prepare the way before him in euery heart. *Plauſibility* is no fit preface to *Regeneration*; Violence muſt be offered to our corruptions ere we can haue roome for grace. Neuer will Chriſt come into that ſoule where the Herald of *Repentance* hath not beene before him. And yet what wiſedome muſt herein be ſhewed: our next point which may be gathered from our Sauiours drift in propounding the enſuing Parables doth teach: The point of Doctrine is this:

Doctrine. The wicked are ſo to bee reproued as that the godly be not too much diſheartened.

Wicked and vngodly are ſo to be reproued and warned, as that the holy and penitent be not too much diſheartened. We ſee, that as our Sauiour by theſe Parables would Conuince the Phariſees; ſo alſo hee would comfort and encourage Penitents.

Iſay 10.11. & 40.1. 1 *Theſſ.*5.14. This is that which Saint *Paul* calls, a Cutting or deuiding the word aright, 2 *Tim.*2.15. and that giuing the houſhold their portion which our Sauiour ſpeakes of, *Matth.*24.49. *Luke* 12.42.

For

For these are of a tender disposition and soft temper, the least noise of any thing that sounds fearefull, melts their hearts, and ouerwhelms them with feare; Their belly trembles; Their lipps quiuer at the terrible voice, yea rottennesse enters into their bones. Gratious *Iosiah* vpon the hearing of the Law was Humbled. Oh the tendernesse of Gods Saints, the very Reading of it affects them, the Preaching of it stirres not others. How many are there, who after a thousand hammerings of the menaces of Gods law vpon their guilty soules, continue still insensible of their danger. *Reas.* Hab.3.16.

Accordingly then to the Condition of our people, should Gods Minister giue euery one their portion; Terror to the Obstinate, to the Penitent Encouragement and Comfort, as we should throw downe mountaines, so likewise raise vp valleys, *Esay* 40.3. Our visible Congregations are much of the nature of this Auditory and Assembly which our Sauiour spake vnto; *mixt companies* consisting of both sorts, now as he did, so should we, intermix Reproofes and Comforts, that each sort may haue his owne, and neither want what to them belongs. To bee euer harping on the sad string of Iudgement; Alwaies denouncing damnation and the Curse, is too bloody and butcherly a kind of teaching. *Vse* I.

There was in the Arke of the Testament, the *Golden pot* of *Manna*, as well as the *Rod of Aaron*; And euery good Minister (as speaketh *Bernard*) should resemble a good mother, who hath *Vbera* so well as *Verbera*, the *Dug* as well as *Rod*. As sometimes therefore we doe mourne, that the people may lament, so sometimes let vs pipe that they may dance: Let vs learne and vse the *Gentle-craft*, beeing sonnes of Consolation, as well as sonnes of *Thunder*, remembring there are some weake and faint, who should be stayed with flaggons of wine and apples of paradise, *Cant.* 2.5. The Minister beareth the name of a *Spirituall man*; if then he be wanting in this Comforting part of his office, where is the spirit that hee hath his denomination from? Heb.9.4. Matth.11.17.

The Spirit is the Comforter, if he then can, or doth ſay little to the Comfort of a wounded ſoule, where is his ſpirit? I confeſſe ſuch are the times we liue in, that the doctrine of mercy is like a dead letter. There are thouſands who are not worthy to heare thoſe *Comfortable* things that are to bee ſpoken to *Ieruſalem*. And that there is a ſeaſon for words of Comfort to be miniſtred in, which ſeaſon may as well bee preuented as ouer ſlipt. But what then, yet in their ſeaſon they muſt be ſpoke, and applied rightly. Firſt, therefore whip away the hounds, and then giue Children their bread. To Terrifie and not to comfort is but to rowe on the one ſide of the boate alone; will ſuch rowing euer bring it to the ſhoare? Thus much from our Sauiours ſcope: Come we now in Particular vnto the words.

Iſay 40.2.
Iſay 50.4.

Text.

Verſe 3. *And he ſpake this Parable vnto them, ſaying,*

4. *What man of you hauing an hundred ſheep, if he looſe one of them, doth not leaue the ninty and nine in the wilderneſſe, and goe after that which is loſt vntill he finde it?*

5. *And when he hath found it, hee layeth it on his ſhoulders reioycing.*

Diuiſion. In the words we haue conſiderable: Firſt, the *Introduction*, [And hee ſpake this Parable vnto them, ſaying.]

Secondly, The *Compariſon* [what man of you, &c.]

In the firſt, conſider we (though briefly) Firſt, *What* he ſpake; Secondly, *to whom*. That he ſpake was a Parable: where two particulars: Firſt, the *Matter* or kinde of doctrine deliuered, *A Parable*. Secondly, the *Manner* of deliuery [*he ſpake ſaying*,]

The *Perſons* ſpoken to, were thoſe murmurers, the *Scribes* and *Phariſees* before ſpoken of, hee ſpake [vnto them] ſaying.

Expoſ. *Parable*] The word hath ſundry Acceptations; moſt commonly it ſignifieth, either ſome *Graue and Short ſentence*, as *Pro.* 1.1. or elſe ſome *darke ſaying*; Or *obſcure manner of Propounding* the truth vnder a continued Simi-

Similitude or *Allegorie*, *Matth.* 13.13. *Luke* 21.29. *Iohn* 16.29.

This is the most proper acceptation of the word, and so it is vsed here: the Doctrine hence is, that

A verbo Græco παραβάλλειν quod est conferre sive comparare.

By Parables and Similitudes Christ often taught his Hearers. As he sometimes taught them by *Plaine principles* and *Affirmative conclusions*, so not seldome by *Parables* and *darke sentences*, *Marke* 4.33.34. The Euangelist affirmes, that *without Parables he spake not vnto the people.* His meaning is not (saith *Augustine*) that he spake nothing properly, but because he did not explaine himselfe almost in any speech: Sometimes the whole speech or Sermon is *Parabolicall*, neuer any whole Sermon of his *Plaine* and *Proper*, *Matth.*13.10.24.31.33.34.

Doctrine. Christ often taught his hearers by Parables.

Aug. Qu. Euang. cap.15.

Many Reasons are rendered for this his method; as First, that the Scriptures might be fulfilled, and Prophesies accomplished which had so foretold, *Psal.*78.2. *Matth.* 13.13.14.

Reas.1. That the Scriptures might be fulfilled.

Secondly, For the profit of the Elect, who by this kinde of teaching haue; First, their *Vnderstanding* enlightened, and very much helped, by homely Comparisons, the most simple is made to vnderstand, and by things earthly to conceiue better of heauenly, they being opened and fitly applied.

Reas.2. For the good of the Elect.

Iohn 3.12.

Secondly, Their *Memory* very much strengthened, by prouerbs and similitudes drawne from daily practise. Many can remember a familiar Example, or Comparison they haue heard from a Preacher; when other matters (and it may be of more substance) then deliuered were long since forgotten.

Thirdly, The *Will* effectually moued to deuotion; Of all kinds of speech there is none that doth more cunningly insinuate, and secretly winde it selfe into the heart, and leaue a deeper impression then a Parable doth; It will touch the quicke, and in a sort extort that which otherwise would not be granted, as we see in *Danids* example, 2 *Sam.*12. and in those wicked Iewes, *Matth.*21.33.

Plus mouent figuratè dicta Aug. Epist. 119. ad Ian.

Fourthly, *Diligence* encreaſed, and Attention quickned. Hence did the Diſciples ſo often take occaſion to aske queſtions, and moue doubts, *Luke* 8. 9. *Marke* 4.10. *&c.*

Fiftly, *Conſtant and continuall nouriſhment ſupplied.* Though the Faithfull finde a ſweete reliſh in the word when they reade, or heare it; yet comming againe to it, they ſhall finde more Food; So ſweetly hath God mixed hard and eaſie together, that none might be cloyed nor any diſcouraged.

Sixtly, *Euery one from his owne particular calling ſome good inſtruction taught.* Therefore hath Chriſt deriued a Parable from an *Armie* to teach *Souldiers*; from *Legall principles* to teach *Lawyers*; from the *Field* and *ſowing* to teach *Husbandmen*, from a *Leauen* to inſtruct *Women*: wherein euery one in his calling may bee the Schollars commentarie.

Reaſ.3. For a puniſhment to the wicked.

A third Reaſon, why our Sauiour taught after this manner was, that Gods treaſure might be hid from the obdurate wicked, and they further hardened, *Matth.*13. 10. *Luke* 8.10. Hence was it, that although hee opened and explained them to his Diſciples, and ſo made them eaſie to vnderſtand; yet we reade not that hee did ſo to others. The Vſes follow.

Vſe. 1.

1 Cor.9.22.

And firſt, it may teach vs *Miniſters*, to apply our ſelues by Compariſons and ſimilitudes to the capacities of the meaneſt. We ſhould (in this ſenſe) become *All to All, that we may win ſome*: Framing our ſelues to all mens vnderſtandings, by *Allegories*, *Stories*, *Parables*, and the like. And yet in following this method, take theſe *Caueats*.

Firſt, Let them not be farre fetcht, but fitting the matter in hand, ſeruing more for Edification of the hearer, then Oſtentation or ſetting forth the wit of the ſpeaker.

Caueats in vſing Parables and Compariſons.

Secondly, Let them be drawne from things well knowne and eaſie to be conceiued. The end of all ſpeech is to conueigh the ſenſe to the vnderſtanding of thoſe to whom we ſpeake; they may not therefore be darker then the thing it

it ſelfe is that we ſhould illuſtrate. To fetch Similitudes from ſundry things in *Philoſophie* or *Poeticall Fables* is not ſo fit, vnleſſe we make them eaſie to the vnderſtanding of the people: Farre better to fetch them from common things wherein they are moſt beaten, after the example of our Sauiour, who (as *Theophilact* obſerueth) tooke euery man in his owne trade, applying himſelfe to that which they vnderſtood beſt; Appearing to *Mary* in the *Garden* as a *Gardiner*, and to the Diſciples *Trauelling* as a *Traueller*.

Thirdly, That a care be had (neuertheleſſe) of the maieſty of Scripture: Auoiding all ridiculous and baſe ſtuffe, leaſt we giue occaſion to any of thinking vnreuerently of ſo high a miſtery.

Fourthly, Beware we of *Origens* fault (whoſe wit ſerued him to Allegorize almoſt the whole Scripture.) Turne not all into *Allegories* to the deſtroying of the letter, and making plaine things obſcure: It is ſafe treading in the ſteps of the Holy Ghoſt, not making *Allegoricall* ſences where the ſpirit hath made none.

Fiftly, Vſe them for *Inſtruction* or *Illuſtration*, rather then for prouing any point of Faith. As Painting (ſaith *Luther*) is for the garniſhing and ſetting forth an houſe already builded: So is an *Allegorie* to ſet out the light of a matter already proued, and otherwiſe ſufficiently confirmed. *Luther Com. in Gal.*

Sixtly, That they bee quickly diſpatcht, and not too much inſiſted on. Here the lighter the touch is, the ſweeter (oftentimes) will be the muſick. Theſe Rules being well obſerued we may ſafely, and profitably vſe our liberty in this kinde, following herein the practiſe of Chriſt, his Apoſtles, and many of the antient Fathers; who vſually began their Homiles with a Simile.

And let *Hearers* be content in this familiar manner to be taught. What if we borrow compariſons from the *Plough* and *Fanne*; From *Leauen* or ſuch like domeſticke buſineſſe, doe we any other therein then did Chriſt himſelfe? Say *Vſe 2.*

not

not in ſuch caſes, the Miniſter is rude ot blunt, his Pouerty ſuch, that he is faine to goe to the meale-tub for matter to hold out with; but acknowledge thou Gods goodneſſe, as in ſpeaking to thee by his Prophets, ſo in vſing *Similitudes* vnto thee by the miniſtery of the Prophets, for God accounts of it as a fauour, *Hoſ.* 12 10. Yron will doe that which gold cannot: This homely kinde of preaching brings that to paſſe, which a more gaudie, gliſtering, and glorious courſe will neuer effect. Elſe why did the Holy Ghoſt when he came, fall vpon the Diſciples in the likeneſſe of a *Doue*, rather then in the likeneſſe of a *Iay*, *Parrat*, or *painted Butterfly*?

Text. *Spake ſaying*] Here we haue the manner of Chriſts deliuery of this Parable; he *Spake and ſaid*: Sometimes he vſeth other mens mouthes, and other mens pens; but here Chriſt *Spake* himſelfe: Neither did hee onely *Speake*, but *Say*. He diſtinctly and deliberately deliuered this doctrine enſuing, ſo that euery one might vnderſtand the words and meaning. I intend not to inſiſt on the Particulars, though they would affoord good vſe both to Miniſters and others, that I note, is:

Solius eſt oratoris dicere, vulgi loqui.

Doctrine. *Chriſt was no dumbe Prieſt.* *Chriſt was no dumbe Prieſt.* We heard before, he was a *Miniſter*; here wee ſee, he was no dumbe one, he had a tongue, and ſpake with it, *Matth.* 5.2. It is ſaid, *Hee opened his mouth and taught the people*, which phraſe of opening the mouth ſome thinke to bee a more full kind of ſpeech as we ſay vſually, *I ſaw it with mine eyes*, or *I heard it with mine eares, &c.* Others thinke it is added for diſtinction ſake, becauſe Chriſt did ſometimes teach and opened not his mouth, *viz.* by his *miracles* and *life*; but now he opened his mouth and taught them by Doctrine: Yea it was his cuſtome euery Sabboth to goe into the Synagogue and preach, as witneſſeth Saint *Luke* 4.16. So then, though hee was dumbe as a *Sheepe* before the *Shearer*, yet neuer dumbe as a *Shepheard* amongſt his *Sheepe*.

Pleonaſmus. *Theophil.* *Eſay* 53.

Vſe 1. A ſhame it is then for ſuch as are, whether it be through want

want of *Science* or of *Conſcience*; How will ſuch anſwer it before the great Shepheard of the Sheepe, as take vpon them charge of Soules, and yet are able to doe no more for the Saluation of them, then a Schoole-boy of ten yeares old might doe, fairely to reade the *Goſpell* and *Epiſtle* for the day as he is guided by the *Rubricke?* Is this to be a *workeman that needeth not to be aſhamed, deuiding the word of truth aright?* Or are theſe thoſe gifts for which Chriſt *aſcended vp on high, that he might giue to men; For the perfecting of the Saints, for the worke of the Miniſtery, for the edifying of the body of Chriſt?* Why did the Apoſtle demand, *Who is ſufficient for theſe things* if this be all? Doth God expect that we ſhould doe no more for our *Sheepe*, then our *Sheepe* are able to doe for themſelues? It may not be thought: And if theſe cannot anſwer it, then much leſſe thoſe, who hauing receiued a tallent, wrap it vp in an idle braine, as *Goliah's* ſword was in a cloth without vſe, and practiſe. Or as *Labans Well*, ſo the Fountaine of their knowledge is ſealed vp, with a great ſtone of *Security*, or *Saturity*. A *Prelate* (ſaith one) ſhould be *Predicant*: And right *Prelating* is *Labouring*, not *Loytering* nor *Lording*. *Bernards* ſpeech would doe as well to bee remembred: That as well by *Silence* and ſaying nothing, may a Miniſter damne himſelfe, as by *Soothing* vp his people in their ſinnes.

Ephes. 4.8.

Latimer.

Vnto them] We reade, *Matth.*13.10. that the Diſciples comming to our Sauiour, and demanding of him the Reaſon why he ſpake in *Parables*, had this Anſwer made; *To you it is giuen to know the miſteries of the Kingdome of Heauen, but to them it is not giuen, &c. Therefore ſpeake I to them in Parables, becauſe they ſeeing ſee not, and hearing they heare not, neither doe they vnderſtand.* In which anſwer (ſaith *Caluin*) it is manifeſt, that Chriſt ſpeakes obſcurely to the multitude, becauſe they ſhould not be partakers of the true light. For how euer when the *Expoſition* is added, and made, (as vſually it was to the Diſciples) the *Figured* ſpeech hath more perſpecuity, and plainneſſe, then the

Text.

the *Simple*; being not onely of more efficacie and force to moue the minde; but also more cleare and euident to bee perceiued: Yet where the *Exposition* was not added, it was more *hard* and *difficult*, striking the *Eare* with confused and ambiguous sound, but edified not. Thus

Doctrine. The misteries of Gods kingdome kept from the wicked.

Christ by this his Parabolicall kinde of teaching, did keepe the wicked (such as the *Scribes* and *Pharisees* were) *from knowing the mysteries of his kingdome, Matth.*13.14,15. so *verse* 44. *The kingdome of heauen* is said to be *a treasure hid in the field.* Christ brought a treasure, and offered it vnto them in his Ministery, but it was hidden from their eyes, being wrapped vp in so darke a method and obscure kinde of teaching. Thus Saint *Paul* calls holy doctrines *the hidden wisedome of God*, 1 *Cor.*2.7. He hides it *from whom*, and reuealeth it *to whom* he pleaseth.

Reas. It is in Iudgemẽt

And that in *Iudgement*; either because he *will haue mercy on whom hee will haue mercy*; or because they haue *presumptuously* abused Gods promises, to make them bands for sinne: or *Contemptuously* reiected Gods Call and offer of grace formerly in the *day of Saluation*, made: Or *Obstinately* opposed Gods truth, and become *Doggs* and *Swine.* Some such like Reason, there may be, why Christ would not reueale these secrets vnto them: but bee it what it would be, it was in *Iudgement.* The Vse concernes both *Ministers* and *People.*

Vse 1.

First, it *Admonisheth* vs, that we study and affect *Plainnesse.* They are Plaine lines that best answer a plaine and euen leuell: and wherein the euidence of Gods spirit is best seene. Neither is it to be stood vpon how *Plaine* our *Armor* be, so it be of *Proofe.* Let it not bee forgotten of vs, that it was in *Iudgement* that Christ taught darkely, and obscurely, without adding an exposition, and not in *Mercy.* And can we thinke that Congregation blest, with such a Minister as affects such craggie scholasticall disquisitions, as come not within the reach of popular capacities? or that wraps vp his doctrines in such darke phrases, as his people cannot apprehend? Those *Pastors* which are according to Gods

Gods *owne heart*, and whom God hath promised as a blessing to a people, are such as *shall feed them with knowledge and vnderstanding, Ier.* 3.15. How with vnderstanding, vnlesse they can be vnderstood of them that heare them? In *Compassion* then to those poore Soules committed to our Charges (*Good Fathers* and *Brethren*) let vs dispense the secrets of the Gospell with more power, and plainnesse; earnestly desiring God to giue vs the *doore of vterance.* Often calling to minde that passage we reade of, 2 *Sam.* 18. 23. *Cushi* is sent with tidings to *Dauid* of victory against his enemies: *Ahimaaz* obtaines leaue of *Ioab* to run after; he sets forth and outruns *Cushi*, though *Cushi* had set out long before him; the Text giues this to be the *Reason, Ahimaaz ran by the way of the Plaine.* Assuredly he that goes the *Plaine way* to worke, shall outrun others who haue beene longer at it by many degrees; And see more fruit of his labours in one yeare then others (that take another path) haue done in tenne. Other waies will be found to be about, this way the neerest. Let such therefore as desire to see the profit of their labours tread this tract; As *Austin* did, who chose rather to speake barbarously then finely (as himselfe saith) because hee desired his peoples profit aboue his own Credit. Conclude vpon it, the *plaine-song* of *Scripture* is the best musicke without the quauering descants of mans wit. And as in *Heraldry*, so here, the *Plainest Coate* is most worthy. *Aug. in Ps.* 138.

Secondly, It falls heauily vpon such, as sit like Sotts vnder the ministery of the Word, who *in hearing heare not, and seeing see not, neither doe they vnderstand*: who heare plaine doctrines as Riddles and haue all things spoken to them as it were in *Parables.* Aske *Paul* what he thinketh of such a mans condition, and he will tell vs, 2 *Cor.* 4 3. *If the Gospell be hid, it is hid to them that are lost. In whom the God of this world hath blinded the eyes of them that beleeue not, least the light of the glorious Gospell of Christ who is the Image of God should shine vnto them.* As if he should say, If in such times as these are, wherein the meanes of grace doe so *Vse* 2.

ſo abound, men continue ignorant, and are not in ſome meaſure acquainted with the miſteries of Gods kingdome. If the power of the word be not in ſome meaſure felt in their hearts, to the Reforming of their liues, it is a pregnant ſigne that ſuch are loſt, and ſhall periſh for euer. *Sathan* hauing blindfolded them, with the vaile of *Infidelity*, that they may neuer come to ſee the ſauing and ſhining light of the *Goſpell*. Deceiue not then thy ſelfe with this, that thou art a hearer, or vnderſtandeſt what is ſaid, &c. For if the power of it be hidden from thee, thy condition is fearefull. The *Philiſtines* (you know) vnderſtood the words of *Sampſons riddle*, but that was not enough, had they not found out the ſenſe and meaning it would haue coſt them deare; So is it in this caſe. The word may be a ſealed booke vnto the learned as well as to the ignorant, ſee *Iſay* 29.11. *The Viſion is vnto you as the words of a booke that is ſealed, which men deliuer to one that is learned, ſaying, Reade this I pray thee; and he ſaith, I cannot, for it is ſealed. And the booke is deliuered to him, that is not learned, ſaying, Reade this I pray thee, and he ſaith I am not learned.* The meaning is, that all ſorts were ſo blinded through Gods iuſt iudgement (who had couered their eyes with the ſpirit of ſlumber) (as was ſaid the verſe before) ſo as that they could conceiue nothing, though the Lord did affoord them the brightneſſe of his Word. Whereupon followes that threatning, *verſe* 14. *A maruellous worke and wonder God would doe, for the wiſedome of the wiſe men ſhould periſh, and the vnderſtanding of their prudent ſhould be hid.*

Vſe 3. Laſtly, Let all ſuch be thankfull, as haue receiued this mercy and fauour from the Lord, to haue the myſteries of Gods kingdome to them reuealed. Let all ſuch account their *Eares* bleſſed as doe *Heare* and their *Eyes* bleſſed that doe ſee: for it is a gift of God to haue his ſecrets reuealed to them. *Fleſh* and *blood* reueales them not (as *Chriſt* ſaid to *Peter*, *Matth.* 16.17.) *but our Father which is in heauen.* Therefore let euery one in particular, to whom God hath vouchſafed mercy this way, ſay as Chriſt did, *I giue thee*

thankes

thankes O Father, Lord of heauen and Earth, because thou hast opened these things euen to mee a babe, a poore silly creature,&c. And withall endeauour to walke worthy of this mercy in all things pleasing, least Christ say to vs, as to *Capernaum, woe be to thee; thou wert lifted vp to heauen, but I will throw thee downe to hell.* And thus much for the *Introduction.* Come we now to the *Comparison* it selfe.

Text. Verse 4. *What man of you hauing an hundred sheepe, if he loose one of them doth not leaue the ninetie and nine in the wilderness, and go after that which is lost vntill he finde it? &c.*

Diuision. This *Comparison* is drawne from the *Practise* of a *Vigilant* and *Watchfull Shepheard*: who, loosing one of his Flocke, leaueth all the rest to seeke that vp,&c. Wherein Consider we First, the *Resemblance*; Secondly, the *Matter* thereby *Resembled.*

The *Resemblance*, we haue in the Πρόπασις or *Propounding* part of the Parable, contained in the 4,5,6. verses. And the *matter Resembled*, in the Ἀπόδοσις or *Applying* part, contained *verse* 7.

In the former we may take notice, First, of the *Shepheards Care* and *Prouidence, ver.*4. Secondly, of the *Successe* he had, *verse* 5.6.

His *Prouidence* and *Care* appeares, 1. In *Missing* what went astray though but one. 2. In his *Seeking* it vp, being gone astray, though he left the rest: For *Number*, 99. And for *Place*, in the wilderness; Following after both *Diligently* and *Constantly.*

The *Successe* he had was answerable to his hopes: First, he *Findes it and laies it on his Shoulders, Reioycing, verse* 5. Manifesting 1. His *Power*, 2. *Affection* therein. Secondly, *He brings it home, &c. verse* 6. 1. *Inuiting* both *Friends* and *Neighbours.* 2. *Inciting* and stirring of them vp to participate with him in that his Ioy, where we haue both the *Thing Requested*, and the *Reason* rendered Considerable.

In the Latter, *viz.* the *Matter hereby Resembled*, wee haue, First, A *Proposition* [*Likewise*] *Ioy shall bee in heauen, &c.* Secondly, A *Confirmation* thereof [*I say vnto you.*]

In

In the First, we must take notice: 1. Of the *Thing Propounded* [*Ioy shall be in heauen ouer euery sinner that Repenteth*] where the *Subiect Matter*, *Ioy*: and the *Circumstances*; Of *Place where* [*in Heauen*] and of *Persons*, for *whom* [*one sinner that Repenteth.*

Secondly, Obserue we how it is *Illustrated*, and that is, First, by the *Quantitie*, [*More Ioy*,] Secondly, by the *Quality*, [*Likewise.*]

In the Last, the *Confirmation*; 1. The *Authority* of the Speaker: 2. The *Truth* of the thing spoken we shall intreate of. And thus we see the Parts.

Christ Scope in this Parable.

The *Scope* and *Drift* of our Sauiour herein is (as before was shewed) *First*, to *Iustifie himselfe* and *Practise*: *Secondly*, to *Condemne* the *Pharisees*, those proud Ciuilians: *Thirdly*, to *Encourage* the true *Conuert* and *Penitent.* In the *Propounding* part, the first is done. And in that our Sauiour doth seeme thus to Reason. *If it be the duty and practise of euery good Shepheard to seeke after a Sheepe that is gone astray; then doe I no other then my duty in conuersing with these to bring them to Repentance: But this is the duty, and this the practise of euery good Shepheard: Therefore I doe no other then my duty in thus doing.* The *Antecedent* is taken for granted; *For what man of you* (saith our *Sauiour*) *hauing an hundred sheepe, &c.* The *Consequent* is euident, in that he was the true *Shepheard* sent into the world to *call home sinners*; to *seeke and saue that which was lost.*

Iohn 6. Luk. 19. 10.

In the *Reddition* of the *Parable*, he doth the other: *Condemning* the *Scribes* and *Pharisees* for murmuring thus: *If the Angells reioyce at the Conuersion of a Sinner, then you sinne in murmuring at their receiuing. But the Angels reioyce thereat*, Therefore you offend.

The *Reason* of the *Proposition* is euident from the *Lesse*: For if the *Angels* reioyce thereat, then much more should *Man*, who is of the same *Kinde* and *Nature.* The *Assumption* is proued and *Illustrated*, by the Ioy that is amongst *Friends* and *Neighbours* for this finding, *verse 6.*

Further, for the *Encouragement* of *Penitents*, hee may seeme

seeme thus to argue, *If there be Ioy on earth amongst men for the finding of one Sheepe that hath gone astray, then farre greater Ioy shall be in heauen vpon the Conuersion and turning of a sinner vnto God: But Ioy is vsuall amongst men for the one, as Experience makes good; therefore farre greater shall bee in heauen amongst the Saints and Angels for the other.*

Thus we see the *Scope*; come we now to enquire into the *Sense* and *Meaning* of the words, and so to such profitable *Obseruations* as they affoord. *The meaning of the words.*

As *Man* so *Scripture*, and as all *Scripture* so *Parables* especially consists of a *Soule* and *Body*. The *Externall* sound of the *Letter* is the *Body*, but the *true sense* and *meaning* is the *Soule* thereof? *Frange os literæ & inuenies medullam intelligentiæ.* Who then is this *Man*; and who the *Sheepe*; which the *Wildernesse*; what the *Home*; and who the *Friends* and *Neighbours*, must bee enquired after. *Aug. Ser. 70. de temp.*

By this *Man*, it is generally agreed amongst Expositors, that our *Sauiour Christ* is to be vnderstood, who is that good *Shepheard* that not onely seekes vp the lost, but laies downe his life to saue his sheepe; but who are meant by the *Sheepe* is a greater question. Iohn 10.11.

Some, by the *ninety and nine* vnderstand the *Angels*, whom Christ left, when by his Incarnation he came downe on earth for vs men and our Saluation: So *Ambrose*, *Chrysostome*, *Hilary*, *Euthymius*, with others, thinke. And so it may be said, he did leaue the good *Angels* in the *Mountaine* (that is, in *heauen*) as hauing no need of Repentance. And the wicked *Angels* in the *Wildernesse* (that is, in *hell*:) as being vncapable of grace.

Others vnderstand thereby, both *Angels* and *Men*, signified by an vnperfect number (ninety and nine) left in the wildernesse, because by mans fall the number of them made to liue in Gods presence was diminished, so *Greg. Hom. 34. in Luc.*

Others there are who vnderstand by these ninety and

nine, *Men* onely; so *Hierom Epist. ad Damas. Aug. quæst Euang. lib. 2. cap. 32. Anselme in Math.* 18. and most of our latter writers. For First, a *Sheepe* is a certaine Image to resemble a *Man* by, in Scripture. Secondly, *Angels* and *Men* are not of the same *Species*. Thirdly, our Sauiour seemes to explaine his meaning in the last Parable of the Prodigall and lost Sonne. And here in this Parable hee speakes of such as need no Repentance. Fourthly, *Angels* are the *Friends* and *Neighbours* spoken of, who reioyce at the Conuersion of *Sinners*, as our *Sauiour* (who best knew his owne meaning) expoundeth. Therefore not *Angels* but *Men*, are wee to vnderstand by *Sheepe* heere.

And amongst those who thus vnderstand, there are different opinions: some would, that by those *nintie* and *nine* left, should these already *Called, Iustified, Sanctified, &c.* (whom Christ leaues in a state of grace) bee vnderstood. *Bucer apud Marlorat in loc.*

Quest. But how can it be said of these that they neede no Repentance? seeing euery one that cals God Father is to aske forgiuenesse of his sinnes, *Math.* 6. 12. And how then shall we vnderstand that saying, that there is *more Ioy in heauen ouer one that Repenteth, then ouer these?*

Resp. There is a Repentance of the State, and a Repentance of the Person.

Answer is made by *Distinction* to both: For the First, There is a *Repentance* of the *State*, and a *Repentance* of the *Person*; In respect of their *Persons* and *Infirmities*, the best haue need daily to craue pardon of their sinnes, and renew their Repentance. But in regard of their *State* they shall haue no need to change that, nor *Repent* of it (so *Caluin.*)

Harm. Euang. Ioy is either in the Act, or Habit

For the Next; Ioy is either in the *Act* or *Habit*; Now the former is here meant. Not as if the Angels haue no delight in a continuall holding out in a righteous course, for nothing is more ioyfull vnto them. But there is now a new occasion of *Ioy* offered in this vnexpected alteration and happy change. To see one who was euen now a corrupt member, and ready to be cut off suddenly (and beyond all

all hope) healed through Gods vnſpeakeable mercy. Oh this affecteth more with extraordinary Ioy. As a Captaine for the preſent reioyceth more ouer one Coward, who after flying returneth and preſſeth the enemie moſt valiantly, then ouer nintie and nine tall ſouldiers that neuer forſooke the field. Or as a *mother* ouer that child that is now recouered from death to life, expreſſeth more ioy, then ouer all the reſt that were in no danger: So in this caſe.

Greg. Hom. 34. in Euang.

Others vnderſtand by theſe ninetie and nine, *Hypocriticall Iuſticiaries*, who thinke themſelues iuſt, and are highly opinionated of their owne worth: So ſaith *Auſtin, the ninetie and nine left in the wilderneſſe, may ſet forth the Proud, who haue a wilderneſſe in their mindes, becauſe One* (that is vnitie) *being away they want of Perfection.* Thus alſo *Ludolphus*, and *Fulke in Annot. Rhem. Teſt.* with others.

Queſt. Euang. lib. 2. q. 31.

And this Expoſition ſeemeth beſt to agree with our *Sauiours ſcope* (and what better helpe to finde out the true meaning and *Interpretation* of a *Parable*, then to conſider of the *Drift* and *Scope* attentiuely?) whoſe vſuall manner it was in all his *Parables* occaſioned by their murmurings, as to iuſtifie himſelfe, ſo to meete with them for their Arrogance and Scorne.

But can it bee ſaid of ſuch that they need no Repentance.

Queſt.

It is not ſo to be vnderſtood as if they needed none indeed, but becauſe they were ſo conceited: They thought they needed no amendment, and were as good already as Repentance could make them. And ſo there is greater reioycing ouer one *Penitent Sinner*, then ouer many ſuch impudent and *ſhameleſſe Saints.*

Reſp.

By the [*One loſt*] all mankind (ſay ſome) are vnderſtood, thus *Ambroſe*; All mankind (ſaith he) is the hundreth part of Gods creatures, this is found when the price of Redemption is paid in Chriſt.

In loc.

Others vnderſtand by this One, all ſuch as are *Elected* and ſhall be ſaued by Chriſt, but as yet *vncalled*; One in

Quis illa genere vna eſt non ſpecie

Kinde but not in *Particular*, for all are one body but many members. To which opinion I subscribe.

By [*Friends and Neighbours*] Some thinke the *Saints* in this Parable are meant, and the *Angels* in the next: But generally it is agreed that both in this Parable and the next, *Angels* are thereby to be vnderstood, though the Saints (it may be) are not excluded. These are called Gods *Friends*, because they haue one *Will* and *Nill* with God, in which respect also *Abraham* (a Saint on earth) was called the Friend of God. And they are called *Neighbours*, because they are euer *Neere God*, alwaies enioying the presence of his brightnesse, as speaketh *Gregory*, *Hom* 34. *in Luc.*

The [*Home*] is *Heauen*; the Seate and Mansion of the blessed *Angels* and godly ones, *Rom.*10.6. Though hereby may likewise be vnderstood the *visible Church on earth*, which also is called *heauen*, *Reuel.*12.7. & 13.6. And is Gods House, and into this fold Christ brings his straying Sheepe, *Iohn* 10.16. But the *Triumphant part* in this place by *Home* is meant especially. The *Dores* of which *Home*, Christ in his *Ascention* opened; and brought the *Sheepe* vnto, which in his *Life* he *Sought*, and continued seeking *vntill he had found*. And in his *Death* layed on *his Shoulders*, bearing his sinnes in his body on the Crosse, and at his *Resurrection reioyced for*. And thus much for the meaning. Now for *Obseruation* or such *Collections* as the words *Particularly* considered affoord.

Caietan & Culmar in loc.

Text.

What man of you hauing an hundred sheepe, &c.] Something may be noted in the *Generall*, before we handle the *Particulars*: And first this, that

Doctrine.

From mans own Practise, may be iustified Gods holy and iust proceedings. The mouths of all gainesayers, obiecting against Gods righteous proceedings, may be stopped from their owne waies and courses. And thus we shall see the Calumniations of Cauillers vsually repelled, as *Matth* 12. 11,12. *Luke* 14.5. where Christ reasons against his aduersaries cauills, for his doing good vpon the Sabboth, after this

From mans practise may be iustified Gods proceedings.

this manner; *If you care for those things that are your owne, and offend not in seeking to saue an Oxe, Asse, or Sheepe, that is in danger vpon the Sabboth day, then much lesse doe I offend, in seeking to Saue Soules, and helping my neighbour through loue* (who by many degrees excelleth a beast) *but the former is true, as your practise proues, and you will not deny: therefore the latter.* And thus from their owne practise, he stops their mouths, for the Text saith, *They could not answer him againe* to these things, *Luke* 14.6. Other proofes might be brought, as *Mal.*1.5.8. *Rom.*9. 21. *Luke* 11. 5.11. *& alibi.*

This may serue to set forth vnto vs Gods vnspeakeable goodnesse, who is pleased thus farre to humble himselfe, as to bring his actions and proceedings into comparison with ours; whose waies as farre excell ours, *as the heauens excell the earth*; neither are they worthy to be named the same day that his are spoken of: Onely beware that wee goe not too farre, in iudging him to be like our selues in all things (as those *Psal.*50.21.) because in some things he is pleased to come into comparison with vs; But whatsoeuer is truly and of it selfe good in vs, know it is in God in a farre more excellent and high degree, who is the fountaine of all that is good, and from whom nothing but good can proceed; That being *Nature* in him, which in vs is but a *Quality.* *Vse.* 1. Esay 55.9.

It may likewise serue to *Admonish* vs, that we goe not about to charge God falsly. Many Particulars might bee shewen wherein we pleade against God and finde fault with him, when neuertheless we approue in our owne practise the like act as good, and iustifie it. That God should lay vp the Fathers iniquity for the children, and visit their sinnes on their Posterities; that Childrens teeth should be set on edge by their parents eating of sowre grapes, seemes hard, yea vniust to some; when yet we approue of the law as iust that depriues the child (that is yet vnborne) of his Inheritance for his Fathers treason, and that allowes suing the heyre and Executor for the Fathers debt. *Vse* 2. Iob 21.19.

Rom.9.20, 21. debt. That God ſhould ſaue ſome and reiect others for his meere pleaſure ſake; that he ſhould diſpoſe of men as hee liketh either to death or life, and that before they haue done either good or euill, is iudged rigour and extreame cruelty: When notwithſtanding we giue to the Potter full power ouer the clay, to make what hee will of the lump; whether *veſſels to honour or diſhonour.* The like is our dealing with him in regard of his workes of *Mercy.* That God ſhould pittie vs or ſpare vs, conſidering our many weakneſſes, we often queſtion; we cannot heare but we grow drowſie at it, or ſoone forget what hath beene deliuered, we are froward, peeuiſh, full of diſcontent, &c. and therefore though God may ſay he will, yet we cannot ſee how he can, and thus wee reaſon, when our owne practiſes may aſſure vs of his. What Father doth not ſpare *his owne childe that ſerueth him?* who will not paſſe by many infirmities in his owne? when the infant ſleepes with the ſpoone in the mouth, will the mother clap it? or when it pukes vp the milke, will the parent beate it? doth the childe put forth the beſt ſtrength it hath in workes of obedience, and will not the Father accept of it? Certainely if Parents beare ſuch Affection towards theirs, then much more doth God towards his. See our Sauiours Argument, *Matth.7.11. If you being euill, know how to giue good gifts vnto your children, how much more ſhall your Father which is in heauen giue good things to them that aske him?* Our Sauiour would haue vs to deſcend into our ſelues, and ſeriouſly to conſider of thoſe few drops of Fatherly kindneſſe, which he hath inſtilled into vs, that when our Faith fainteth, we may comfort our ſelues which the meditation of that fulnes which is in him.

Eſay 59.

Pſal.103. Mal.3.17.

Doctrine. The aberration of the Creature is not without its vſe for our inſtruction.

Secondly, there may from hence thus much (in the Generall) be gathered, that

The very abberration and ſtraying of the Creature is not without its vſe for our ſpirituall inſtruction. The Sheepes going aſtray ſerues as well to teach vs our naturall condition;

tion ; As the Shepheards ſeeking it vp, Gods care for our Conuerſion and reclaiming.

And therefore let vs make ſome profit and worke our Aduantage in goodneſſe by the worſt things. The *Vſurers* curſed courſes, ſhould teach vs ſo to employ our gifts, as that the giuer may haue honour. And from the vniuſt pollicy of *deceitfull ſtewards*, we ſhould learne wiſedome to prouide for euerlaſting tabernacles. There is not the worſt man, but may teach vs ſome good, nor the worſt thing but (had we wiſedome to make the true vſe thereof) might worke our ſpirituall benefit. What creature is there, but doth admoniſh vs of duty ? their naturall inclinations are (in a ſort) our Inſtructions. In a word, let vs but open our eyes and wee cannot looke beſides a leſſon in this vniuerſall booke of our maker, worth our ſtudie, and taking forth.

Vſe. Matth.25.27. Luk.16.8.9.

Come we now to a more Particular handling of the words ; And ſo conſidering them *Literally*, they teach *Prouidence in ſeeking vp what is loſt ; And in ſauing as well as in getting.* A leſſon as here taught vs from our Sauiours doctrine, ſo elſewhere by our Sauiours Practiſe, *Iohn* 6.12. who willed his Diſciples to gather vp the fragments that nothing might be loſt. And the eighth Commandement, that bindeth a man not to impaire (ſo farre as in him lyeth) the eſtate of his neighbour, bindeth a man much more to haue a care of his owne eſtate.

Doctrine. A prouident care ought to be had, that there be nothing loſt.

For the goods that any man hath are not his owne, they are Gods gifts, *Hag.*2.9. neither is man any other then a ſteward of them, who muſt be called to account for what he hath receiued, as *Matth.*25. hee that had receiued fiue talents muſt be accountable for fiue, and hee that had receiued two for two, and he that had receiued one, for one; ſo much as was receiued, muſt be accounted for, and therefore no need to looſe any.

Reaſ.

Which Doctrine reproues the *waſtfull* and *Spend-thrift*, whether through *Careleſneſſe* or *Prodigality* and *Idleneſſe*. How many careleſly let that periſh which a prouident eye

Vſe I.

might haue ſaued and preuented, and a diligent hand in
Exod.23.4. vſing the meanes, recouered and regained? It was Gods command that we ſhould bring home our enemies *Oxe* or *Aſſe* that went aſtray, if in caſe we found it: And therefore queſtionleſſe his minde and meaning, that we ſhould ſeeke after our owne to recouer it againe. Otherwiſe what doe wee but alter his prouidence and corrupt his ordinance? which hee cannot take well at our hands.

Againe, Others there are who through *Prodigality* conſume all riotouſly, miſpending the talent allotted to them, either in *Sinfull* or *ſuperfluous expences* on Themſelues, or on *Others*, for Backe, Belly, or Luſt; exceeding both *Place* and *Meanes*, paſſing their words and promiſes ouer-lightly either for *Paying*, or *Giuing* vpon ſome ſudden fit of *potfellowſhip*, or for the praiſe of *bountifulneſſe* or the like, by which courſes they lauiſh out their goods and ſteale away the right vſe of them from the Lords Ordinance, and from the ſtate both of *Themſelues* and *Others*, who for the preſent might be bettered in the well beſtowing, and Afterwards bee holpen by the comfortable remainder left behind.

Laſtly, Others there are who through their owne *Idleneſſe* conſume their *Patrimonies* and *Portions* left. Some conceiting it is not according to their Birth and *Breeding*, to ſpend their time in Labour, and that there is no better way to manifeſt *Gentility*, then with the *Nagros* (Noblemen amongſt the *Malabars* in the Eaſt Indies) by wearing long nayles vpon their hands, to ſhew they are no workers. But who ſeeth not, what beggery, want, and miſery,
Pro.6.11. ſuch caſt themſelues into before they are aware? *Pouerty comes vpon them like an armed man*, no reſcue nor reſiſtance can bee made againſt it, but it driues ſuch into deſperate courſes of *Theft*, *Riot*, or *Rebellion*, as ſhelters for a while, till they be taken and (like ſuperfluous excrements) cut off, or purged for feare of further infection.

Vſe 2. Secondly, our Doctrine exhorts to *Thrift*, which hath both

both a watchfull eye, and diligent hand for the ſauing of what we haue from periſhing, preuenting loſſes ſo farre as may be; but if in caſe they are ſuſtained, then in vſing meanes to recouer them, and ſeeke them vp againe by honeſt courſes. It is not (beloued) as the world would make men to beleeue: that *Religion* and *Chriſtianity* brings a man to beggery; No it bindes a man to good *husbandrie*, and calls vpon vs for *Frugality*. Neither haue any beene better husbands for their outward eſtate, then thoſe who haue beene moſt *Religious*, 2 *Kings* 4.18. *Ruth* 2.4.--8. And if there be any ſuch (as queſtionleſſe are many) who neglect their callings vpon a pretence of Religious duties; let them know it is a leſſon that true Religion neuer taught them. That indeed takes off the edge of our Affection from earthly things and teacheth vs to vſe them with more *Sobriety* and *Indifferencie*, but not to caſt them off, and be careleſſe of our eſtates, leaſt we be a ſcandall to our profeſſion and alienate others from the truth, 1 *Theſſ*.4.11.12. See we therefore that we adorne the Goſpell this way, as well as other, following the wiſe mans counſell, *Pro*.27.23. *being diligent to know the ſtate of our flocks, looking well to our heards*, not putting off all care to others, but ouerlooking with our eye as we read of *Boaz*; who came into the field to ouerſee his Reapers: Hee wanted no officers to take charge of his buſineſſe, yet he knew full well that the beſt eſtate requires a carefull managing of the owner. It is the maſters eye that feedes the horſe notwithſtanding all the truſt he puts in others. The like wee reade of *Solomon*, 1 *Kings* 5.16. and *Nehemiah*, *Chap*.2. & 3. and of the vertuous woman, who ouerſees the waies of her houſhold, *Pro*.31. therefore ſhe had a double portion, the *fruit of her hands* and *praiſe* in the Gates, *verſe* 31. All the world ſhould ſee that ſhee wore her owne cloth, and nothing borrowed. Yea the maſter of this great houſhold of the world giues vs an example of this care, whoſe eye is in euery corner of this his large poſſeſſion. As for ſuch who think it a diſparagemēt to their worth to be their own ſeruants in ouerſeeing

Pro.27.23.

Pro.31.13.15. 27.

Pſal.32.

ouerseeing of their businesse, let them know, they take a faire way to be other mens slaues in Drudgery and Beggery, either in themselues or their posterity. But we hasten from the Literall and come to the *mystically* and *more noble sense*. And so we first learne from hence: that

Doctrine. Christ is the Shepheard of his Church.

Christ is the Churches Shepheard. A truth that hath for further confirmation, sundry Scriptures, *Psal.* 23. 1. *Isay* 40.11. *Ezek.* 34.23. *Zach.* 13.7. *Matth.* 26.31. *Iohn* 10. 11.14. 1 *Pet.* 2.25 & 5.4.

Reas. 1. Because his members are Sheepe.

And fitly is he so compared; For First, all his members are resembled vnto *Sheepe* (as wee shall see in the next Point) and therfore he who is their owner and keeper must be the Shepheard of them.

Reas. 2. He hath all the Properties of a good Shepheard. 1. Goes couered withour skins. Heb. 2.17. & 4.15.

Secondly, He hath all the Properties of a good *Shepheard*, as First, hee *Loues* his people as Shepheards doe their Sheepe, and in signe thereof he tooke our nature on him, clothing himselfe with our flesh; As Shepheards of old were wont to goe couered with the skins of their sheepe, that they might be lesse awfull and more louely to them; So this Shepheard of our soules, that he might be louely to vs and not terrible, *made himselfe like vnto vs in all things, sin onely excepted.*

2. Goes in and out before vs.

Secondly, He goeth in and out before his people as a Shepheard doth before his sheepe; from the fold to the pasture, and from one pasture to another, *Iohn* 10.3. Hee leaueth them not vnto themselues, as well knowing their straying nature, but conducts them by his spirit, *leading them in the path of righteousnesse for his names sake, Psal.* 23.3.

3. Prouideth good Layer.

Thirdly, He Prouideth good Layer, and wholesome pasture for his people, as a Shepheard doth for his sheepe. He *will feede them vpon the mountaines of Israel by the Riuers, & in all the inhabited places of the Country, he will feede them in a good pasture, and vpon the high mountaines of Israel shall their fold bee; there shall they lie in a good fold, and in a fat pasture shall they feed vpon the mountaines of Israel, Ezek.* 34. 13. 14. 15. Their pasture is not barren, rotten,

rotten, nor foyled graſſe; but greene and flouriſhing, growing not on euery mountaine, nor waſt wilderneſſe, but vpon the high mountaines of Iſrael. And what are thoſe high mountaines of Iſrael, but the Oracles of God committed to Iſrael his ſacred Truth and Ordinances. Neither will he feed them aboue vpon the mountaines of Iſrael, but water them alſo at the Riuers. The ſweete and comfortable graces of his ſpirit, he will conuey vnto them through thoſe pipes of his *Word* and *Sacraments*, for the refreſhing of their drie and thirſty ſoules. And with *Paſture* and *Water* he prepareth good Layer for them, that nothing may be wanting: he cauſeth them to lie downe and take reſt at noone; in the greateſt ſtormes and troubles that do befall, hee hath ſhadow for them, vnder which they are ſafe, and may ſweetly chew the cud; Comfortable refreſhings he prouides for them in the midſt of hotteſt perſecutions, 1 *Kings* 18.13. *Rom.* 5.3. *Iohn* 16.33.

Cant. 1.6.

Fourthly, he doth *Medicine* his people if they fall into diſeaſes, as a *Shepheard* doth his *Sheepe*; dreſſing ſome, remouing other from the fold and flocke (if the diſeaſe bee contagious) till they be cured; ſome he lanceth with the ſword of his ſpirit, and annointeth their ſoares with the ſalue of his mercy: but if their liues be ſcandalous, and the diſeaſe infectious, them he deliuers vp (by Excommunication) vnto Sathan *for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord*, 1 *Cor.* 5.5.

4. *Medicines his Sheepe.*

Acts 2 37.38.

Fiftly, he doth Order his people as a *Shepheard* doth his *flocke* not by cruelty, but with Iudgement, *Ezek.* 34.16. ſhewing a due reſpect of their ſeuerall ages and conditions, diſtinguiſhing betweene *Sheepe* and *Lambes*; gathering the lambes with his arme, carrying them in his boſome, gently leading thoſe that are with young, *Eſay* 40.11.

5. *Orders his Sheepe.*

Sixtly, he hath a care that none of them be lacking, as the *Shepheard* hath ouer his *Sheepe*, *hee keepes all that are giuen to him, ſo that no man ſhall take them out of his hands*, *Iohn* 10.29. for this end he Brands, or ſets his marke vpon them, that they may be knowne, 2 *Tim.* 2.19. *he knowes his ſheepe*

6. *Sees that none be wanting.* Ier 23.4.

Reuel. 7.3.

Iohn 10.3.14. Exod.32.32.

ſheepe and calls them by their names and is knowne of them, Iohn 10. 3. *and hath written the names of them all in the booke of life.* Thus hauing all the Properties of a good Shepheard he may be fitly ſo compared.

*Reaſ.*3. *He hath all the Implements of a good Shepheard.* 1. *A Scrip.* 1 Sam. 17.40. 49.

Thirdly and laſtly, he is a *Shepheard*, as hauing all the *Implements* of a *Shepheard*, as *Scrip*, *Staffe*, and *Whiſtle*. Firſt, He hath a *Scrip*, wherein is his prouiſion or ſtore, euen the holy Scripture; Into this hee puts his hand and fetcheth out what is neceſſary (as *Dauid* did the ſmooth ſtones, wherewith hee ſmote Goliah in the forehead) both for his owne (as *Matth.*4. 4. 7.10.) and for his peoples vſe, in which reſpect wee are willed to ſearch it, *Iohn* 5. 39.

2. *A Crooke.* Reuel.3.19. Hoſ.5.15. Pſal.30.6,7,8. Pſal.119.4. Ezek.20.37.

Secondly, He hath a *Crooke* or *Staffe*, *Pſal.*23.4. wherewith, Firſt, hee driueth on his flocke, and forceth the ſlóathfull to pace it better: Secondly, he catcheth and pulleth backe his ſheepe when they begin to bee vnruly, compelling the ſtrayes to accompany their fellowes. Thirdly, he driueth away all euill beaſts, ſo that they ſhall not deuoure them, nor make a prey of them, *Ezek.*34.25.28. Of theſe ſtaues wherewith Chriſt feeds his flocke, ſee what is ſpoken, *Zach.*11.7. *I tooke vnto mee two Staues, the one I called Beauty, the other I called Bands, and I fed the flocke, &c.* By which *Staues* ſome vnderſtand *good Lawes*, both *Spirituall* and *Temporall*; which expoſition the verſes following ſeeme to approue, in that both Staues were broken, *Beauty* for the ſinnes of the *Prieſts*, and the Staffe of *Bands* for the ſinnes of the *Prince* and his *Subiects*.

3. *A Whiſtle.*

Thirdly, He hath a *Whiſtle* whereby he calls his ſheepe, which *Voice* or whiſtle *they know*, *Iohn* 10.4. and will not heare the voice of a Stranger, *verſe* 5. No other Doctrine will they receiue, then what hath beene by him deliuered; no though an Angell from heauen ſhould preach it, yet would they not receiue it, nor beleeue it, but hold him to be accurſed, that bringeth it, bee his charme neuer ſo ſweete, *Gal.*1.8. And ſo much for the Reaſons. The Vſes followe.

And

And first let it serue to giue warning to all such as are enemies of Gods Church and people, whether *Open*, or *Secret*; *Wild-beasts*, or *Goates*; *Hereticks* or *Hypocrites*, who seeke any way to annoy the Sheepe of Gods pasture, who are the worke of his hands, *Psal.*100. Let all such know these haue a *Shepheard*, who hath a mighty Arme, *and his arme shall rule for him.* He hath ability to driue away from his flocke, those hurtfull beasts that other Shepheards cannot resist: For *when the hungry Lyon roares after his prey, though a multitude of Shepheards bee called out against him, yet he cares not for the voice of them all* (saith the Prophet) *Esay* 31.4. But this Shepheard, with his voice alone, can make the fiercest Lyon leaue his prey, as he made *Paul*, *Acts* 9.4. when hee was hunting after the blood of Gods Saints. And as for such *Goates* as push at them with their hornes, and foule their pastures with their feet, they may not but know that hee will one day reuenge all such wrongs offered to his fold, *Ezek.*34. 17, 18, 19, 20.

Vse 1.

Esay 40.10.11.

Secondly, let it teach all such their duties, as do acknowledge him for their Shepheard: First, in *Following him* where he feeds, *Cant.*1.7. running thither with all willingnesse, as sheepe doe to their foddering place or fold, hating the Congregations of such as teach and practise the worship of false gods; that thus ranging our selues amongst the sheepe of his pasture, we may the better be kept from hauing any thing to doe with strange *Shepheards*, who in name participate with Christ, but in deed are none of his.

Vse 2. *Duties of the Sheepe towards their Shepheard* 1. *To follow him.*

Secondly, in *Submitting* our selues to those Shepheards who are vnder him, to whom hee hath committed the charge of our soules, *Heb.*13.17. yeelding to their *Reproofes*, *Restraints*, submitting in doctrines of selfe-deniall; In doctrines vnpleasing to flesh and blood: knowing that what is done to them (in their regular proceedings) in reiecting, or receiuing, their persons, or doctrines, Christ (the great Shepheard) takes as done to himselfe, *Luk.*10.16.

2 *Submit our selues to those vnder him.*

Thirdly,

3. Relying on him

Thirdly, in *Trusting* to him, and relying on him for all things necessary for our Soules. What need they feare, or wherefore be dismayed that haue such a Shepheard? *Ier.* 23.4. Heare *Dauids Resolution, Psal.* 23.4. *Though I walke through the valley of the Shadow of death, I will feare no euill, for thou art with me, thy Rod and thy Staffe doe comfort me.* And hearken to *Dauids Aduise, Psal.* 37.3. *Trust in the Lord and doe good, so shalt thou dwell in the land, and verily thou shalt be fed.*

Vse 3.

And so it may make much for our *Comfort*, for *happy are the people that are in such a case*, blessed are they who haue Christ for their Shepheard. No obiection that our wicked hearts or Sathans malice can make against our comfort, but vpon this ground the Scripture hath fully answered. If thou sayst

Ob. 1.

Thou art *hungry and thirsty and thy soule euen fainteth within thee, whilst thou liuest in this dry and forsaken wilderness.*

Resp.

Thou art answered, *Esay* 49.10. *Thou shalt not hunger nor thirst, he* (that is thy Shepheard) *that hath mercy on thee, shall leade thee by the springs of water, hee shall guide thee*: yea he hath engaged his promise that *thou shalt goe in and out and finde pasture, Iohn* 10.9. His ordinances shall be vnto thee, *Life* and *Spirit*; thou shalt neuer resort vnto them, but finde comfort.

Ob. 2.

But such greene pastures (flourishing doctrine) and quicke springs are not euery where to be found, there are such, but thou canst not come neere.

Resp.

He himselfe *will goe in and out before thee, he will leade thee and guide thee to them, Iohn.* 10.4. *Psal.* 23.3. *hee will shew thee where hee feeds and direct thee to the fertill pastures of some powerfull ministery, Cant.* 1.7.

Ob. 3.

But thou art a poore one, and weakling, and not able to endure driuing.

Resp.

Hee will then *carry thee in his bosome, and with great care and gentlenesse lead those that are with young, Esay* 40.11. he will require no more of the weake then they are able to do.

Still

Still thou feareſt fainting, the Sunne ſcorcheth: Conſcience is troubled, and thou canſt not endure the heate thereof. *Ob.4.*

The heate nor Sunne ſhall not ſmite thee, Eſay 49.10. The wrath and anger of God ſhall not long afflict thy ſpirit, hee *will cauſe thee* (in the end) *to lie downe in great reſt* and tranquillity of conſcience, *Ezek.*34.15. Peace ſhall come, thou ſhalt haue *reſt in the ſhadow, Eſay* 57.2. *Reſp.*

But if thou hadſt a fleece, then thou mighteſt (as thou conceiueſt) haue more hope the heate would abate, conſcience bee at quiet, at leaſt, thou better fenced againſt the ſcorching of it; but thou art naked, Righteouſneſſe is wanting. *Ob.5.*

He will cloath thee with a fleece of his owne; *The Lord our Righteouſneſſe* is this Shepheards name, *Ier.*23.6. hee will put his owne righteouſneſſe vpon thee, and it ſhall be imputed to thee. As for thy owne fleece, it would but encreaſe thy heate and no whit abate it. *Reſp.*

There are many wild beaſts, that ſeeke thy ruine, and thou haſt neither horne nor tuske: Euery way thou art vnable to make reſiſtance, how then can it bee but thou muſt become a prey? *Ob.6.*

What though? yet thou needeſt *feare no euill, Pſal.*23.4. *Thou ſhalt ſtand and feede in the ſtrength of the Lord, in the maieſty of the name of the Lord thy God thou ſhalt abide, Mich.*5.4. Yea *in the wilderneſſe thou ſhalt dwell ſafely, and ſleepe in the woods; no beaſt ſhall prey vpon thee, nor deuoure thee; thou ſhalt dwell ſafely, and none ſhall make thee afraid, Ezek.*34.25.28. *Reſp.*

Yet there are many diſeaſes thou art ſubiect vnto, thou mayſt die of them. *Ob.7.*

He knowes all thy wants and diſeaſes, and the waies to helpe and cure thee: If thou falleſt into any, he will giue thee ſuch a medicine as ſhall *refreſh thy ſoule, Pſal.*23.3. and *ſtrengthen thee in thy ſickneſſe, Ezek.*34.16. and giue *life for euer, Iohn* 10.10. *Reſp.*

But though this be true, yet thou art a *Sheepe* and ſo *Ob.8.*

apt

apt to wander, and breake forth of pasture: and being from vnder this Shepheards care mayst bee lost for euer.

Resp. He will not loose thee; he will seeke thee vp and bring thee in, *none shall be lacking* (saith the Lord) *Ier.*23 4. *none shall be able to take out of his hands any that are giuen him, Iohn* 10.29.

Onely (that these Comforts may abound) make it good thou art a sheepe of Christ, one of his fold: for otherwise thou art out of his protection. There are many of whom he saith, *I will not feede you: that that dyeth let it die, and that that is to be cut off let it be cut off, &c. Zechar.* 11.9. It is euen you *O poore of the flocke that hee will feed, Zech.*11.7. you that heare his voice with great *Attention*, and *Affection*, and depend onely vpon it, that hee takes charge of, *Iohn* 10.3.27. See then you now make it good that you are his, by silencing all obiections of your hearts against this truth deliuered; and by a ready and ioyfull entertaining of this comfortable doctrine. More concerning the meanes of discouery whether wee be the sheepe of Christ's pasture, yea or no, we shall shew in the next Doctrine, which we now come vnto.

Text. *Sheepe*] We haue heard before in the *Exposition*, that as Christ is the *Shepheard* here spoken of, so the *Sheepe* are *Mankind*, both *Elect* and *Reprobate*. And so we finde in Scripture that Resemblance ordinary: In one Chapter of *Ezekiel* (the foure and thirtieth) we haue Gods Prophets thirteene times compared to *Shepheards*; And the *People* one and twenty times compared to *Sheepe*: and in the last verse of that Chapter, the Lord expresseth himselfe thus, *Yee the Sheepe* (or Flocke) *of my pasture, are Men, and I am your God, &c.*

Man Resembled to a Sheepe.

Notatissima est dicendi forma. Buc.

1. For Innocency

The Reasons of this Resemblance are many, amongst which these are some. Sometimes *Man* is likened to a *Sheepe* for *Innocencie*, *Patience*, and *Profitablenesse*, as *Matth.* 25. And thus onely true *Beleeuers* are *Sheepe*.

Sometimes

Sometimes for *Sillineſſe* and *Simplicity*. No Creature being more apt to wander, and goe aſtray euen when there is plenty of good paſture at home; And once being gone aſide it hath not the wit to returne. Very *Swine*, accuſtomed to the trough, will at night come home, ſo not the *Sheepe*, that ſtill wanders on, and expoſeth her ſelfe to dangers remedileſſe, vnleſſe ſhe bee preuented by the care and prouident foreſight of her Shepheard. Thus All *Vnconuerted men*, whether *Elect* or *Reprobate* are *Sheepe*. Yea the *Godly* after their Calling are thereto likened in reſpect of their *falls* and *faylings*, *Pſal.*119.176. *I haue gone aſtray like a loſt ſheepe, Seeke thy ſeruant, &c.* But here it is to be conſidered in the former ſenſe, as ſetting forth Mans Condition before Calling:

2. For Sillineſſe.

Shewing *it to be euill, and no other then like that of a loſt and wandering Sheepe.* Which let be the *Obſeruation* and *Doctrine* hence conſiderable.

Doctrine. Mans naturall condition is no other then like that of a loſt Sheepe.

For Proofe; Heare that Courtly Prophet *Iſay's* Confeſſion, *Eſay* 53.6. *All we like ſheepe haue gone aſtray*; which words Saint *Peter* doth take vp, 1 *Pet.*2.25. and auouch the ſame truth, *Dauid*, *Pſal.*143. ſpeaking of the whole race of mankind, affirmeth that *They are corrupt, they haue done abominable workes, they are gone aſide, they are become filthy.* And Saint *Paul* ſetteth downe what the *Pſalmiſt* had done Affirmatiuely, by *Negation*, keeping the ſenſe though not the words, in theſe tearmes: *There is none that vnderſtandeth, there is none that ſeeketh after God, they are all gone out of the way, &c. Rom.*3.11.12. And what is now deliuered, is on all hands granted, while (as our Church in her Lyturgie hath well taught vs) we Confeſſe *We haue erred and ſtrayed from Gods wayes like loſt ſheep.* The point may be put to theſe Vſes.

Vſe 1. *The beſt of vs like Sheepe, yea like ſtray Sheepe, and that*

First, for *Humiliation*. How ſhould all be humbled and abaſed, vnder the ſight and ſenſe of ſo wretched a condition as this is? Hating all pride, conceitedneſſe, and contempt of others, ſeeing the beſt of vs naturally, are loſt: Yea as *Sheepe* going *aſtray* which is the more grieuous,

considering the many aggrauating Circumstances it admits of. As

1. *From the wombe.*

First, it hath beene from the wombe, wee haue gone astray euer since we were borne. We were lost so soone as euer we came into the world, as sheweth *Dauid, Psal.* 58.3. *The wicked are estranged from the wombe, they goe astray as soone as they be borne, speaking lies.*

2. *From good pastures to worse.*

Secondly, We haue strayed from Gods pastures, into farre worse; forsaking things excellent, and glorious, for things vile and base. An estate of *Immortality* for an *Apple*, as *Adam* did: A *birth-right* with all the priuiledges, for a *messe of pottage*: A little belly-cheare as *Esau* did: A *kingdome* for *Asses* as *Saul* did. Our *Portion in Christ* for *bacon* as the *Gergesites* did: A *Royalty* in heauen, for a *poore farme* on earth, as the *Inuited guest* did. Hereunto comes that of *Ieremiah, Chap.* 2.13. *They haue forsaken the fountaine of liuing waters, and haue digged to themselues Cesternes that will hold no water.*

3. *In euery worke*

Thirdly, In euery worke done by vs we haue wandered, as was spoken of *Egypt, Isay* 19.14. In our *Prayers* we haue wandered, in our *Hearing, Preaching*; we haue wandered in our *giuing, forgiuing, &c.* in all, we haue but strayed and wandered out of the good way, wherein we should haue walked; so that as *Solomon* speakes, our *whole way is an abomination to the Lord, Pro.* 15.8.9.

4. *And that with delight.*

Fourthly, We haue pleased our selues in this straying course, delighting to wander; placing our chiefe felicity in wickednesse, glorying in our *Sinnes*, which is our *shame, Phil.* 3.19. we haue as *Solomon* speakes, *Pro.* 14.9. counted it a *pastime to doe wickedly*. Hence it is that we are so forward (and indeed neuer more forward to any thing then) to that which is euill, and will not suffer our selues to be aduised, nor reclaimed. These considerations me thinkes should humble the best of vs; yea they could not choose but fill our faces with shame, if they were well weighed.

Vse 2. The misery of a lost Sheepe.

Secondly, It may serue to awaken such as yet remaine vncalled: ô that such would but consider in good sadnesse of

of their eſtates, euen ſo farre forth as this ſimilitude of a loſt ſheepe impo ts; And ſo we know

Firſt, the ſtray Sheepe hath no certaine paſture: All the world is before her, but ſhee knowes not where to ſettle; ſhe may be heere now, but anon who can tell where to finde her? Thus is it with thee, who yet art in the ſtate of nature: thou haſt no certaine ſtate in any thing but in *ſhame* and *miſery*. *Hoe hee that increaſeth that which is not his: How long? &c.* And who can ſay where to morrow, he may haue thee. Thou art now here ſitting, or ſtanding, but by to morrow this time, as the Diuell told *Saul*, thou mayſt be with him, 1 *Sam.*28.19. *this night thy Soule may be taken from thee.* No houſe, nor fort, nor place, nor caue vpon the earth can ſo ſhelter thee from the dart of death, as that thou canſt ſay with warrant and make it good, that a man ſhall finde thee in the morning where at night hee leaues thee: neither is there any Repaſt, or Recreation, whatſoeuer thou art at, that thou art ſure to continue out vnto the end thereof, before Gods Iudgements ſeaze vpon thee and ſpoyle thy ſport: Should not this conſideration awaken thee?

1 It hath no certaine paſture.

Hab.2.6.

Secondly, The Loſt Sheepe is without the Shepheards Protection, and keeping. He lookes not to it, to prouide for it, neither doth he goe in and out before it: Thus art thou, who art yet vncalled, without the Compaſſe of Gods ſpeciall Prouidence, though not of his generall (for ſo nothing is.) Thou art *as a Sheepe which no man taketh vp*, as *Iſay* ſpeaketh, *Iſay* 13.14. thou art giuen vp to walke in the way of thine owne heart: And what curſe more feare-full out of the place of torment?

2. It is without the Shepheards protection.

Thirdly, She is in continuall feare, whilſt ſhe is a Stray; It may be ſhe is got into ſome good paſture amongſt other Sheepe; yet ſhee feeds in Feare, and coucheth downe in Feare. Euery little ſound affrights her, and euery whiſtle, or barke of a little Curre, makes her run and ſeperate from the reſt: Thus is it with thee who art vnconuerted, *A ſound of feare is euer in thy eares.* In the midſt of the beſt

3 In continuall feare.

Possessions of this life, thou canst haue no peace: euery little sound of death and iudgement, makes thy cheekes looke pale, and sets thee into a trembling, as *Pauls* preaching did *Felix*, *Acts* 24.19. In the midst of thy cups and sports, euery little ach or sudden sicknesse taking thee, is as the handwriting on the wall, which *Belshazzer* saw, it troubleth thy thoughts within thee; it looseneth thy ioynts, and causeth thy knees to smite the one against the other.

4. In great danger.

Fourthly, As the stray sheepe is in continuall Feare; so also in Continuall danger, to be worryed with doggs, deuoured with wolues, or wild beasts, as hauing neither courage to resist, swiftnesse to fly, nor wisedome to hide her selfe: At the best she falls into the Lords hand as a stray. Such also is thy condition whilst thou liuest in sinne. What *Cain* once said, maist thou say; *Euery one that findeth mee shall slay me.* Not a lust, nor temptation, but foyles thee; Not a base fellow, in a Countrie, but can draw thee to any wickednesse: And it is Gods great mercy, and thou maist well wonder at it, if the *god of this world* hath not seazed on thee for his owne, long ere this. Howeuer know, if thou continuest in this straying course, and that none of Gods *Cryers* can heare of thee, nor of thy finding; that will be the end: *Sathan* (whose all strayes are, that haue no other owner to be found) wil brand thee for his own, euen whilst thou liuest here, 2 *Cor.*4.4. And when thou dyest, thy *Body*, shall not be so soone carryed to the graue, by thy Friends and Neighbours; nor thy *Goods* so soone entered vpon by thy *Heyres* and *Executors*; As thy *Soule* shall be fetcht away to Hell by *Diuels.*

Ob.

But all this concernes not thee (it may be thou wilt imagine,) For thou art a member of the Church, and within the Fold of Christ and no lost Sheepe.

Resp.
Signes of a lost Sheepe.

Alas! for thee, to trust thus *in lying words*, *Ier.* 7.4. Are there not many in the Church, who are not true members of the Church? Therefore to put it out of doubt, let thy Conscience answer to two or three *Interrogatories* that I shall propound.

First,

First, Art thou not *Ignorant* of the waies of God? though thou sittest vnder the meanes, and hast it plentifully, yet art thou not a *Sot* in regard of spirituall things? Though thou liuest vnder a Ministery, where thou hast *line vpon line, precept vpon precept*, yet thou art no more instructed then the child new weaned from the brest? Why (if thus) thou errest by Gods own testimonie, *Psal* 95.10. Such a one especially (if he desire not knowledge) cannot chuse but wander. Oh what heart can stand before the serious thoughts of the damnation of multitudes, who now sit with vs in the house of God euen for this very sinne of *Ignorance*, *Hos*.4.6. Esay 28.9.

Secondly, Art thou not one of those the Lord complaines of, *Esay* 29.3. who *draw neere with the mouth when the heart is remoued farre off*. Is not thy minde carried away with wandering and pleasing distractions when thou art about holy performances, which constantly draw thee away from all inward Attendance vpon thy God? Is it not thus in thy *Hearing*, *Reading*, *Singing*, *Praying*, and that Constantly, and without resistance, and bewailing? If so, thou *errest in thy heart*, As *God* in that *Psalme* before quoted, *Psal*.95. and *verse* 10. affirmeth. Doe but Consider it in one Particular: Were our *Prayers* penned as we conceiue them, and our *By-thoughts* (as parentheses) enterlaced, what strange stuffe would there be? would wee not blush for shame, to haue them either read or heard? And so in other *holy performances*. Well, I know (and who knowes not that in any measure know themselues) that wanderings (like the Flyes of Egypt) come by swarmes and trouble the most godly in all holy duties, though they watch their hearts with double diligence: But these ineuitable infirmities being resisted, shall neuer to the godly be imputed: As we see in *Dauids* case, *Psal*.31. 22. *I said in my heart I am cast out of thy sight*: See what a wicked and corrupt thought crept into his heart, while he was vpon his knees: And *yet* (saith he) *thou heardest the voice of my prayer, when I cried vnto thee*: God reiected

not his prayer, though taunted with ſo foule a corruption; becauſe it was lamented, and bewailed.

Thirdly, Art thou not one, who doth *ſauour earthly things?* as Saint *Paul* ſpeaketh, *Rom.* 8.5. Spirituall things, thou canſt not taſt, nor reliſh. Now and then thou art carried with the crowd to Chriſt, and goeſt with others to a Sermon. Or in the family ſometimes falleſt on thy knees, and ioyneſt with others in outward performance of thoſe duties: But yet findeſt no more Sauour in theſe things then (as *Iob* ſpeaketh) *in the white of an egge.* A good bargaine (next thy heart) in a morning, thou art better for all day after. The profits and pleaſures of this world are only pleaſing to thy pallat; why, what greater ſigne can be of one out of the Lords paſtures? ſee what Saint *Paul* ſaith, *Phil.* 3.19. of ſuch as minde earthly things.

Fourthly, Art thou not one of thoſe, that God complaines of by his Prophet, *Ezek.* 34.18.19. Thou *treadeſt downe with thy feete what the ſheepe of his paſture ſhould eate, and fowleſt with thy feete what they ſhould drinke?* Thou art ſo farre from feeding vpon Gods Ordinances, as that thou caſteſt reproaches on them that doe, counting Preaching Fooliſhneſſe, and ſuch as follow after it Idle fooles, &c. and ſo

Fiftly, Art of that other ſort ſpoken of by that Prophet in the aforeſaid Chapter, *verſe* 21. who *thruſteſt with the ſide and with the Shoulder, and puſheſt all the diſeaſed with thy hornes till thou haſt ſcattered them abroad*: diſheartening poore Chriſtians, diſeaſed with ſome Infirmities, vtterly from a religious courſe: branding them with a black coale of Hypocriſie for ſome ſlips and weakeneſſes, which they haue beene ouertaken with, euen beſides their purpoſe: Twitting them with their *Profeſſion* and *Religion* to the griefe of their ſoules: And canſt thou yet ſo farre deceiue thy ſelfe, as to imagine, thou art a Sheepe of Gods Fold, and Flocke? Do *Sheep* bite *Sheep?* Nay aſſure thy ſelfe thou art one of thoſe wicked beaſts that God will Iudge.

And laſtly, tell me and that truly, art thou not one of

thoſe

thoſe Saint *Paul* makes mention of, 1 *Cor.*6.9,10. Liueſt thou not in ſome of thoſe groſſe ſinnes, there reckoned vp, as Fornication, Idolatry, Adultery, Effeminateneſſe, Sodomitrie, Theft, Couetouſneſſe, Drunkenneſſe, Reuiling, Extortion, or in any other ſuch knowne ſinne without Repentance? If yea, then I ſay to thee (for all thy Profeſſion) as *Nathan* to *Dauid*, *Thou art the man.* Thou art this loſt Sheepe I here ſpeake of, and whoſe miſerable and curſed condition I haue before ſhewed; therefore ſuffer not thy ſelfe to be any longer deluded by the *Diuell*, or thy owne deceitfull *Heart*, which is worſe then he.

But yet it may be, ſome other may be well opinionated of themſelues (who haue as little cauſe) in regard they haue diuers properties of Sheepe, as *Innocencie*, and *Harmeleſneſſe*; they are without *Tuske*, or *Horne*, they doe no man harme, liue quietly amongſt their Neighbours, pay their dues, &c. *Ob.*

For Anſwer vnto ſuch, take the next Doctrine, which in a word is this: *Reſp.*

A man may be a Sheepe and yet loſt. Tell me is it not a *Sheepe* that Chriſt here ſpeakes of? Not onely *Doggs*, and *Swine*, and *Beaſts of prey* may wander, but euen *Sheepe*, *i.e.* ſuch men as are of an innocent and harmeleſſe nature (as we account it) of a courteous diſpoſition, free from groſſe crimes, &c. yet ſuch may be cleane out of the way of Happineſſe; and if this good ſhepheard finde them not, to bring them home, they may periſh euerlaſtingly. *Doctrine.* *A man may bee a Sheepe and yet loſt.*

Was not that boaſting *Phariſee* ſuch a one? heare him commending of himſelfe (and queſtionleſſe he truly ſpake (for the moſt part if not in all) in that he ſaid) Firſt, *Priuatiuely* he ſhewes what he was not: No *Extortioner*, no *Adulterer*, no *vniuſt dealer*, *&c.* He had a faire skinne, and cleare hide; from theſe and other ſuch like foule crimes he was free. Then *Poſitiuely* what he was, and what he did: *I faſt twice in the weeke, I giue tythe of all I poſſeſſe, &c.* He bare as goodly a white fleece, and was as well woll'd as could be deſired: Yet this man departs away Luk.18.11.

vniustified. God lookes not as man lookes; he iudgeth not by the appearance, as man doth: He saw his *Heart* and *Liuer* was spotted, and tainted; therefore will none of the flesh nor fleece. And how thinke you of him that told our Sauiour, *All this haue I kept from my youth, what lacke I yet? Luk.* 18.21. weigh but the circumstances of the place, and you shall finde him to be of the number of those who led a ciuill life; being free from grosse sinnes, and could no way be charged with any flagitious course.

Vse. Which me thinkes should awaken all such as please themselues in a ciuill harmelesse carriage: Contenting themselues with a kinde of *Negatiue Diuinitie*, they are not thus nor thus, while they neglect the weightier matters of the law. It may be thou art none of those *Doggs* that barke at goodnesse; snarle at Ministers: Nor of those *Swine* that tumble in the filth, and myre of Drunkennesse, and prophannesse, and other such like sinnes: And it may be thou art somewhat in the *Affirmatiues* also: thou payest thy dues to holy Church, and giuest euery man his owne, &c. All this is good; But yet there must be more. There is a due thou owest vnto God, of *Faith*, *Repentance*, and *New Obedience*; which vnlesse thou payest, thou shalt neuer goe for an honest man in Gods esteeme, howeuer thou dost in mans. Heare what Christ saith, *Matth.* 5.20. *Except your Righteousnesse exceeds the Righteousnesse of the Scribes and Pharisees, you can in no wise enter into the Kingdome of Heauen.* Where, marke the Gradation, which is threefold: First, there must be [*Righteousnesse*;] an vncorrupt life, an habituall practise of godlinesse, if you would be saued: Secondly, It must be [your *Righteousnes*] It is not the Righteousnesse of any friend liuing, or Saint dead (what euer the Papists pleads) that shall doe thee good, but it must be *Inherent* in thy selfe: A fruit of Christs *Righteousnesse Imputed*, and wrought in thee by Gods blessed spirit: Thirdly, It must [*exceed that of the Scribes and Pharisees*] for if you come short of those that come short of Heauen, what hope haue you? Now that *Righteousnesse* of theirs was

was a *Righteousnesse* that had many prayses: They gaue Almes, Fasted, twice euery weeke; prayed often and long: nine of the clocke, and twelue, and three, were their ordinary, constant houres for that exercise: They were maruellous strict in keeping of the Sabbath, as appeared, in that they taxed Christs Disciples for rubbing of an eare of corne vpon that day; And (as Stories speake) they were so scrupulous, as that they would not stop a running vessell, nor lay an apple in the fire, nor still a child by rapping vpon a dore, nor being fallen into a Iakes suffer themselues on that day to be plucked out. And in a word, that which was warrantable in respect of the law outwardly, that they did. And yet saith Christ, vnlesse there be a Righteousnesse exceeding this, there is no possibility of being saued, ἐὰν μὴ, two *Negatiues* which according to the propriety of the Greeke tongue make the stronger negation, and serue as two bolts to keepe such, as exceed them not, out of Gods kingdome.

The Iew in Temptbury.

Now tell me, were not many of them *Saints*, in comparison of thee; Did not their *Righteousnesse* exceed thine, as farre as thine should exceed theirs? and yet pleasest thou thy selfe in thy *Ciuill* (either) *Nature* or *Life?*

We speake not (brethren) in thus speaking, against *Ciuility*; Religion teacheth it, and calls for it, *Rom.* 11.17. And we haue cause to blesse God, that men are so restrained as to be ciuill, and also wish that many others were as they are (if they will not be wrought vpon to become better.) And certainely, though ciuility and morall virtues make not good men, nor bring to heauen, yet they will ease some part of the extreamity of hell torments. It is against the trusting to it, and relying on it, as sufficient, that we speake against. And therefore take thou warning. One would thinke it pittie that such harmelesse creatures should fry in hell. And who would not grieue, to see an honest neighbour counted, and as faire a conditioned man as any in the Country where he dwels to stand in the cheyne, at the

the *Assizes* amongst Thieues, and Cutpurses. But tell me, doe we not esteeme a *Toad* loathsome, though it doth not hurt vs? and doe we not kill it, in regard of the poysonfull nature of it? So God these. I desire with my soule that what hath beene said might moue thee that readest or heareſt this, to enter into a serious consideration of the vanity of thy confidence. It is indeed a doctrine hardly entertained by this sort of men: but it must be knowne.

Text. *If he loose one of them*] Here we haue this *Shepheards Prouidence* and *Care* to be considered, which appeared; First, in his *Missing* one (amongst so many) gon astray; Secondly, in his *Seeking* of it vp so soone as it was missed, leauing the rest for *Number* [*ninetie and nine*] and for *Place* [*in the wilderness.*] Following that one *Diligently* and *Constantly*, not giuing ouer till he had found it. From the first let vs note, that

Doctrine. *Christ's prouidence is a particular prouidence*

Christ's prouidence reacheth not onely to his whole flocke in generall, but to euery one of his fold particularly. This is that he giues vs to vnderstand, *Iohn* 10.3. *Hee calleth his owne Sheepe by name* so that he is not ignorant of our *Numbers* nor *Names*, but can call vs by them, As he did *Nathaniel* whom he saw and knew by name, being farre from him while he was vnder the Figg-tree. Hereunto we may referre that vsuall phrase of speech in the Scriptures, of writing our *Names* in the *Booke of life*; which is a borrowed speech from such *Records* as are kept in *Cities*, wherein the name of euery Freeman is written and recorded. So that our particular names and our particular estates are not vnknowne vnto him according to that the Prophet speaketh, *Esay* 49.1. *The Lord hath called me from the wombe, and made mention of my name from my mothers bellie.*

Iohn 1.47. Exod.32.32. Psal.69.28. Phil.4.3. Reu.20.12.

Vse 1. Which in the first place giueth singular *Comfort* to euery true *Sheepe* of Christ, in that he knoweth both their *Number* and their *Names*, that are his and how many he hath, so as that we may be sure (according to the *Prouerb*) *Not one of them shall be lost in the telling.* This was *Dauids* stay and

and comfort that the good *Shepheard* did take speciall notice of him, *Psal.* 23. and did leade him and prepare Layer and Water for him, &c. thence he concludes his safety, *ver.* 6. And surely if the *Haires* of our head are numbred, and by him ordered, so as that not one can fall off, without his diuine prouidence, as we are taught, *Matth.* 10. 29, 30. then much more our *Persons*; If our excrements, then our soules much more. He hath vs in his register by *Name*, yea engrauen vs on the Palmes of his hands, so as that he cannot forget vs nor suffer vs for euer to be lost; but must seeke vs vp when we wander, as we shall see more at large hereafter. In the meane time, know that it is his will that *not one of his little ones should perish*, *Matth.* 18. 10. 14.

Secondly, it may teach all *Inferiour Shepheards* their duties, who as they are to haue a Care of their whole flocks, ouer which the Lord hath made them ouerseers; so likewise of euery part thereof, and ouer euery particular Person. For First, Euery soule is the Lords; Christ hath shed his blood for *Particulars* as well as for the whole in *Generall*: ouer euery Particular (therefore) must care be had, that by his blood they may be saued, *Iohn* 10. 11. *Vse* 2. Acts 20. 28.

Secondly, Account must be giuen to God by vs, as for the whole in Generall, so for euery particular person vnder our charge. What the Prophet said to *Ahab* concerning *Benhadad*; the same saith God vnto his Prophets of euery soule committed to their trust: *Keepe this man if he be lost and want*, (*viz.* through thy default and idlenesse) *then shall thy life be for his life.* 1 King. 20 39.

Thirdly, What Minister but will haue an eye ouer euery *Person* in their flocke, particularly for their dues arising, though but small and little? who is it that lookes not into euery quarter and corner of his Parish for the *tenth* or *tythe* that is comming to his share? And can we thinke they are not as much bounden to enquire of their *Soules* as of their *Substance?*

Such then may see their error, who though they grant that a generall care is to be had, yet thinke (as some idly doe

doe of Gods Prouidence) that it reacheth not to *Specials* and *Particulars*. But ſhould not a Faithfull Miniſter be vnto his flocke as the *Soule* is to the *Body*, the *Head* vnto the *Members*, And the *Sunne* vnto the *World*? Doth not the Soule quicken the whole body and euery part thereof, doth it not giue *Life* to the *Hand* as well as to the *Head*; To the *Foot* as well as to the *Eye*; to the parts that are *Loweſt* as well as to thoſe that are *Higheſt*? And doth not the *Head* ſerue for the benefit of euery *Member*, by *Seeing*, *Hearing*, *&c.* as well as any? Is not the whole world enlightened by the *Sunne*, is any thing hid from the heate thereof? And ſhall not then a Miniſters care extend it ſelfe to all? Surely as the *Center* equally receiues all the *Lines*; ſo ſhould a faithfull *Shepheard* tender the good of euery one in the duties both of *Reſidence* and *Preſidence*.

Pſal. 19. 6.

Queſt. But may not this be performed by a *Subſtitute*?

Reſp. A very learned writer doth bring the Text in hand againſt the ſubſtitution of others, *ipſe, ipſe inquam onem perditam quæſiuit, &c.* Hee euen hee (I ſay) himſelfe did ſeeke the loſt Sheepe and found it, and carried it home vpon his owne ſhoulders; Further, hee reſembleth ſuch Paſtors as put forth their Sheepe to feede by others vnto Harlots, who put forth their Infants ſo ſoone as they are borne to other nurſes, that they may againe the ſooner fall to luſt. Yet notwithſtanding what is ſaid againſt the perpetuall ſubſtitution of others, All *Deputation* may not bee thought vnlawfull. There are many lawfull and iuſt cauſes both *Publike* and *Priuate*, that may require a *Paſtors* abſence from his flocke, for a while, whoſe abſence by others for that time may be ſupplied. As *Moſes* going vp to the mount, left *Aaron* and *Harr* his deputies, *Exod.* 24. 14. Beſides how euer (as may be gathered) there was in former times one *Leuit* for an hundred *Iſraelites*, yet now (through an vnequall deuiſion of pariſhes) there are in ſome places 1000. in ſome, 2000. in ſome 5000. *Iſraelites* vnder the charge of one *Leuit*, and it is not poſſible to tend this great flocke without ſome helpe.

Damaſus Epiſt 4

In what caſes lawfull for a Miniſter to be abſent from his flocke, and ſupply his place by a ſubſtitute.

helpe. In ſuch caſes the *Paſtor* may lawfully ſee with anothers *Eye* (not putting out his owne) and doe his beſt both by Himſelfe and *Subſtitute, to know the eſtate of his flocke, and looke vnto his herds.*

Vſe 3.

Laſtly, let euery one be content to be eyed by his *Shepheard*, and neuer thinke it to be well with him till he be knowne by *Name* vnto him. Oh! it is our happines that our chiefe Shepheard vouchſafeth to caſt a ſpeciall eye of *Prouidence* vpon vs, and take ſuch ſpeciall notice of vs. *Thou haſt found grace in my ſight* (ſaid God to *Moſes*) and I know thee by *Name*; ſhewing the greatneſſe of the fauour to be thus knowne. And for *Inferior* and *Subordinate Shepheards*: Theſe Paſtors I meane that God hath placed ouer vs, great aduantage haue wee aboue others, when wee are thus knowne. Many herein are too too peeuiſh; Let *Paul* teach publikely, but they like not this following *from houſe to houſe*: The Miniſter muſt haue no eye vpon them, they care not for this obſeruing; But how then ſhall he know if one be miſſing? how ſeeke thee vp ſo ſoone as thou goeſt aſtray? Know, my friend, thy *Paſtor* is bound to ouerſee thy courſe and follow thee home to thy *Shop*, *Warehouſe, &c.* and obſerue thy dealing, yea to thy kennell, and ſee how thou lyeſt downe and riſeſt vp, and to tell thee of thy ſin. A *neceſſity is laid vpon him, and woe to him* if he doth it not.

Exod. 33. 12. 17

Acts 20. 20.

Text.

Doth not leaue the ninetie and nine] Miſſing the one gone, he followes after, and though there were ninety and nine ſtill remaining with him, yet that hinders not, but he leaues them and that in a Place dangerous [*the wilderneſſe*] to finde vp the ſtray. Firſt, hence wee gather, that

Doctrine.

Number or Multitude preuailes not ſo farre with God, as to hinder or make ſtay of the courſe of his Prouidence and goodneſſe towards his Elect, though but a few, euen one in number; a poore Vnitie indeed not a number.

Multitude is no preuailing argument with God.

A truth that might be confirmed with plentifull teſtimonies, and examples: as *Gen.* 6. 12, 13, 14. & 19. 13, 14,

15.

15. *Iosh.* 6. 17. *Ieremie* 3. 14 15. *Romanes* 3.3.

Reas. *In regard of his Couenant which is with euery Particular for himselfe.*

The Ground of it, is the *Couenant* which he hath made with euery member of the Church particularly: For as we couenant one by one at our *Baptisme* with him, to be obedient and faithfull: So also he with vs, to be a God *All-sufficient* vnto vs, and *our God* for euer. Now *let God be true though euery man a Lyar, Ro*.3.4.

Vse. 1.

Why then should *Multitude* so farre preuaile with vs as it doth? seeing God is not led by the multitude of wicked ones, to forsake the godly being few; nor to like well of euill ones because many, why are we? Who sees not how powerfull an argument this is with most for the approuing or disapprouing of any way or course; *The most doe thus? Papists* would proue themselues the True Church hereby; And many *Popishly* affected are carryed away herewith as by a mighty streame, forgetting who it was that told Christ his name was *Legion* for they were many, *Marke* 5.9. And a number of *Carnall Protestants* there are, who bring this as sufficient Authority for what they doe, or that course they take, *The most are with them* and they affect not *Singularity*. As for *Singularity* I may not but tell them, It is a *Virtue* when *Vice* growes into fashion. *Noah* would serue God alone, when all the world was drowned in wickednesse. *Lot* was in his singular way from all the Inhabitants of *Sodome*. *Elijah* was alone, and *Michaiah* alone in auouching and professing of the truth: And *Iosua's* resolution was to goe alone in the seruice of his God, if others would not beare him company that should; neither did it euer repent these for being *Singular* and going alone in that narrow way that leades to heauen.

When Singularity is a virtue.

No good Plea to say we are not alone.

1. The way wherein most walke, is to be suspected.

Next, In that *most are with you*, I would haue you know; First, that the course you take, and the way you walke, is iustly to be suspected euen in that respect, because the most approue it; For the way which most men take is not the right. It is the *broad way that leadeth to destruction and many there be that goe in that, but the gate is strait*

ſtrait and the way narrow that leadeth vnto life, and few there be that finde it, Matth.7.13.14. The way to *Hell* then is a beaten roade, through the many feete that tread it, but the way to *Heauen* is narrow, and hardly diſcerned through paucity of paſſengers. Hence is it that our Sauiour vſed ſo ſtrange a ſpeech, *Woe vnto you when all men ſhall ſpeake well of you, Luk.6.26.*

Secondly, That no ſinne is the leſſe odious to God, nor leſſe dangerous to our ſelues, becauſe it is Common, ſhould all children in the houſe, or all the ſeruants in the family conſpire in one againſt their maſter or father, would it not aggrauate the offence and make it blacker? ſo is it in this caſe; of ſuch a *Conſpiracie* God complaines, *Ier.11.9.* that was found amongſt the men of *Iudah* and Inhabitants of *Ieruſalem. The children gathered wood, and the Fathers kindled the fire, and the women kneaded their dough, to make cakes to the Queene of heauen, Ier.7.18.* this was a ſinne, ſo much the more prouoking (as the Lord there ſpeakes) by how much the more odious. In the like manner alſo doth God aggrauate their ſinnes elſewhere, as *Ezek.22.6.11.* and *Daniel* in his Confeſſions of the ſinnes of his people, *Dan. 9 11.* In that *all Iſrael had tranſgreſſed and turned backe and not hearkened to his voice.* As for the *Danger* it is neuer a whit the leſſe: For albeit with men many times it is a meanes of immunity from puniſhment that they haue many who ioyne with them in wickedneſſe, yet with God it is not, *Pro.11.21. Though hand ioyne in hand, yet the wicked ſhall not eſcape.* Company cannot ſhrowd vs from his wrath, nor keepe off his ſtroakes. Yea it is ſo farre from that, as that indeed, Firſt, it haſteneth Gods vengeance vpon Sinners here in this life and nothing more: For as the *Generality* of *Repentance* and ioyning together in the profeſſion of the ſame, is of great force to ſtay Gods wrath, as in theſe two famous examples, *Iudg.20.26.* and *Ionah 3.5.* appeares, ſo is the *Generality* of *ſinne*, of great force to haſten and encreaſe iudgements; As is manifeſt in thoſe three famous examples of the *Deſtruction* of the *Old World*,

2 No ſin is leſſe odious or dangerous becauſe common.

2 Sam.3.39.

World, *Gen.6.11,12.* of *Sodome. Gen.19.4.* and of the *Captiuity* in *Babylon*, *Ier.5.7.9.* In all which examples, it is euident that it was *Generality* in sinne that hastened, and brought Gods wrath: For whilst sinne kept it selfe within any bounds, or bankes, God forboare; but when it ouerflowed all, God could forbeare no longer. Secondly, It will increase the torments of such wicked ones in *Hell*; would it mittigate the paines that there they must endure, to haue Fellowes with them in their miseries, the matter were the lesse, but that it will not; For the more *Fuell* the greater *Flame.* This appeares by that suite the *Rich man* made to *Abraham*, that he would send some from that place of torment, wherein he was, to his fathers house, and warne his fiue brethren that they came not thither, *Luke* 16.28. which doubtlesse was not in *Charity* to them but out of *Selfe-loue* that his torment by thir companies might not be encreased. In that day, thou that art a Drunkard, an Adulterer, &c. that makest a iest at *Hell* and chosest rather to be there then in *Heauen*, (as thou sayest) because there are most good fellowes to beare thee company, shalt haue company enough: All that haue beene of thy *society and fashion*, that liued and dyed therein without *Repentance* shall be gathered together, so as then thou shalt be able to say as now thou doest, *Thou art not alone*: but it shall be little to thy ease or comfort, for thou shalt then finde that to be most true, which the Prophet speaketh in another case, *Behold all that are of the fellowship thereof shall be confounded, let them all be gathered together, let them stand vp yet they shall feare and they shall bee confounded together.* Little will it auaile thee therefore at that day, to haue all the men in the world to be of thy minde, or euery mans hand and seale to iustifie thy course, or testifie in thy behalfe before God. *Achabs* iourney was neuer the more prosperous, when he went contrary to Gods will against *Ramoth Gilead*, though he had foure hundred false Prophets that said vnto him, *Go vp and prosper.* And as poore a plea it will be for thee to say, I saw few of that stamp, but many of this.

Esay 44.11.

1 Kings 22.

And

And I did but as the moſt of my neighbours did; As if a man conuented before a Iudge for theft, ſhould ſay, *Good my Lord* I am not guilty, for all my neighbours liue by robberie; I know not one in the pariſh where I liue, that will make ſcruple of taking a purſe by the high-way-ſide. If this be a fooliſh plea, thine cannot be wiſe? All the comfort that thou ſhalt haue, will be this, that thou ſhalt not bee deſtroyed alone, *Pſal.*37.38. nor the damned in hell, alone, and that is but poore comfort as I before ſhewed.

It ſtands then euery one vpon to attend the Apoſtles exhortation. *Gal.*6.4.5. Seeke to *haue matter of reioycing in thy ſelfe alone, and not in another, for euery man muſt beare his owne burthen.* And if Sinne bee Generall, make not the leſſe account of it, but take ſo much the more heed to thy ſelfe, that thou beeſt not plucked away with the *Common error*, 2 *Pet.*3.17. walking the more circumſpectly, *redeeming the time becauſe the daies are euill.* And the leſſe comfort thou haſt in the times, the cloſer thou ſhouldeſt walke with God, and the neerer draw vnto him, as did the Prophet *Micah*, who bitterly complaining of the times, *Mich.*7.2.--7. as that *good men were periſhed, there was none vpright, all laid waite for blood, euery one hunted his brother with a net, they did euill with both hands* (ſo eager and induſtrious were they at it) *Princes, Iudges, Great-men, Watch-men, Friends, Guides, Wiues, Children, Families,* all were corrupt, *the beſt of them was as a bryar, and the moſt vpright amongſt them, were ſharper then a thorne hedge, &c.* Conclude thus, *Therefore I will looke vnto the Lord; I will waite for the God of my ſaluation my God will heare me, verſe* 7. *q.d.* I will turne mine eyes from all theſe wicked examples, and becauſe the world is ſo full of wickedneſſe, I will ſet the Lord euer before me, that I may not be drawne away therewith; he (I doubt not) but will heare my prayer and deliuer me in theſe perillous times. And thus did *Daniel* while he liued in the Court of *Darius*, he gaue himſelfe much to ſecret prayer, *Dan.*6.10. which is the onely preſeruatiue.

Eccleſ.5.15.16

Vse 2.

Next, much *Comfort* may be gathered from this point in hand; Though the godly are but Few, yet (we ſee) God will be neuertheleſſe mindfull of them; If but one ſheepe goe aſtray; he will fetch it home: If but one groat loſt, he will looke it vp: If but one ſinner repents, there ſhall be ioy in heauen for him: If but one prodigall come home, he ſhall be receiued. With man it is otherwiſe, who will beſtow gathering of one apple vpon ſome top bough? or ſend a reaper into a field for one eare of wheat ſtanding in ſome corner of it? or what husbandman will beate ouer his ſtraw againe for one graine of corne? or winnow ouer all his chaffe for a few graines of wheate? But God will not looſe an apple, not an eare, not one kernell; he will winnow a great heape for a few graines, as he did the Old World for 8. *Gen.7.7.* 1 *Pet.3.20.* And it is no rare thing, but often ſeene that God ſends many of his ſeruants to threſh or winnow in great Aſſemblies of chaffe, & yet after diuers yeares paines and ſore-ſweating-labour, they get but one graine of corne: After all their toyle, they conuert but one or two ſoules, whom God in his prouidence hath ſent them, by all their paines to ſaue.

Text.

In the Wilderneſſe] Here is the *Place* where the ninetie and nine were left: which if by *99.* we vnderſtand men (as I doe not ſee how we can otherwiſe) muſt be vnderſtood of this world, and ſo indeed

Doctrine. This world is a wilderneſſe. Cant.8.5.

This world is (exquiſitely) *like a Wilderneſſe or Deſart*, ſo is it called, *Cant.8.5. who is this that commeth vp from the wilderneſſe leaning vpon her beloued?* Before had beene ſhewed the great deſire the Church had of Chriſts Incarnation, and here followes the duties ſhe will performe: ſhe will Aſcend from the Deſart of this world, wherein is no pleaſure nor ſound delight, but a very *wilderneſſe*, and rely wholy vpon her Sauiour, ſolacing her ſelfe in him, ſo *Ioh.1.23.* The voice of him that cryeth in the *wilderneſſe, Prepare you the way of the Lord, &c.* where by wilderneſſe, ſome Interpreters vnderſtand this world a deſert of goodneſſe, wherein the Preacher muſt fight with beaſts, as *Paul* at

Iohn 1.23.

Epheſus

Ephesus in the shapes of men, *Crying* vnto *Rauening Wolues, Couetous Foxes, Roaring Lyons, &c.* 1 Cor.15.32.

And so indeed we may well conceiue it to be, for First, what man but in regard of innumerable wants hee heere findes, liues in this world as in a desart? wee are but *in a barren and dry wildernesse where no water is* while wee are heere; hence is this world called a land of Famine in the Parable of the prodigall, *verse* 13.14. of which hereafter. *Reas.* 1. *In regard of the drinesse and barrenesse therein.*

Secondly, It is a place forsaken by the Inhabitants; the Godly, who are indeed the true heyres and inheritors of the earth, *Matth.*5.5. haue renounced it in their *Baptisme*, and howeuer they are in this world, yet they are not of this world. *2. It is forsaken by the Inhabitants.*

Thirdly, It is Inhabited by wild and sauage Creatures; as *Tygers, Lyons, Leopards, Cockatrices.* For such are all naturall men described to be, and so called, *Isay* 11. yea it is full of fiery flying serpents; *Diuels* in the ayre, we leade our liues in the midst of them, no place in the world free from them. *3. Inhabited by Beasts.*

Fourthly, This world is a dangerous loosing place, euen as a wilderness or desart is, we reade of a rich man, *Luke* 12. that lost himselfe in one small corner of it [*his Barnes*] a narrow compasse; and yet many haue lost themselues in a narrower, their Countinghouses, as *Matthew* and *Zacheus*, too griping Vsurers were, till Christ found them vp again, which was a case somwhat rare, for if 8 in a hundred bee there found, a hundred for eight will be for euer lost. *4. A dangerous loosing place.*

This may giue all wicked ones, men of this world to vnderstand of their Condition; For if this world bee a *wildernesse*, then worldlings are but as *Beasts* inhabiting the same; And so they are termed, *Eccles.*3.18. and Saint *Paul* in his Epistle to *Titus* 1.12. stiles them *Euill Beasts*: *Beasts* they are, and that in *Vnderstanding*, *Ier.*10.14. in *Sensuality*, as 2 *Pet.*2.12. *Ier.*5.8. And in other *brutish practises*, 2 *Pet.*2.22. And *Euill*, being either *Fierce*, and *Cruell*; in which regard in Scripture, they are called *Lyons, Leopards, Wolues, &c.* Or *Poysonfull* and *Venemous*, and in that *Vse* 1. Isay 11. Zeph.3.3.

Ier.8.17. Psal.140.3. Matth.3.

that respect they are called *Serpents*, *Cockatrices*, *Crocodiles*, *Vipers* and the like. There is no deformity we see and dislike in *Beasts*, but may be found in these: we detest the *falshood* of the *Fox*; the *Subtiltie* of the *Serpent*; and yet wicked ones falser then both. We cannot endure the *Dogg* licking his *Vomit*, nor a *Swine wallowing* in a *sinke*; when these feede on their filth, and swallow againe that gorge they before cast vp. Yea, whereas other beasts haue their particular deformities, some one, some another: These haue all, in one. Euery one naturally exceeding the *Serpent* for *Subtilty*, the *Fox* for *Craft*, the *Lyon* for *Cruelty*, the *Wolfe* for *Greedines*, the *Sow* for *Filthinesse*, *&c.*

Hence proceeded those Poetries of Metamorphoses: not that either *Beasts* or *Birds* were changed into men, or men into them, but albeit men retained still the shape and place of men, yet the eye of nature saw that they did still more and more degenerate from themselues, and became daily neerer vnto *Beasts* in *Qualities* and *Practises*. And hence also was it that that Cynick at noone day lighted a candle, and ranne into markets and thronges of people to seeke a man.

Oh! that such would remember what they reade, *Dan.* 4.33. *Seuen times passed ouer Nebucadnezzar*, *i.e.* seuen yeares he liued like a beast, eating grasse as the beasts did *before his vnderstanding* (not his shape, for that was not changed) *was restored to him*. *Nebuchadnezzar* was not more a beast then thou art, that art a wicked one: Thou hast liued seuen yeares twice told, (at least) like a beast in lewd and voluptuous courses, and yet the houre is to come, wherein it may be said, *his vnderstanding is returned to him*, or (as it is said afterwards of the Prodigall) hee *is come vnto himselfe againe*. Oh when shall it once be.

Vse 2. Next, See what need the godly haue to hearken to the Councell of Saint *Paul*, *Ephes.*5.15. and *walke circumspectly*; seeing while we are in this world, we are in no other then

then in a wide and wild desart, beset on euery side with men, who for their dispositions are like *Doggs* and *Bulls of Bashan*, yea like *Wolues* and *Euening-wolues*; like *Lyons*, and *Lyons whelpes*; *Roaring* and *Ramping Lyons*; *Beasts*, and *Beasts* of *Prey*, that liue *ex rapto*; Not onely *Trampling*, but *Tearing Beasts*. And for number innumerable, euen as many as there are *Vsurers*, *Oppressors*, *Extortioners*, and the like: who like the Frogs in Egypt haue couered the face of the land. Our safest course while we liue here will be, to haue the pillar of *Fire* goe before vs, and follow that close, neuer to be from the light thereof so we shall be safe. That *Spirit* that led Christ our Head into the wilderness, be our *Guide* in it: And then as *He* so *We* in the midst of wild beasts shall be secure; *Molested* (indeed) we may be by them, and put in feare, yea it may be *Assaulted* and *Slaine*, and yet not *Hurt* nor Ouercome: wee shall bee *more then Conquerours* as were the Martyrs.

Amos 4.1. Zeph.3.3. Nah.2.11.12.

Rom.8.

And goe after that which was lost] As he left those many, so he followes after this One. By which one (as I haue before shewed) the *Elect* yet *Vncalled* are to be vnderstood whom this good Shepheard by his Incarnation (saith *Gregory*) came downe from heauen to seeke vp; the Doctrine is:

Text.

Hom 34. in Luc.

The end of Christs comming was to seeke vp the lost, to recall wanderers. Thus he witnesseth, *Luke* 19.10. *The sonne of man is come to seeke and saue that which was lost.* And this he did all the daies of his flesh vpon the earth; No place did he leaue vnsought, to finde his owne: In the *Wilderness*, we see here he seekes the *Sheepe*: In the *House*, as we reade in the next he seekes the *Groat*: In the *World*, hee seekes vp the *Prodigall* and lost Sonne. He goes to *Samaria* to seeke the *Woman*; to *Bethany* to seeke vp *Mary*; to *Capernaum* to seeke the *Centurion*; to *Iericho* to seeke *Zacheus*: no place that he left vnsought or vnsanctified. He Sanctified the *House* (saith one) in his *Conception*: the *Stable* in his *Incarnation*; the *Fields* by the *message* of his *birth*;

Doctrine.
Christ came to seeke the lost.

the *Riuer* by the blessing of his *Baptisme*; the *Sea-shoare* by his *teaching*; the *Valley* by his *healing*; the *Garden* by his *Praying*; the *Temple* when he was *offered*; and the *Mount*, when he *suffered*. How his whole life was taken vp in following the lost sheep of the house of Israel, would be too long in this discourse particularly to manifest. For Vse then.

Vse 1. It sets forth vnto vs the rare humility and goodnesse of the Sonne of God, who *though he were in the forme of God, and thought it not robbery to be equall with God, made him-*
Phil 2.6.7. *selfe of no reputation, and tooke vpon him the forme of a seruant, and was made in the likenesse of man, and being found in fashion as a man he humbled himselfe* thus to seeke after vs. That he should haue some respect vnto vs after our Conuersion and finding, it may be mans reason can conceiue some cause why; but that he should regard vs so far as to seeke our saluation with such *Endeuour*, *Care*, and *Patience* when we were vtterly without grace; children of the diuell, enemies to all goodnesse; specially such notorious sinners as many of vs then were: this argues wonderfull loue indeed.

Psal. 8. Oh *what is man, or the sonne of man* (saith *Dauid*) that thou *shouldest so regard him*: so, what is man, or who the Sonnes of men, that the Sonne of God should thus seeke them vp? Had we sought after him, and after all our seeking, had he beene pleased at last to be found of vs, wee could neuer enough haue acknowledged that mercy; but that, we neither did, nor would as speaketh *Dauid*, *Psal.* 10.4. *through the pride of our owne hearts* as if we were too good: If hee will haue vs he must follow after, and attend vpon our conuersion; and *Serue* vs (for so saith God to Israel, *Thou hast made mee to serue with thy sinnes*, *Esay* 43.24.) Therefore he is content to become a *Seruant*, and that not onely to his *Father*, but to *Vs Sinners* also; hunting after vs who enquired not after him; sending forth his
2 Cor. 5. 20. *Seruants* and *Embassadors*, *who beseech vs in Christ's stead euen as if Christ did beseech vs*, that wee would returne, come

come backe, and be reconciled to the Lord. Indeed hee knowes that we haue neither *valentis oculum*, nor *volentis animum*: An *able Eye*, nor a *Willing minde*: and that if the *Way* finde not *Vs*, we shall neuer finde the *Way*; therefore thus in goodnesse he seekes after. Oh! See his *Pitty*, admire his *Mercy*, who is not content onely to take vs *Returning*, but thus to seeke vs *Straying*.

It may likewise discouer the horrible *Ingratitude* and *Vnthankefulnesse* of such Sinners, who after all this *Seeking* and *Seruing* will not be Found. How will such at the last day stand with confidence before him, who now, *while it is called to day*, runne further and further from him? Will he be found of such then, as will not be found of him now? Nay, he protests against such that *they shall seeke him early, but shall not finde him*. He being despised when he sought, will despise when he is sought vnto. *Vse 2.* Pro. 1. 28. *Quæsitus contemnet qui quærens contemnitur*

Ah! wretched creatures that we are, why wil we be guilty of our own eternall losse? why sculke we (with *Adam*) hiding our heads in the bushes, when our Sauiour seekes vs for our eternall good? Saint *Paul* desired nothing more, *then to be found in Christ*, well knowing that without him, he was for euer lost: And dost thou desire nothing lesse? if he returne with a *Non inuentus*, woe, woe, to thy soule for euer. Phil 3 9.

Lastly, from hence let *Ministers* be Admonished of their duties, whose care should be no lesse to recouer those Lost, (after Christ's example) then to preserue those that be already vnder their hand and brought home to God. The *Rhemists* haue the like note vpon the words. *This man* (say they) *is our Sauiour Christ, whose care and tranell in searching and reducing sinners to Repentance, all spirituall men especially should follow.* The *Note* is good, and it will not be amisse for *Moses* to hearken to the councell of a *Mideanite*, onely we may wish it were in their *Text* rather then in their *Margent* (for in the text it is not) Looke we into that; obserue their *practise* and they follow Faire: If there be any whom they thinke haue gone astray from them, *Vse 3.* *Rhem. marg. Annot. in* Luk. 15. 4.

them, in places where they are of power, in ſtead of *Seeking*, *Finding* and Laying on their *Shoulders*, they make ſhorter worke; Cut their throats, roaſt them aliue,&c. a plaine euidence they are *Wolues*, not *Shepheards?* We (as Christ taught his Diſciples concerning the Phariſees ſitting in *Moſes* chaire) are to obſerue what they there bid vs to obſerue and doe, though they ſay and doe not. And ſurely if we thinke it to bee a worke worthy of our paines, to ſaue a plant from withering; A beaſt from drowning; A body from periſhing,&c. how much more worthy of our labour and paines is it, to ſaue A poore ſoule from Damning? which is more worth then a world, and will bring more gaine to vs in the end.

Matth.23 3.

Text. *Vntill he finde it*] As before we ſaw the Shepheards *Diligence*; ſo here his *Conſtancie*, he *Findes* before he giues ouer ſeeking. So that hence we learne:

Doctrine. *Chriſt findes before hee giues ouer ſeeking.* Iohn 4.

Chriſt giues not ouer following the Elect in their wandering courſes, till he hath found them out.

Remarkeable for this end is that paſſage (amongſt many others) betweene *Chriſt* and the *woman* of *Samaria*: He demands water of her, that thereby he might haue occaſion to commend vnto her the water of life, thirſting more after her ſoule then pitcher: This common courteſie ſhe denies him, wondering that he being a *Iew* would aske any of her being a *Samaritan*, (ſuch a hatred being betwixt them, as that they could not abide to haue any dealing together.) Our Sauiour reiects her not for her inhumanity, neither meddles with the point of difference betwixt the Iewes and Samaritans, but gently Reproues her, and yet not ſo much for denying water to him, as for not making that vſe of him ſhe ſhould haue done; and taketh occaſion hereby, to diſcourſe vnto her of another manner of water that he had to beſtow vpon her, which if ſhe had knowne him, ſhe would haue asked of him. This offer the woman ſeemes to reiect with diſdaine, and ſcorne; (through her ignorance, ſhee not as yet vnderſtanding what water it was he ſpake of) vnhappily flouting at our Sauiour

Vere 7. 8. 10.

Sauiour for his kindneſſe; *Thou haſt nothing* (ſaith ſhe) *to* 11.
draw withall, and the well is deepe, whence haſt thou that wa- 12.
ter of life? Art thou greater then our Father Iacob? &c. as
if ſhe ſhould haue ſaid, if thou wilt giue me liuing water,
thou muſt either haue it here, or in ſome better Well, but
not here; for where is thy pitcher? and there is no better
Well, for this Well is *Iacobs.* Our Sauiour ſtill follow's
the chaſe, and will not giue her ouer for this her blockiſh-
neſſe and *Infidelity*, but (as hee that came to ſeeke that
which was loſt) ſtill continueth labouring with her, and
(for all her ſcorne) falls in commending of that water by
him offered, (thereby to bring her to an admiration and
deſire of grace) And ſo ſhewes the excellencie of it, aboue 13. 14.
that in *Iacobs Well*; for this ſhall ſatisfie the deſire, and giue
full contentment, ſo as that he who drinkes thereof ſhall
not thirſt more, which that in *Iacobs* well could not do.
Still ſhe continues in her ſcoffing veine, breaking ieſts vp-
on our Sauiour and his drinke: Oh Sir, *giue mee ſome of* 15.
that, ſo I ſhall ſaue a labour in comming hither to draw. But
our Sauiour will not be ſo flouted off: Her *ſoule* was that
he came for, and that he would finde before hee leaues;
ſtill he goeth on, ſhewing her the great need ſhe had to
drinke of that water he had offered, which that he might
the better doe, he ſeekes to make her better vnderſtand,
both *who he was*, and likewiſe *her owne Eſtate*; and there- 16.
fore wills her to *call her husband.* And ſo vpon her an- 17.
ſwer, tells her what ſhe was, and how ſhe liued: diſco- 18.
uering vnto her the moſt ſecret things that euer ſhe did, as
appeares by her words to her neighbours, *verſe 29.39.*
Now vpon this, ſhe leaues her Ieſting, and in good ear-
neſt acknowledgeth him to be a *Prophet*, and ſo of him as
of a Prophet, ſeekes reſolution in a *Caſe* of *Conſcience*, whe-
ther that liuing water runned in *Ieruſalem* or in *Samaria*,
&c. Now hath Chriſt found what he was ſo long in ſee-
king, and hauing ſtirred vp her thirſt, he quencheth it by
reſoluing her concerning Gods worſhip, and by reuealing
himſelfe vnto her to be the *Chriſt.*

A

Vse. 1. A Comfortable Doctrine for poore Sinners; who would, but as yet finde no comfortable Assurance of their finding: well, yet thus farre they may haue comfort, that Christ hath not giuen ouer seeking them, nor will he till he haue brought them home if they belong to God. Hath Gods good prouidence beene such towards thee, as to follow thee from *Place* to *Place*; as *Saul* did his fathers Asses, from mount *Ephraim* to *Shalisha*; from thence to *Shalim*; from thence to the *land* of the *Beniamites*; from thence to the land of *Zuph*; following thee from Parish to Parish with the meanes of grace, his Word and Ordinances, and thus hath continued thy seeking this twenty or thirty yeares, more or lesse; so that no place nor market thou commest to, but thou heaest thy selfe cryed *vpon the high places*, and described by *markes* and *signes*, which wisedomes maidens (sent forth for thy finding) giue of thee? Oh! it is a hopefull signe that God *will not loose thee*, a certaine signe that *God would not*. Onely take heed, that thou persistest not in thy wanderings, hereby encouraging thy selfe in thy straying courses, turning Gods grace into wantonnesse lest he say in his wrath, *that that will die, let it die*, *Zach.* 11.9.

1 Sam. 9.4.

Pro. 9.3.4.

And so for others yet Vncalled, of whose finding wee almost despaire, be not out of hope if the meanes be continued; Christ hath not a Sheepe that belongs vnto his fold, which he was not faine to seeke vp in the *woods* and *deserts* and *solitary places* of the *world*: And after much cost and crying, and many a yeares waiting bring home vnto his fold. Despaire not then. It may be thy *Wife*, thy *Childe*, thy *Friend*, hath with the woman of *Samaria* beene witty to deceiue themselues, and reasoned against their owne saluation; and with *Ionah* flewen from God and the motions of his spirit to *Tarshish*; and yet the Word of God comes to *Ionah* the second time, yea the third: why, so long there is great hope, who knowes what the next crowing of the cocke may doe. God may thereby awaken more then by the former.

Three

Three times the Lord called *Samuel*, and he perceiued it not, but thought it had beene old *Elyes* voice. *Thus did Samuel* (saith the Text) *before he knew the Lord, and before the Word of the Lord was reuealed vnto him*; yet vpon the fourth call he makes answer, *speake Lord for thy seruant heareth*. So long then as God hath not giuen ouer calling, but is pleased to continue the meanes of grace, and make them willing to heare, hope well of them, how ignorant, vnreformed or prophane soeuer they bee. When *Iohn Baptist* saw the Pharisees and Saduces come vnto his Ministery though he knew them to bee most wicked men (euen a generation of Vipers) yet he noteth that as a good signe in them, a signe that some body had warned them to flie from the wrath to come.

1 Sam.3. 7. 10.

Matth.3.7.

And hence also let such, by whose seruice Christ doth ordinarily and externally administer this worke of finding his sheepe, (I meane his Ministers) be Admonished, no way to surcease their paines in seeking, for want of present successe. Saint *Paul* to *Timothie* enioynes *meeknesse towards such as are contrary-minded* (though perhaps he had spent many a day to no purpose after their enquirie) and presseth the duty with sundry reasons; First, their time of finding is to vs vnknowne, *Prouing* (saith he) *if at any time God will giue them repentance*: Secondly, He puts vs in minde of their miserable bondage vnder Sathan. *They are in the snare of the diuell*, now to rescue a soule out of Sathans dominion is not soone done. *Moses* must to *Pharaoh* againe, and againe before he let Israel goe. And writing to *Titus*, he remembers vs of our owne estate and behauiour before our Calling, that it was euery whit as vntoward and desperate as theirs, yet Gods bountifulnesse appeared to vs, he saued vs: why then should we not meekely and patiently wait for like fauour of God towards others? Sure I am, we haue no such cause so to despaire of any, because wee speed not presently, as to make vs surcease our paines. How many Admonitions did we our selues make light of, how many gratious motions of Gods spirit did we contemne?

2 Tim.2.25.

Tit.3.3.

yet

yet after all this contempt, Gods grace maruellouſly appeared at our bringing home: Like *Patience* and vnweariied *Compaſſion* becomes vs towards our poore brethren. Beſides, God ſtill ſupplies our *Auditories* with new generations, that we may be encouraged to Conſtancie: And withall it would be remembred, that we are Gods *Labourers* and *Husbandmen*; and therefore muſt not thinke much though we labour and toyle many weekes, and months before we ſee the fruit of our labours, hoping in the end to ſee a comfortable harueſt. Neither ſhall wee looſe any thing by our *Patience* and *Conſtancie*, what euer the iſſues be, for *if Iſrael ſhould not be gathered yet our reward is with God.*

Text. *And when he hath found it, he layeth it on his Shoulders reioycing;*

Verſe 5. 6. *And when he commeth home, he calleth together, &c.*

Hitherto of the Shepheards *Prouidence* and *Care* in Seeking vp his Sheepe loſt: Now followes the *Succeſſe*, *verſe* 5,6. Firſt, he *Finds* it, and takes it vp. Secondly, he *brings it Home*, and *Calls together his Friends to reioyce with him for his Finding.* In the Firſt, he manifeſteth *Power*; For he layes it on his *Shoulders*: And *Affection*; Hee *reioyceth.* In the next, he *Inuites* both *Friends* and *Neighbours*; and then *Incites* them to beare a part in that his Ioy; rendering the *Reaſon*, *For I haue found, &c.*

And firſt, in that the Shepheard hauing found his Sheepe, leaues it not where he finds it, but takes it vp, and layeth it on his Shoulders, and carryeth it home, &c. We may conclude, that

Doctrine. *Whom Chriſt brings into a good courſe, thoſe hee continues guiding by his grace.* He goes forward with his worke begun, and to grace *Preuenting*, adds grace, *Corroborating* and *Strengthening*. He *Calleth* and then maketh *Perfect*, he *ſtabliſheth*, *ſtrengtheneth*, and *ſetleth vs*, (as ſpeakes Saint *Peter*) 1 *Pet.*5.10. He *begins the good worke and perfects it.* Hee is *the Author and Finiſher of our Faith* (as ſaith Saint *Paul*) *Phil.*1.6. *Heb.*12.2.

Chriſt continues guiding whom he finds. Pſal.138.8.

And

And therefore giue him the glory of our preseruation in this estate wherein we stand. *Adam* in his best estate of Innocency continued not, and could we stand in grace if *Perseuerance* (which he wanted) were not communicated to vs? It was *mercy* (Brethren) which brought vs to this Estate of grace; and it is by *mercy* that we are kept and preserued in it. He that first sought vs, and found vs vp, hauing found vs, tooke vs by the hand; bore vs in his Armes; laid vs on his Shoulders, and so hath kept vs to this very moment. *Vse 1.*

It may secondly, *Encourage* vs to *Repent*, for see what tender hands we fall into, he will take vs vp gently, sustaine vs and beare vs in his Armes. *A bruised reed hee will not breake, nor quench the smoaking flaxe, but bring forth iudgement into victory.* Oh giue your selues vnto him, be willing to be found of him, hee will keepe that you commit to him till the day of Christ, 2 *Tim.*1.12. *Vse 2.*

And it may also stirre vp Ministers, to be no lesse Carefull of their peoples *Perseuerance* then first *Conuersion* after Christs example. *Let vs Returne* (said Saint *Paul* to *Bernabas*) *and visit our brethren in euery citie where wee haue preached the Word of the Lord and see how they doe*; *Acts* 15. 36. An vnwarrantable pretence it is that some make, for neglect of people committed to their charge, because they are already (as is supposed) found, which grant we, yet God gaue not *Pastors* to gather onely, but to build vp *vnto perfection.* Besides the *Finding*, there must be a *Laying* on the Shoulder and *Bringing Home*. There is none so good but stands in great need of his Pastors *Hands* and *Armes* till he comes to his iourneys end. Ephes.4.13.

Hee layeth it on his Shoulders] The *Shoulder* notes strength in Scripture. And so obserue we: *Text.*

In Christ is sufficiency of strength and power for the preseruing and vpholding of a poore sinner. Esay 40.10,11. *Ioh.*10. 15. hence is he called *the Lyon of the Tribe of Iudah; the horne of Saluation, Luk.*1. *The mighty God, Isay* 9.6. *The Strong Redeemer, Ier.*50.34. *The Strongest man, Luk.*11.22. This *Doctrine. Sufficient strength is in Christ for our preseruation.* Reuel.5.5. Luk.1.

Reas. *He hath it from God.*

This God hath giuen him, *Matth.*28.18. (vnderſtand it of the power, not of his *Eſſence* (for his power as God is not receiued) but of his *Office* who was to performe thoſe workes which no other creature could doe, and therefore was to haue ſuch *Power* as no other creature was Capable of. Hee was to ſatisfie Gods *Iuſtice, merit life, Apply his merit,* ſend his ſpirit, raiſe himſelfe, reſcue the prey; preſerue them reſcued; beare them through death and duſt; and therefore neceſſary he ſhould haue *Shoulders,* bee endued with *ſtrength* and *might* for ſuch a worke.

Ioha 15.24.

Vſe. 1. Psal 41.

Which Doctrine may ſerue both for *Comfort* and *Encouragement* of the poore weakling. *The Lord hath laid helpe vpon one that is mighty*; what needſt thou feare? by him thou ſhalt ſtand; by him fight; through him ouercome: All things ſhalt thou be enabled vnto, *through him, that ſtrengthens thee.*

Phil.4.13.

Ob.

But Enemies are many, *Pharoah* and his hoaſt purſues.

Reſp. Psal.110.2.

Yet Chriſt *rules in the very midſt of them,* therefore *Feare not, be ſtill, &c. Exod.*14.13.

Ob.

But Sathan, is a *ſtrong one.*

Reſp.

Yet Chriſt is ſtronger then he, and *the Prince of the world is already caſt out.*

Ob.

Yet his temptations are mighty, &c.

Reſp.

Chriſt is a mercifull high Prieſt, and is able to ſuccour thoſe who are tempted.

Ob.

But ſinne foyles me.

Reſp.

Yet it ſhall neuer ouercome thee, *Chriſt hath triumphed againſt it on the Croſſe.*

Ob.

Death affrights me.

Reſp.

Why what need it? Chriſt hath ſubdued it, *Oh death I will be thy death: Death where is thy ſting?*

Ob.

But the graue is irkeſome.

Reſp.

We *haue the Aſſurance of a glorious Reſurrection by the working of his Power.*

Ob.

Hell aſtoniſheth me.

Chriſt

Christ hath *the keyes of hell and death*, not a haire shall be singed with that flame. *Resp.*

Yet something may preuaile against me. *Ob.*

No not any thing, *either present or to come*, shall be able to make a separation betwixt thee and heauen. *Resp.*

Oh then my brethren, why feare we? Why are we so discouraged, so out of heart? Christ is strong in himselfe, and he will giue strength to vs, his *grace is sufficient for vs*, and *his power is made perfect in our weakenesse*, 2 *Cor.* 12.9. Leane we then, (as the Church is described, *Cant.* 8.5. comming out of the wilderness of this world) *on our beloued.* Are thy *hands weake*, *thy knees feeble?* why (not *Aaron* and *Hur* as in *Moses* case but) *Christ* himselfe will be thy supporter, this *lyon of the Tribe of Iudah* (whereof those lyons of brasse which the Altar of the Sanctuary at the base had for supporters, were but as Types) will enable thee, and vphold thee in euery particular that God requires. If in *Reading*, *Hearing*, *Praying*, *Liuing*, thou findest weakenesse, fainting; Oh then leane on thy beloueds breast, and as the weary infant to its mother, so cry thou to God, *good father carry me*, I *cannot goe*, my *leggs faile*, *my heart faints.* Oh I shall fall! Lord stay me, &c. neuer was tender hearted mother more willing to take vp her wearied infant in her armes, then Christ thee vpon his shoulders; put him to it, make tryall. Exod. 17.12.

Next, let vs returne praise to Christ for those abilities we haue. Are we persecuted and yet faint not, in Pouerty and yet not ouercome; Tempted and yet stand fast? why say with *Paul*, it is *by Christ wee are thus enabled*: Hee strengthens vs to doe. It is he that enables vs to suffer; his shoulders beares vs, as the fethers and wings the bird: Without him we could doe nothing, were wee left vnto our selues; the *World*, the *Flesh*, the *Diuell* would be too hard for vs by many degrees. When *Eue* saw the beauty of the apple, and *Achan* the wedge of gold, they had no power to keepe off their hands; neither haue wee in as small temptations. Oh forget we not then the Sacrifice *Vse* 2. Phil. 4.

of

Psal.116.12,13 of praise: take we the *cup of saluation* and giue thankes vnto the Lord: It is all the recompence that the Lord expects, for what he doth; bewaile former ingratitude; striue to amend, lest Christ ease himselfe of his load, and cast thee downe; leauing thee for a while vnto thy selfe, as one flings downe the burden that doth pinch the backe, and let it lie vpon the ground, till it be better trust vp and amended.

Vse 3. Lastly, Despaire we of none. *Dauid* can rescue the prey from *Beare* and *Lyon*, and Christ a sinner not onely out of the diuels *iaw*, but euen out of his *maw* also; As *Ionah* out of the Whales belly. Hast thou a friend, a child, a kinsman; lewd, wicked, vile, &c. Oh remember, Christ can bring him backe; yea his promise is past that hee *will*

Ezek.34.16. *seeke what is lost, bring againe what is driuen away*: vrge him with his promise; put him in minde of his Office, and assure thy selfe if he belong to God, Christ will be his rescue, and bring him home vnto his fold.

Text. *Humeri Christi Iesu brachia crucis sunt. Amb. in loc. Suauissima est passionis Christi significatio. Lossius, post. in loc.*

On his Shoulders] The braces of the Crosse are the *Shoulders* of Christ (saith *Ambrose*) and so Christ laid this sheepe vpon his *Shoulders* in his *death*: Our point then (construing this of Christs Passion) take thus:

Doctrine. *Christ beare our burden on the Crosse.*

The burden of a sinner was borne by Christ in his body vpon the Crosse. According to that of *Peter*, 1 *Epist. Chap.* 2. *verse* 24. *Coloss.*1.14. *Esay* 53.12.

And that in two respects especially; First, our sinnes were *Imputed* vnto him; our faultes charged vpon him as our surety, 2 *Cor.*5.21.

Secondly, He bare the *Curse* and *malediction* due to vs for sinne, by the Law; and was made a Sacrifice for sinne, *Esay* 93.5.8. *Gal.*3.10. Hee dyed vpon a tree, to answer for our first disobedience, in eating the forbidden fruit of a tree: He was mocked, buffeted, and spit vpon, to beare the shame that was due to vs for our filthinesse and vile conuersation: He dranke *gall* to pay for our sinfull *pleasures*: He suffered *reuiling* and *scoffing*, to satisfie for our

Matth.27. sinfull *words*. Marke but the story of Christs sufferings, and we

we may obſerue, how the load of our ſinnes, did light heauily vpon his backe: God ſuffering our ſinnes to be charged vpon him, in a ſpeciall fitneſſe of the *iudgement* to our *ſinnes*, both in the *Circumſtances* of our *ſinning* and in the *Sorts*.

What cauſe then haue we with the Apoſtle to *reioyce in the Croſſe of Chriſt*. The remembrance of the loue of Chriſt herein, and our wonderfull deliuerance from the vnſpeakeable dangers we were in by reaſon of our ſinnes, ſhould breed in vs a maruellous inward and hearty exulting in this bearing away, and expiation of ſinnes by Chriſt his paſſion. *Vſe.* Gal 6.14.

The Papiſts keepe a ſolemne feaſt in honour of the Croſſe whereon Chriſt died, and teach that the Croſſe it ſelfe is to be worſhipped, *ratione contactus*, becauſe it touched our Sauiours body: but why doe they not rather keepe a ſolemne feaſt in honour of the *Aſſe* whereon Chriſt rode into *Ieruſalem*, ſeeing when hee was on the *Aſſes* backe he was vſed royally, but on the Croſſe moſt deſpitefully, and why ſhould not the multitude that crowded him and trad vpon him: And the *Woman* with the bloody iſſue that touched him; And *Iudas* that kiſſed him; And thoſe Catchpoles that apprehended him; And thoſe Miſcreants that buffeted him, and the ground whereon he trod, both in *Egypt* and *Iudea* be worſhipped in like manner *ratione contactus*. *Maij 3. Bellar. lib. 2. de imag. cap. 27.*

This is not my brethren, the honour wee owe to the Croſſe of Chriſt, to worſhip the *wood, &c.* it was our Sauiours torture: but it is that allſufficient, *Expiatory* and *Satisfactory Sacrifice* of *Chriſt* vpon the *Croſſe*, with the whole worke of our *Redemption* wherein wee ſhould reioyce, and in the ſauing knowledge whereof Saint *Paul* profeſſeth he will reioyce. The memory alſo of whoſe death and paſſion, let vs celebrate, with all honour and hearty affection when we approach vnto the *Table* of the *Lord*, for that is the ſolemne feaſt we are to keepe, which doth *Crucifie Chriſt* before our eyes, and ſhew how hee Gal. 6. 14. 1 Cor. 5. 8.

was taken, broken, giuen, and ſlaine for vs. God forbid, God forbid that we ſhould dare to eate of that bread, or drink of that cup vnworthily. See therefore, that we keepe *the feaſt not with old leauen, neither with the leauen of malice and wickedneſſe, but with the vnleauened bread of ſincerity and truth*, 1 *Cor*.5.8. neither let vs deale wickedly with the Couenant ſo often made ouer the crucified body of our Lord.

Vſe 2.

Phil.2.11.

Oh how ſhould wee Loue the *Lord Ieſus* with our vtmoſt affections? how ſhould wee Acknowledge his marueilous kindneſſe, Confeſſe his praiſes, Adorne his name, who could bee willing to ſuffer ſuch things for vs? *The Father loues him* (as Chriſt himſelfe teſtifieth, euen *Therefore* becauſe he did *lay downe his life for his ſheepe*, and ſhall not we much more? oh let them be accurſed, and ſo accounted that loue him not?

Iohn 10.17.18
1 Cor.16.22.

Vſe 3.

This may likewiſe direct vs whither to goe to finde deliuerance from the ſting and venome of any trouble that doth befall vs, namely to the Croſſe of Chriſt; put vp thy earneſt ſuit to God for the pardon of thy ſinnes in his blood: And with the eye of faith looke vpon this *Brazen Serpent*, this is the onely way to finde eaſe and comfort, to lie downe and take reſt, as *Ambroſe* ſpeakes in the boughes and boſome of that ſweet tree.

In illa patibili nobilis ceruice requieui. Amb. Com. in loc.

Vſe 4.

Laſtly, If Chriſt bare ſuch a burden vpon his *Shoulders*, and found ſinne to bee a load ſo heauie vpon the Croſſe, which yet was no otherwiſe his then by Imputation. Then woe to ſuch as make light of it, laugh at it, ſport with it. Alas poore ſoule, that which put our infinite *Redeemer God* and *Man* ſo hard to it, muſt needs ſwallow vp and confound thee poore ſinfull wretch. Sinne preſſed him ſo farre, that to the amazement of earth and heauen, it wrung from him *ſweat* and *blood*, *teares* and vnconceiueable *groanes* of an afflicted ſpirit, and ſhalt thou beare it away lighter? Alas thou knoweſt not the waight nor price of the leaſt ſinne, but thou muſt know it and finde ſhoulders to beare it too, if this Sauiour (as one ſpeaketh) hath not

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on thy behalfe. An *Eternall passion* shall be vpon thee, if the *Eternall's passion* were not for thee. Now thou mockest at thy blasphemies, lusts, fraudes, oppressions, and no wonder, for the diuell puts vnder his Shoulders, and thus supported, the waight's not felt; but when thou commest to that, of hauing *thy sinnes set in order before thy eyes*, yea imposed vpon thy weake and yeilding *Conscience*, then shall the diuell steale away his shoulder (as in *Iudas* his case) and then oh the waight! oh the load! of the least sinne; oh the Cries, the *Groanes*, the *Complaints* that thou wilt make. For though the wheeles of a Clocke stirre not, the poise being downe, or no waight on, yet wound vp, and waight put too, all is set on going; so whiles Conscience is downe, and feeles no waight, there is no mouing in the heart, all is quiet; yet when it is wound vp by the Iustice of God, and the heauie waight of sin hung vpon the lines, then all the wheeles are set on work; the *Eyes* they *weepe*, *Hands* they *wring*, *Breast* is beaten, *Heart akes*, *Voice roares*, and the *Tongue* as the *hammer* strikes thicke and indinstinctly (vnlesse there be some counterpoyze of mercy) as these *Reuel.6.16. to the mountaines and hills fall on vs*, couer vs. Oh heare this you who now in contempt of *Law*, *Gospell*, *Honesty*, *Conscience*, *Earth*, *Heauen*, call to *Pride*, to *Ambition*, *&c.* to couer you and fall on you. How different one day will your cry be? oh *mountaines* fall *on vs*; *Rocks couer vs*; oh *Graues Conceale vs*; oh *Fire* Burne vs; oh *Seas drowne* vs; oh *Beasts deuoure* vs; oh *Vengeance consume* vs; but all in vaine. Thou *swearer* shalt say to the heauiest creatures you are lighter then my *oathes*; thou *Couetous*, you are not so ponderous, as my oppressions; And thou *Adulterer*, Confesse the whole earth is a gentle pressure to the burden of thy *Lusts*. Oh Consider this, consider this *you that forget God, lest hee teare you in peeces and there be none to deliuer you.*

Passio æterna erit in te, & passio Æterni non erat pro te.

Psal.50.

Psal.73.6.

Psal.50.

Reioycing] It may happily be questioned how this can be construed of Christ's *Crosse* and *Passion*, seeing the Text saith, he laid it on his shoulders [*Reioycing*,] when in

Text. Ob.

Heb. 5.7.

in Scriptures we finde he vnderwent that, with *Crying* and Complaining?

Resp.

Christ himselfe, doth make the answer. *I lay downe my life for my sheepe, no man taketh it from me, but I lay it down of my selfe*: Christ is said to lay the lost sheepe on his shoulders *Ioyfully*, for that he dyed *Willingly*, so then it is a true *Position*:

Iohn 10.17. *Caietan & Vega in loc.*

Doctrine. *What Christ suffered, he suffered ioyfully.* *Renuscherus in 53. cap. Esaiæ.*

What our Sauiour vnder-went for mans redemption, hee willingly *and* Ioyfully *vnder-went it.* *Esay* 53. 10. where the Prophet by a peculiar phrase of the Hebrew tongue (vnusuall in other languages) expresseth the same saying, *that his soule made it selfe a sacrifice for sinne*, and *Luk.* 12.50. Christ commendeth this his loue towards vs, vnder the figuratiue name of *Baptisme*, shewing his vehement and earnest desire to be therewith baptized, he was euen *straitned* vntill it were accomplished.

This his willingnesse was manifested in sundry particulars, as First, by his going vp to *Ierusalem*, the place appointed for his death, *Maith.* 20. 17. A thing well knowne vnto him, as appeares by his foretelling his Disciples thereof. Secondly, by reprouing *Peter* from diswading him. Thirdly, by his choice of a *Garden* for the place where he would be taken: well he knew that it would not be very easie for the Priests to apprehend him in the *City*, because of the people, therefore he goes out of it vnto a place neere. Fourthly, such a Place as he was accustomed to goe vnto, as the Euangelists note, that so he might the more readily be found, and as Saint *Iohn* sheweth, a place well knowne vnto the traytor *Iudas*. Fiftly, he meetes his Enemies in the mid-way, that came to take him, and asketh them *whom they seeke*; opening himselfe vnto them, vnknowne before, telling them *I am he*; suffering them to rise againe, being stucken to the ground with a word of his mouth, not once offering to escape from them. Sixtly, not admitting the assistance and protection of Angels, which he might haue had for his safeguard against those that apprehended him. Seuenthly, reprouing

Matth. 16.22. Ioh. 18.2.

Luk. 22.39. Iohn 18.2.

Iohn 18.4.

Matth. 26.53.

Iohn 18.10.

Peter

Peter for vſing the ſword in his defence. Eightly, healing the Eare of *Malchus*, wherein he ſhewed his Almighty power, which he might haue exerciſed for his eſcape and ſafety. Luk.22.51.

Theſe, and other like circumſtances verific our point in hand, *viz. What Chriſt vnder-went for mans Redemption*, he willingly and ioyfully vnder-went it.

And how could it otherwiſe be, ſeeing he is the *Prince or Lord of life*; and therefore had an abſolute *Power* as ouer the Life of others, ſo likewiſe of his owne: Man gaue him not his life, man could not bereaue him of it: he might haue kept his ſoule within his teeth in ſpight of all the world. *Reaſ. 1.* Acts 3.15. *He is the Lord of Life.*

Neither might it otherwiſe be; For vnleſſe his Paſſion had beene *Voluntary*, there had not beene a Iuſt ſatisfaction for our ſinnes to God. If it had beene onely *operis* and not *voluntatis*, *materiall* and not *formall*; it could not haue beene meritorious as ſauouring of conſtraint: that is onely done *well*, that is done with the *will*; he would deſerue, therefore he would die. 2.

But he praies thrice with ſtrong Cries and Teares. *Let this cup paſſe.* *Ob.*

What neceſſity is there to vnderſtand it of his death? what inconuenience would follow, if wee vnderſtand by that Cup the Agonie of Soule he was then in? Of which there was no neceſſity that he ſhould abide ſtill in it, and ſo might deſire that that *Cup might paſſe: i.e.* quickly be remoued, if it were poſſible, and might ſtand with Gods good pleaſure. Secondly, if we vnderſtand it of his death (as generally it is) then by diſtinction it is anſwered thus. There was in Chriſt a double Created will; the one *Naturall*, the other *Reaſonable*, Chriſt according to his *Naturall* will trembled at the pangs of death, and this without ſinne: For Nature abhorreth all hurtfull and deſtructiue things. But in regard of his will *Rationall*; he willingly ſubmits himſelfe to drinke of that cup, *Neuertheleſſe not as I will O Father, but as thou wilt.* *Reſp.* θελησις βουλησις. *Voluntas vt natura.* *Voluntas vt ratio.*

The point may be thus exemplified; A man Naturally will not endure the lancing of any member, yet knowing it to make for the good of the whole body, by his *Reasonable will* consents: So Christ by the strength of his *Naturall will* feared death, but well perceiuing that the cutting and crucifying of the head, would bring health to the whole body of his Church, and if hee bled not on the Crosse we must burne in Hell for euer, by his *Reasonable will*, willingly and chearefully drunke of the cup prepared.

Vse 1. How should this stirre vp our hearts to Admire the greatnesse of our Sauiours loue vnto vs, who came thus *leaping vpon the mountaines, and skipping vpon the hills*, with such willingnesse and celerity, so that neither the *Hillocks* of our lesser *Infirmities* nor the *mountaines* of our *grosser iniquities*, could stay his mercifull pace towards vs. *Skin for skinne* (saith the Diuell) *and all that a man hath will hee giue for his life*, see here he is proued a Lyar: *skin* and *life* and *all* hath Christ giuen, (and that most ioyfully) for vs not caring to be dissolued in himselfe, that we might bee vnited to his father; A sacrifice questionlesse well pleasing vnto God who euer loueth a chearefull giuer.

Cant. 2. 8.

Iob 1.

Vse 2. And next, let vs by way of *Thankfulnesse* and in *Imitation* of our head doe that whereunto we are called *willingly*, and with *Reioycing*, though it seemes neuer so disgracefull to the world, or grieuous to our weake flesh: So enflamed was the holy Apostle with this so great loue of our blessed Sauiour, as that he ioyfully embraced bonds and afflictions for his sake, *not counting his life deare, so that he might finish his course with Ioy, and the Ministery he had receiued of the Lord Iesus* to testifie the Gospell of the grace of God. But alas for vs, it is a shame to tell how we are besotted with the Earth, and how base shifts we make to liue, one with a maimed body, another with a periured soule, a third with a rotten name; And how many had rather neglect their soule then their Life; and will rather renounce and curse God, then die. But thou hast not so learned

Acts 20. 24.

learned Christ, he died voluntarily for thee, and wilt not thou be forced to die for him? He Reioycing bare thy burden on his *Shoulders*, and wilt not thou chearefully take vp his Crosse and followe? oh let vs be content a while to be held, as the *Ram* in the bush, that we may be made a fit Sacrifice for our God, *Gen.* 22.13.

And when he commeth home, he calleth together his friends and neighbours, saying vnto them, Reioyce with mee, for I haue found my sheepe which was lost. *Text. Verse 6.*

That by *this Home* we are (especially) to vnderstand *Heauen*, was before shewed. To which home (say some) Christ in his *Ascension* brought the sinner. And so vnderstanding it, our first note is:

That our home is not here. For proofe, heare the acknowledgement of Gods Saints in all ages, who confessed *they were but strangers and pilgrims on the earth.* So our Father *Abraham* aboad in the land of promise as in a *strange country. Iacob* both in the behalfe of himselfe and ancestors, calleth the daies of their liues *the daies of their pilgrimage.* Holy *Dauid* in diuers places confesseth the like both of himselfe and fathers. Saint *Peter* auoucheth as much of the godly that they were but *strangers* and *pilgrims*: And our life a time of *soiourning*. Saint *Paul* in the name of all the *Saints*; that *wee haue here no continuing city*, and that *our house is in heauen.* A cloud of witnesses hereto subscribes their hands and not without good ground.

Doctrine. Our home is not here. Heb.11.13. Gen.23.4. Heb.11.9. Gen.47.9. 1 Chron.29.15 Psal.39.12. 1 Pet.1.& 2. Heb.13.14. 2 Cor.5.2.

For is not that to be esteemed a mans *home* where his father, friends, and kindred remaine? where his liuing and substance lyeth, and where the most part of his life is to be spent? Now is that in this world? truly no: Here onely we remaine a few daies, which though they were equall to the daies of *Methuselah* vpon the earth, yet were they not so much as a minute in comparison of eternity. And *while we are in the body we are absent from the Lord.* All the kindred of the faithfull are in Heauen, except some few that are our fellow-pilgrims vpon earth. There is *God our Father*, *Christ our elder Brother*, our

Reas. Vbi Pater, ibi Patria.

2 Cor.5.

godly *Anceſtors* who haue liued before vs: Innumerable other *brethren* and *ſisters* who are together with vs children of the ſame *ſpirituall father*. And there is our chiefe *ſubſtance* and *patrimony*, euen an *Inheritance vndefiled that*
1 Pet. 1. 4. *fadeth not away*.

Vſe 1. The point firſt meets with ſuch as liue here as if they were at *Home*. Yea euen the godly themſelues are in many reſpects blame-worthy.

Firſt, for their *Earthly-mindedneſſe*, whoſe hearts are too too caried away after things of this world, being in a manner rauiſhed with this earth, as *Peter* with *Tabor*; *It is good being heere*; Oh brethren! why ſuffer we our hearts to carrie vs away after the world, ſeeing it is but our *Inne*
Ier. 45. 5. and not our *Home*, *And ſeekeſt thou great things for thy ſelfe* (as *Ieremiah* from the Lord to *Baruch*) *ſeeke them not*; this is neither time nor place to ſeeke honours, offices, &c. being now but in a Citie that wee are to trauell through.

Secondly, for *Curioſity* and an ouer buſie medling with ſuch things as belong not to them. A fault that Chriſt reproued in *Peter*, *Iohn* 21. 21. 22. I beſeech you earneſtly beware of this. A child will be enquiring in euery ſtrange Houſe it comes vnto, what is this, and why is this, when a wiſe man will be ſilent. Thou art not now at *Home* my brother, away with all idle and curious enquiries, take heed of ſupping thy neigbours broth leſt thou burne thy lipps. Keepe within the bounds of thy owne Calling. And what's amiſſe in the *Publike*, thou that art a priuate perſon pray for reformation of, but leaue the worke to thoſe who are called thereunto.

Thirdly, for their *Faint-heartedneſſe*, yea Impatiencie vnder the Croſſes of this life, and ſcornes of the world. Doth a ſtranger meaſure his own worth by what he findes abroad? or doth he ſit downe and whine for the barking of a curre? why then do we feare reproach? why ſadd we our ſpirits for the bawling of any curriſh caitiffe or dogged *Doeg* that falſly accuſeth our good conuerſation in Chriſt?

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oh thinke on what thou ſhalt poſſeſſe when thou commeſt Home, and how regarded. In the meane, liue *by Faith and not by ſight*, thy greatneſſe ſhall be hereafter in Gods kingdome. 2 Cor. 5 6.7.

The wicked alſo would here be leſſoned: for whatſoeuer they thinke, yet this world is but the through-fare and not the Home (though indeed they haue their portion in this life.) It is ſaid of *Iudas* going to hell, that *hee went to his owne place*; therefore that, not this, is their *Home* and *Country*, as ſure as they make themſelues of this world. Ther's their Father Sathan, ther's their brethren and ſiſters, that haue pertaken with them in ſinne; ther's their *Patrimony* and *Portion*; and there are they to ſpend their Time for euer in that burning Lake that ſhall neuer be quenched. Oh thinke of thy end, of this *Home* (thou wretched ſoule) to which thou art now haſtening, that thou maiſt in time preuent it, if thou beeſt not already too farre ſpent and gone. Acts 1.25.

Next, the point impoſeth on vs ſundry duties; as Firſt, A *conuerſation without couetouſneſſe*. Through this world we ſhould paſſe as the children of *Iſrael* promiſed to goe through *Edom*, without making any ſtay, or hauing any commerce with the Inhabitants more then our preſent neceſſities inforce vpon vs; ſeeing as the truth is, this world is not our Home, nor place of Habitation, but our *Inne* and Lodging by the way, yea the beſt of vs euen in his owne Houſe vpon the earth, is but as a gueſt or ſtranger. Were it not ſo, why paſſeth he away and ſtaies not in it? But he bequeatheth his Inheritance vnto his children. True, ſo doe I my chamber and my bed at my Inne to the next commer: Thus his father gaue place to him; and ſo hee to his poſterity, who are likewiſe flitting as himſelfe. And thus this world being as our way, and our earthly Habitation, as our *Inne*; the things of this life muſt needs be but as neceſſaries for our iourney; and what a folly is it to clogg our ſelues with things ſuperfluous? *Use* 2. Heb 13.4. Num.20.17. *Ceſſit tibi locum pater tuus, ceſſurus es locum filijs tuis, nec manſurus mones nec manſuris relinqsis Aug. Serm. 32. tom. 10.*

Secondly, *Circumſpection* or *warineſſe* in our carriage; how

how cautelous and wary vſe we to be when we are from home in a ſtrange place, or country? how heedfull of our waies and words deſirous to liue without offence? So ſhould a Chriſtian be while he liues in this world, ioyning *the wiſedome of the Serpent with the innocencie of the Doue, ſtudying to bee quiet: Giuing no offence to Iew nor Gentile, medling with his owne buſineſſe* and with no other.

Phil. 2.14.

Thirdly, *Thankefulneſſe* euen for ſmall fauours. A ſtranger vſeth to bee affected with ſmall curteſies offered in a ſtrange place, as we ſee in *Ruth*. So ought wee to bee with the leaſt kindneſſe ſhewed in this world, ſeeing it is not our Home; and therefore a place we cannot expect much in. It is enough, it ſhall goe well with vs in heauen, and that in our Fathers houſe, we ſhall haue bread enough; fulneſſe of ioy and true content.

Ruth 2.10.

Fourthly, An *Affection Home-ward*; Our thoughts, deſires, longings, wiſhings, ſhould be after heauen. As the childe at ſchoole longs for the breaking vp, that he may home and ſee his father, ſo ſhould we, *Phil.* 1.23. & 3.20. *Heb.* 11.12,13,14. In the meane time, wee ſhould be glad to heare from home, and euer ſending vpon any opportunitie, the remembrance of our duty in our prayers vnto our Parent.

It is a doctrine alſo full of *Comfort*; for were this our Home, of *all men we were moſt miſerable*. In this world we haue many ſorrowes and ſtill a ſucceſſion of miſeries, but it is not our Home; *therefore wee ſigh, deſiring to bee there, for while wee are here wee are abſent from the Lord.* And yet that we be not ouermuch troubled: Firſt, wee often heare from Home; Once a weeke we receiue letters; God ſends his ſeruants to vs with good tidings. Secondly, we may daily ſend Home, and make knowne our wants vnto our Father who will ſoone ſend ſupply. Thirdly, yea we are in our way home-ward. Fourthly, and euery day a daies iourney neerer. Fiftly, and within ſight of home, ſo that as that worthy Martyr (being neere the ſtake) wee may skip, in that wee want but a ſtile to our fathers houſe.

2 Cor. 5.

Dr. *Rowland Taylor.*

Sixtly,

Sixtly, and to thinke what welcome, and entertainement we ſhall haue at Home, ſhould put life and ſpirit in vs. Oh behold the very outſide of thy Fathers houſe is Faire, the outmoſt *walls* are beautified with glorious Lights, euery one being as a world for *Greatneſſe*, ſo a heauen for *Goodlineſſe*: what may we thinke there is within, when ſuch glory is without? Ah dead hearts, dull ſpirits, that wee haue; to be no more rauiſhed with the conſideration of theſe things.

Next, in that the Shepheard brings the ſheepe home which he hath found, it may teach thus much:

Doctrine. *Chriſt leaues not guiding his till he haue brought them to Heauen.*

Chriſt leaues not guiding thoſe he findes, till he brings them home to heauen and to happineſſe. As hee *guides* thoſe hee findes, (which point we heard before) ſo he *Continues Guiding* his vnto the end, neuer leauing them till hee hath brought them to his Houſe and Home.

This doctrine (howeuer by the enemies of Gods truth much impaired) yet hath abundant and apparant confirmation out of Scripture, *Pſ.*23.1.4.6.& 94.14. *Ezek.*34.28.-- & 36.24.25.26.27. *Hoſ.*2.19. 1 *Cor.*1.8.9.*Phil.*1.6.*Rom.* 8.*vlt.* 1 *Pet.*1.5. *Iohn* 10.29.30. Theſe places onely for a taſt of what might be alledged.

Reaſ.

And it muſt needs be ſo, ſeeing Firſt, *whom he loueth hee loueth to the end*, *Iohn* 13. 1. 2. *Ieremie* 31. 3. *Eſay* 54. 10.

Secondly, the *Gifts* (*viz.* of Gods ſpeciall loue, ſuch as *faith, hope, loue, Remiſſion of ſinnes, Iuſtification, &c.* [*And Calling of God*] (that is, ſauing knowledge and obedience, and that both inward and outward according to *Purpoſe*) [*Are without Repentance*] (*i.e.* are not changed.) So that albeit ſome *gifts* and ſome kinde of Calling are with Repentance, yet thoſe gifts and that calling are without it, *Rom.*11.29. Vpon this *Dauid* grounded his Comfort and Aſſurance, *Pſal.*25.6. And ſtirres vp all the godly to doe ſo, *Pſal.*118.2.3.4.

Thirdly, in him there is firſt *Power*, 2 *Tim.*2.12. *Rom.* 14.4. he is Able to keepe vs; Able to make vs ſtand. He is

1 Pet.1.5. Pſal.37.24.

is the *Lord omnipotent mighty to ſaue*, *Eſay* 63.1. But how followes it, becauſe he is able, therefore it ſhall bee ſo? Why, ſecondly, he hath *Will* as well as *Power*, and ſo what God can doe, and will doe, ſhall be done. From the Coniunction of which two, reſulteth that ſtrong Bulwarke of this truth, *Iohn* 10.28. *My Father is ſtronger then all, neither ſhall any man plucke my ſheepe out of my hand.*

Fourthly, Chriſt himſelfe Liues in the hearts of thoſe who are truly *Sanctified* and *Conuerted*, *Gal.*2.20. and Chriſt can die no more as is euident, *Rom.*6.10. Now hee may as well die at the right hand of his Father, as die in the heart of a Chriſtian.

Vſe. 1. Which point meets with a Popiſh error, namely that a man being truly called, may yet fall finally away from grace; And of a *Sheepe* become a *Swine* and Dogg, and ſo ceaſe to be a *Sheepe*, and neuer come vnto this Home, but for euer periſh: of which doctrine we may ſay as Saint *Iames* of *wiſedome*, it is not from *aboue*, *pure*, *peaceable*, *gentle*, *eaſie to be intreated*, *full of mercy*, *&c.* but from *below*, *ſenſuall*, *earthly*, *diueliſh*, and manifeſtly oppugning the truth of Gods Word. Neither is there either *Exhortation* or *Commination*; *Petition*, *Phraſe*, or *Example* in the whole Scripture (rightly vnderſtood) (howeuer, from euery of theſe our aduerſaries would picke many quarrells) that doth infringe the truth hereof.

Iames 3.15.17

As for *Exhortations* to feare that we fall not, ſuch as those, 1 *Cor.*10.12. *Heb.*3.12. and the like, they are deliuered to *Hypocrites*; ſuch as thinke they ſtand, being caried away with a preſumptuous opinion and conceit of faith, &c. And ſo what is this to the ſound-hearted Chriſtian? or elſe if they be deliuered to the godly (as in ſome places we deny not but they are.) Yet Firſt, they proue not that a man may fall away from true ſauing grace *Totally* and *Finally*, but onely in meaſure, degree, and Parts; Now it is one thing to fall from our *firſt Loue*, and another thing to fall from *all Loue*. Secondly, they are but meanes to keepe vs from falling, and not proofes of falling, they make

make rather against it, then any way for it. As for *Comminations* and *Threatnings* against backsliders, such as those, *Heb* 10.26.38 *Iohn* 15.6 and such like, whereof in Scripture there are store; some of them are to be vnderstood of such as sinne against the *Holy Ghost*, which is not incident to an Elect person. Secondly, they are properly to be applied to *seeming branches*, *vnsound Christians*; or Thirdly, they are *Conditionall*, and so serue to stirre vp to *Care* and *Watchfulnesse* and further conclude nothing.

As for those *Petitions*, we finde made by the godly in holy Scripture, either for not loosing of Gods spirit, or the restoring of it, as that of *Dauid*, *Psal.*51.11. it proues no more, but that sometimes the sence and feeling of the powerfull working therof, may be wanting in a true *Beleeuer* (which we deny not) but it will not follow hence, because they feele not the work of it, therefore it is not there, no more then it will follow, that he who is in a swoon is a dead man & hath no life, because himself perceiues it not.

As for those & such like phrases in holy writ, of Blotting out of the booke of life, *Exod.*32.32. and *begins in the spirit and ending in the flesh*, *Gal.*3 3. and Turning *againe to old sins after purging*, 2 *Pet.*1.9 *&c.* they are to be vnderstood not *Simply*, but *Conditionally*. If Gods glory & his peoples good might thereby be preferred. Secondly, of such as professed the truth, & seemed to be purged by reforming many things outwardly, & in the iudgement of *Charity* were accounted, as purged and redeemed, and yet were neuer sound at the core, nor had true sauing grace wrought in their hearts.

Conditionalis propositio nihil ponit in esse.

As for those *exãples* brought by our Aduersaries to infringe this truth, they are either of *Hypocrites*, such as *Saul*, *Iudas*, *Demas*, *Simon Magus*, *Hymenæus*, & *Philetus*, who are said to loose the spirit, make shipwrack of Faith & a good cõsciẽce &c. Or else of godly men, as *Dauid*, *Peter*, *&c.* For the former, they neuer had true grace to fall from, only a shadow of grace & the cõmon gifts of Gods spirit & these may be lost; but the question is not therof. For Examples of the latter sort, know we that the graces wrought in the hart of a child

of

of God are either such as serue for their *Being* in Christ, as *Faith, Loue, &c.* or such as serue to their *Well-being* in him, as *Ioy, Peace, &c.* that those of this latter kinde may be lost, Diuines yeeld, and this seemes to be the estate of *Asa.* As for those Graces of the former kinde, that the worke and act thereof, may be stopped for a time, and that it may be lost in some degree, in the *measure, sence,* and *Comfort* of it, is Granted. But that the *Habit* of grace, or *Grace* it selfe should be euer lost, is vtterly denied: for though sauing grace in the elect may be lost according to its *degrees* and *act,* neuer according to the *essence* and *habit* thereof. When therefore the godly are said to fall from grace, it is to be vnderstood of the *measure, degree,* or *sence,* not of the whole grace giuen. Come we now to a second Vse.

Vse 2. Which is for the Comfort of such as haue any comfortable assurance they be found by Christ; such lost sheepe as haue beene sought vp by him, and brought out of their old waies and wandering paths. For tell me, is it not a comfortable thing, hauing obtained an excellent commodity, to be assured of the continuance thereof, and to be freed from feare of loosing it? Oh what a ioy then to a Christian soule, to consider that God hauing begun to shew mercy to his soule in seeking of him vp, when he was lost; will neuer withdraw his fauour, but bring him home to heauen before hee leaue him.

Ob. Alas this may bee true of many, but how know I that Christ will haue such a care of mee in particular?

Resp. Gods promise is *Vniuersall,* not one of them shall bee lacking, *Ier.* 23.4. and it is the fathers *will* that Christ should see to the keeping of euery *sheepe, Iohn* 6.39,40. if of euery one then of thee also.

Ob. True, but I may cease to bee a *sheepe,* and slinke out of the Fold, and leaue Christ though he leaue not me, and so perish.

Resp. To cease to be a sheepe (if thou art now one) is a thing impossible

impossible. And howeuer in thy selfe thou art mutable and foolish, yet by Christ thou shalt be preserued from totall mutation and change. For the couenant is, that hee will not depart from thee nor shalt thou from him, *Ieremie* 32. 41.

Onely looke that thou beest a sheepe Returned, that this Comfort may rightly bee applyed: And the rather, because there are thousands who now go for *Sheep*, & so take themselues, that at the day of iudgement will bee found *Goates*, yea *Doggs*: And shall heare no other from the mouth of Christ, then *Away thou cursed.* *Caueat.*

Markes of tryall, whether as yet thou beest effectually returned, may be these and such like: First, leauing off thy former courses: Is not that enough to poyson a *sheepe* that doth please a *dogg?* that which giues the wicked content, and delights their hearts, will be as *rats-bane* to thee, yea a dagger to thy soule: as *swearing, drinking, whoring, &c.* *Markes of a Sheepe found.*

Secondly, by thy delight in Christs pasture: If thou art indeed returned and brought backe, Gods Word and Ordinances will haue the sweetest relish with thee, of all things in this life, *Psal.* 19. & 119. which is remarkeable, for in that Psalme in euery verse (except two) the Prophet mentions it, vnder the name of Law, Iudgements, Testimonies, &c. There are in the Psalme 176. verses, and in them 174. proofes of *Dauids* delight in Gods Ordinances.

Thirdly, by thy Profitablenesse, according to thy bignesse, and pasture. If thou beest full of *mercy* and *good fruit laden with the fruit of righteousnesse*, it is a sure signe of thy returning. For these be the things meete for Repentance; that is, things that being put in the scales with it, weigh iust as much as it.

Lastly, if thou beest earnest with God to perfect his worke begun in thee, and to *heale thy nature* as *Ephraim Ier.* 31. 8.10. *and Ægypt Esay* 19. 22. desiring God earnestly to mend thy wandering disposition; Then must thou comfort

comfort thy selfe that God will keepe that thou committest vnto him to that day.

Vse. 3. And to conclude; It may Instruct all, to seeke after so permanent a condition, and so to labour for sauing graces, seeing they onely are the things of *Perpetuity*. All things else are subiect to *Vncertaintie*, onely the *foundation of the Lord remaineth sure*. Oh then that we were wise to chuse the better part for our selues that shall neuer be taken from vs. In earthly things euery mans desire is after that which is most durable; And why not here in this, that most concernes vs, and whereto so often exhorted, see *Colos.2.7.22. Ephes.3.17.18.19.*

2 Tim.2.19.

Quest. But is not this a doctrine of presumption?

Resp. Nothing lesse: neither is there any reason why wee should presume; for as Christs *Power* will Preserue, so his *Glory* will Reuenge. If such as are in Couenant with God, returne to sinne, he will not beare it; and what though his louing kindnesse be not taken away from vs, yet hee hath many waies to scourge vs, as by losse of many gifts; and want of sence of all grace; as also of Gods presence; the ioyes of his promises and saluation: By terrors of conscience, the want of many blessings; *Church censures*; Terrible buffets both of the *Word* and *Spirit*; Soare trauell and terrors vpon returne againe; great need therefore haue wee to worke out our saluation with feare and trembling.

Psal.51. Cant.3. Esay 30.20. Ier.5.24.29. 1 Cor.5. Psal.51.

Notwithstanding this that the enemies of Gods truth can say, or that thy owne naughty heart will say to the contrary, yet studie after grace, which when all failes, that will sticke by. It is not like our summer fruit which will not last, but it is lasting fruit, it will endure all the yeare, yea all our life to liue vpon, and to cheere our hearts so long as we haue a day to liue. A friend may faile, a friend as *Achitophel* did *Dauid*; the *Councell* his *Client*, as *Abimelech*, the *Sichemites*; the *Wife* her *Husband*, as *Dalilah* did *Sampson*; the *Daughter* leaue her mother, as *Orphah* did *Naomi*; yea thy sight may faile thee, as *Isaacks* did; thy strength

ſtrength may faile thee, as *Iacobs* did, thy *Wealth* as *Iobs* did, but Chriſt will neuer faile thee, Grace, if true, will neuer forſake thee, but abide by thee to the end. Heb.13.

If we conſtrue this of Chriſts *Reſurrection* and *Aſcention*: then this is further obſerueable, that

Doctrine. *Chriſt at his Aſcention brought man to Heauen.*

Chriſt at his Aſcention brought man to Heauen. Epheſ.2.6. In Chriſt Ieſus we were raiſed vp and made to ſit in heauenly places. And ſo much would the Apoſtle aſſure of vs, *Rom.14.9.* when he ſaith, *that to this end Chriſt both died and roſe, and reuiued, that he might be Lord both of the dead and of the liuing*: hee obtained power ouer vs to ſaue vs, and bring vs to heauen by *dying, riſing, and reuiuing.*

For *Explication*, know that Chriſt may be ſaid to bring vs to Heauen at his *Reſurrection* and *Aſcention*, in diuerſe reſpects: As Firſt, that he thereby opened heauen for vs, and for vs made a way into the moſt holy place, which ſin had ſhut vp, as was ſhadowed out by the *Angels* ſtopping the way into *Paradiſe* (which was a Type of Heauen) after the Fall with a flaming ſword: Now as the firſt *Adam* ſhut *Heauen*, the *Second* opened it for vs, *Ezek.44.1,2,3. Heb.10.19.20.*

Secondly, by *Sending* vs a *Comforter* and a *Conduct*, euen the *Spirit* of *truth*, who ſhould lead vs in the right way to heauen, and fill vs with vnutterable aſſiſtance, and qualifie vs with diuers gifts, and ſo fit vs for heauen. This was one end of Chriſts *Aſcention*, as appeares, *Iohn 16.7. Pſal. 68.19. Epheſ.4.10,11.* And this in part is the meaniug of that ſpeech of Chriſt, *Iohn 14.2. I goe to prepare a place for you.* Now he prepareth a place by making men fit for the place.

Parat quodam modo manſiones parando manſores. Aug.tract.68.in Ioan.

Thirdly, he may be ſaid at his *Aſcention* to bring man to *Heauen*, in that he then *tooke poſſeſſion of heauen for vs*, and in our name and perſon, *Iohn 20.17. & 14.3. q.d.* I will not ſo enter into the kingdome of my Father, as that I will enter it for, or retaine the ſame, to my ſelfe alone; but for your cauſe, and in your ſteads I goe: And with-

Calu.in loc.

all I so goe, as that *I will come againe and receiue you vnto mee.*

Fourthly, in that at his *Ascention he lifted vp our nature and flesh with him into heauen*; Thereby as by a certaine pledge (hee being our head, and we his members) wee might haue Assurance also to ascend thither in due time, *Ephes.2.6.* so as that we doe now actually possesse heauen, in that our head, yea our flesh is there. Not longer to insist on this point, an *Obiection* would be answered before we come to Vse.

Ob. How came those to *Heauen*, or by *whom* were they brought thither that died before Christ's manifestation in the flesh, as *Eliah* and others?

Resp. All that euer *Ascended*, *Ascended* by virtue of Christ's *Ascention* and *Merits*, who had couenanted with God to make Satisfaction, and so prepare a way and open heauen from the beginning of the world.

Now let the Vse bee, to stirre vs vp to striue that our soules be truly affected with the glorious *Ascention* of our Sauiour, considering the great benefit redounds to vs thereby, in that *we haue Accesse into the holy place by the new & liuing way, which he hath prepared for vs through the vaile, Heb.* 10.19.20. Heauen is now opened, and a threefold *Ascention* his *Ascention* hath wrought for vs: As First, of our *Mindes* and *Affections*, euen while our bodies are on earth, *Coloss.3.1.2.* without Christ our thoughts are barred out of those Gates. For what comfort can our hearts take, in thinking of that glorious place which we haue lost; that was ours but not now?

A threefold Ascention wrought for vs by Christ's Ascention.

Secondly, of our *Soules* at *death*; When wee die, our *Soules* shall *Ascend Really*, and bee carried by the *Angels* into heauen, *Luke* 16.22. They waite to receiue them, and like faithfull *Porters* conuey them, so soone as euer they haue left the body, into the bosome of faithfull *Abraham.*

Thirdly, both of *Body* and *Soule* at the *last day*, as witnesseth Saint *Paul*, 1 *Thess.*4.14.17. *Then shall we be caught vp*

vp in the Clouds, and for euer be with the Lord. So prayed our Sauiour (who was heard in that hee prayed) *Father I will that they which thou hast giuen mee be with me euen where I am, that they may behold, that my glory which thou hast giuen mee, Iohn* 17.24.

See then that thou be made partaker of the benefit of Christs *Ascention*; make it good to thy owne Soule by the former of these three, thy *heauenly-mindednesse*; bee now in Heauen while thou art in Earth, let thy soule passe the *Vtter* and *Inner Court* into the *Holy* of *Holies*. Let thy *Conuersation* and *Affections* be aboue: so maist thou haue *Assurance* that thy *Soule* shall bee brought thither when it parts from thy body, and afterwards both in body and soule, thou shalt enioy it for euer.

Oh! how tenderly and louingly hath God dealt with vs? euen as the *Eagle doth with her young* (as *Moses* told the Israelites) who besides couering vs with the wings of his *Protection*, as the *Eagle* doth her *Birds*, and gently pecking vs, and quickning vs by *Afflictions*, as the Eagle also doth her little ones, when she perceiues them dull and drooping to make them looke vp: hath also taken away, and receiued Christ our heauenly *Manna* into glory, (therein also resembling the *Eagle*, which taketh away her young ones meate, and flyeth vp with it into the aire, therby prouoking them to endeauour to soare on high) that wee might learne to aspire, and soare vpwards with our thoughts, minding and affecting things that are aboue, that where he is we might be also. If he be our treasure, let our hearts be there.

Friends and Neighbours] These are the *Parties Inuited*; by whom, the *Inhabitants* of *Heauen*, *Saints* and *Angels* (especially) are to bee vnderstood; whence wee may learne: *Text.*

The Saints and Angels are Gods Friends. The truth of the point will better appeare, if we consider the Particular respects, in regard whereof they are so called, which are these especially. *Doctrine. The Saints and Angels are Gods Friends.*

First, they Loue God vnfainedly and entirely, aboue all others. *Hee* and *His* hath their whole heart: And like true Friends they are alwaies ready to manifest this their vnfained affection in any Seruice. *Bless the Lord yee his Angels that excell in strength, that doe his Commandements, &c. Psal.*103.20. They haue the same *Will* and *Nill* with God. In which respect *Abraham* was said to be the Friend of God, *Iam.*2.23.

Idem velle, idem nolle firma est amicitia.

Secondly, they hearken to his directions, as one friend who takes aduice in any businesse of another: So in that Psalme before quoted and the same verse they are said to *hearken to the voice of his will.*

Psal.103.10.

Thirdly, God imparteth his minde and Secrets to them fully and familiarly, as one Friend doth vnto another, *Iohn* 15.15. none on earth know so much of Gods secrets as they doe (though they know not all; for of many things the *Angels* are ignorant, *Matth.*24.36. *Acts* 1.24. yet) maruellous things God hath reuealed to them and they to the *Prophets.*

Vse 1.

A doctrine that may terrifie the wicked, who are by Gods owne testimony his *Enemies.* If the *Angels* are Gods *Friends* then not theirs, neither will they doe any Friendly office for them, as they doe for the Godly (to whom *they are ministering Spirits for their good*, both in *Life*, at *Death*, and *at the day of Iudgement* (as we shall see hereafter in the next Parable particularly:) They watch not for their safety, but runne, being alwaies ready to execute Gods vengeance on them, as they did vpon the army of *Senacherib*, 2 *Kings* 19.35. And first-borne of *Egypt*, *Exod.*12. And vpon blasphemous *Herod*, *Acts* 12.23. And shall vpon the wicked at the last day, binding them vp as faggots to be burnt in hell for euer, *Matth.*13.30. Needs must thy condition bee fearefull who art a licentious liuer. Thy misery calls vpon thee to high to heauen for a Pardon, for thy poore soules saluation: And there thou hast neuer a Friend to doe any Friendly office for thee. Thinke but of the like Condition here on earth, should one come with a

Heb.1.14.

Petition

Petition for his *Life* to *Court*, and there finde all his Enemies, the *King* frownes on him, the *Prince* disdaines him, the *Lords* scorne him, the Fauourite *repells him*, the *Porters* expell him; could such a one euer haue hope to speed? So here, *God* is offended, *Christ* prouoked, the *Angels* incensed against thee; what hope remaines? needs must thy heart burst didst thou truly consider thy estate. *But an vnwise man will not consider neither doth the brutish vnderstand.*

Secondly, this might fire the *Affections* of the Godly with a longing to bee in heauen, amongst our Fathers Friends. What child but grieues to see and heare their Parent euill spoken of in company they fall into? how tedious is such a presence, how irkesome such a place? what longing and shifting to get out of such a company who loue them not, into the company of such as are friends indeed? So should it be with vs; while wee are in these *Low-Countries*, no company we come into but our *Fathers house* is slandered; our *God* himselfe dishonoured, his *Name* blasphemed, his *Children* reuiled, his *Sabboths* and *Ordinances* scorned, his *Precepts* violated; euery where we come, we meete with enemies and haters of him. Were we but truly affected with Gods cause and our Fathers credit, wee would thinke euery houre a day, and euery day a yeare, till we were in heauen amongst better company, euen the *Saints* and *Angels* who doe intimately respect him. Gods Ministers should not need to studie *Arguments*, as *Spurres* to put vs on, vpon a longing for heauen, but rather as *Bits* or *Bridles* to keepe vs from an ouer-hastie longing and desiring after it. *Vse 2.*

Lastly, Seeing the Liues of the *Saints* and *Angels* in heauen should be a *Counterpaine* of the liues of *Saints* here vpon the earth, whereto they should be daily framed; let vs imitate them, that we may haue the honour to be counted the *Friends of God*, as *Abraham* had and *Christs* Disciples. And this shall be *Vse. 3.*

Signes of a Friend of God. Iam. 2. 23. Iohn 15. 14.

First, when our *Affections* are vnited vnto God, as the *Affections* of a true Friend vnto him he loueth. So were

the *Affections* of *Ionathan* to *Dauid*, who loued him *as his owne soule*, 1 *Sam*.20.17. Neither did *Dauid* forget his Friendship, or suffer his loue to be dissolued with his mate, but after *Ionathans* death, deriued it to his posterity, and made them the heires of his *Affections*. And thus are the Affections of the godly vnto *Christ*, as witnesseth the *Song of Songs* and because he is absent, his children and members are dearely loued and affected.

Psal.16.3.

Secondly, when by our *words* wee manifest it, and that not onely in *Commending* (as *Cant*.5.10.) but likewise in *Defending* of him. A true Friend cannot endure to make his *Eare* the *graue* of his friends good name. As he will be his present *Friends Selfe*, so his absent *Friends Deputie* to speake for him what he would (were he present) speake for himselfe. Thus for God (if we would bee esteemed for friends indeed) let vs speake as in his *Praise*, so in a speciall manner in his *Defence*, *Luke* 23 41. *Iohn* 9.30,31, 33. *Matth*.10.32.

Thirdly, when (besides talke) we are ready for his sake both to *Doe* and *Suffer*. Nothing in the Power of a faithfull Friend that shall be forborne, which might giue content, he will steale (as it were) the performance of some good office vnseene, 1 *Sam*.20.4. *Whatsoeuer thy soule desireth* (said *Ionathan* to his deareſt *David*) *I will doe it for thee*. Thus in all things should we giue *Obedience*, and the Conscience of our Faithfulnesse herein will bee so much the sweeter, as it is more *Secret*. Then *Suffer* first from him, *Admonition*, *Reproofe*, *Correction*, *Heb*.12.5. A true Friend will reprooue thee erring, when the false one flatters. True it is, that as he is the sweetest contentment in the world, so in his qualities hee resembleth *Hony* the sweetest of all liquors, nothing more pleasing to the tast, nothing more sharpe and clensing when it meets with a putrified soare. Thou art not without thy faults, be therefore content to finde thy God sharpe in *Reproofes* and *Censures*: yea Loue him so much the more as thou dost thy Friend, by how much the more thou smartest. Next *For him*,

Dr. Halls med. 30.lib.9.

Aduersitie

Aduersitie is a true touch of *Friendship*, when feigned Friends, like *Cuckoes* sing in the *Summer* to one, but are gone in *Iuly* at the farthest: Or as Mice, they continue in the *Barne* onely while the *Corne* remaines. A true Friend sticks by one. *Extremity* doth but fasten him: He like a well wrought Vault, lies the stronger, by how much more waight he beares. Thus proue thy selfe the Friend of God in the day of trouble, cleaue then closer to him, be content to vndergoe any thing for him as did the *Martyrs*. And thus making it good we are the Friends of God, we may looke for the priuiledges of *Friends*; As to haue his *Counsells* reuealed to vs; And when we sue vnto him hee will be much moued by vs, and at the last we shall be the onely men that hee will bestow his greatest *Fauours* vpon, his *Kingdome* and *Crowne* of glory. And so much for this first point, in that they are called Friends; Now they are also called

Neighbours] A Neighbour properly is one that dwelleth neere vs in the same *borrow* or *Street*. And so may they in this respect bee called Neighbours because,

Text.

They are euer neere God and in his presence. And that is our point we note.

Saint *Iohn* tells vs, that they who are there, *see him as he is*, 1 *Iohn* 3.2. and that the Faithfull there shall *see his face*, *Reuel.*22.4. yea as Saint *Paul* speaketh, 1 *Cor.*13.12. *Face to Face*, which words are not literally to be vnderstood, as if God had a *Face*; but thus, that we shall haue as plentifull a knowledge of God as we haue of him whom we see face to face.

Doctrine.
The Angels are euer in Gods presence.

For further opening of the point, consider we wherein this neere neighbour-hood which the Angels now haue, and all the Elect one day shall haue with God especially consisteth.

Wherein the neere Neighbour hood, the Angels now haue with God, consisteth.

And so it is either in the *Vision*, *Sight*, and *Knowledge* of him, or in that neere *Fellowship* and *Communion* with him.

A double ſight in man:
1. That of the Eye.
Aug. Epiſt. 111. Tom. 2.
With which God is not to be ſeene otherwiſe then accidentally.

For the Firſt, know wee, there is a towfold ſight in man, that of the *Eye*, and that of the *Minde*: By the firſt, no man can ſee God in his *Eſſence* or *Subſtance*, which is moſt *Spirituall* and ſo *Inuiſible*, not to bee ſeene with the *Corporall Eye*, which can ſee nothing but things *Corporall* and *Viſible*; But with the *Spirituall* and *Pure eye* of the *Minde* and *Vnderſtanding* is this pure, perfect and Spirituall *ſubſtance* to be beheld.

Sure it is that the Saints ſhall *Accidentally* (though not *Eſſentially*) behold him in his viſible creatures with their bodily eyes, in whoſe glorified bodies, his *Wiſedome*, *Power*, *Glory*, ſhall clearely ſhine. And albeit we cannot ſee the *Deity* becauſe in it owne *Eſſence* it is ſpirituall, yet ſhall wee ſee God in that liuely *Image* of his *Sonne*, who is *God* and *Man*, in which reſpect it is that *Iob* ſaith, *hee ſhall ſee God in his Fleſh*; that is, *Chriſt* his *Redeemer*, and in him as his perfect Image and picture wee ſhall ſee the *Father* and his *Holy Spirit*. As wee cannot in this life ſee the ſubſtance and Eſſence of our *Soules* with our bodily Eyes, yet we can with them behold them in the functions, operations, and actions which they exerciſe in the body; ſo is it here in this caſe: But notwithſtanding our chiefe *viſion* and *knowledge* of *God* ſhall be ſpirituall in our *Soule*, *Minde*, and *Vnderſtanding*.

Iob 19.17.

2. That of the Minde which is, 1. Imperfect which we haue here.

Now this *Knowledge* of the *Minde* is two-fold; *Imperfect*, and *Perfect*. *Imperfect* is that which the Saints of God haue in this life. Now *we know in part* (ſaith the Apoſtle) 1 *Cor.* 13.11, and againe, *we know and vnderſtand as children*; that is, weakely and imperfectly, and conceiue of high matters after a babiſh and childiſh manner. We ſee darkely *as through a glaſſe*; And that either as wee ſee the wiſedome, power, and goodneſſe of God ſhining (though dimly) in the glaſſe of the Creatures (which is our *Naturall viſion*, and ſeeing of him common vnto vs with the Gentiles) Or that *Symbolicall ſight* and *viſion* when we haue ſome ſmall glimpſe of his glory, by ſome Signes, Shadowes, Created Images, and Similitudes; or other

Per Imagines fornifecus apparentes, ſeu voces ſonantes.

other darke Resemblances: In which kinde, *Moses* is said to haue seene Gods hinder-parts, that is, some small signes and appearances of his glorious presence: Yea to haue seene him *face to face*, but yet that speech & other such like, as *Gen*,32.30. are onely Comparatiuely spoken, and to bee vnderstood in regard of other *Visions* and *Reuelations* made to them or others before, *Numb*.12.6.7.8. For still this sight was darke and through Couerings. Or the *Vision of Faith*, whereby we see God in his *Word*, not onely described vnto vs in his *Attributes* and *Persons*, but also in that liuely *Image* of his *Sonne*, in which sence Christ saith, *He that hath seene me hath seene the Father*. And yet still this is but darke through a glasse; A *walking by Faith, not sight*, 2 *Cor*.5.7. *i.e.* not such a *Vision* or *Sight*, as they who haue ended their walking and rest in the Lord haue and shall enioy. Of the next.

Iohn 14.9.

Perfect sight, is that which the *Angels* now haue and all Gods Saints shall haue in the life to come. Yet this must warily bee vnderstood, and with this *Restriction*; It is and shall be *Perfect* in respect of the *Creature*. Not that we shall there behold God in his full *Quantitie*, which is *Infinite*, and therefore *Incomprehensible*, but so much as the Creature is capable of, that it hath and shall haue, and that *Immediately* without Vailes and Shadowes. Hence those *Angels* which stand about the *Throne*, are described vnto vs, couering their faces with their wings, *Isay* 6.2. *Ezek*. 1.11. witnessing thereby, that there is in God a more Infinite glory, then they are able to comprehend. And no maruell, for euery creature is *Finite*; A Vessell of limited and definite bounds: and can any thing Finite comprehend that which is Infinite? A *simple Perfect Sight* then, so to see God as hee is wholy in himselfe, wee shall not there haue; but that *Comprehensiue perfect Sight*, whereby the Creature seeth God, so farre as it is capable of his knowledge, shall then and is there to be had. There my whole *Minde* shall be filled with his light, no darkenesse shall be left in it; Hee shall quicken my whole *Heart*, no more deadnesse

2. *Perfect, which shall bee had hereafter.*

deadneſſe ſhall be in it: And the whole *Affections* ſhall be repleniſhed with his *Peace* and *Ioy*. All that is in vs the Lord ſhall fill; our Cup ſhall run ouer, we ſhall deſire no more: Yet ſhall we not be able to comprehend all that is in the Lord. As *Veſſels* caſt into the Sea, (It is *Auguſtus* Similitude) bee they neuer ſo large are all filled, and may be truly ſaid to be *perfectly Full*, and yet that which they containe is nothing in compariſon of that great abundance which is about them.

Ob. But if we comprehend not God *Infinitely* in the life to come, it may ſeeme we cannot be thus bleſſed. For no *Finite* thing can make a man bleſſed.

Reſp. *Omne receptum eſt in recipiente non per modum recepti ſed per modum recipientis.* We apprehend an *Infinite* thing, as being *Infinite*, but not by an *Infinite Apprehenſion*, for wee apprehend him who is *Infinite* but *finitely*: And it is a true *Axiome*, that Euery thing is receiued by the receiuer, not according to the thing receiued, but according to the meaſure of the receiuer. As appeares before by that *Ancient* Fathers Similitude.

Now from this that hath beene ſaid, it appeares that the *Knowledge* we haue of God in this Life, and that in the Life to come, ſhal not be diuers in themſelues, nor differing in their ſubſtance and eſſence, but only in degree and excellencie: For as we ſee the ſame *Sun* with the ſame eyes, and after the ſame manner, through a thicke miſt or cloud, which we doe in a cleare day, though much more obſcurely and imperfectly: ſo ſhall we with the ſame vnderſtandings ſee the ſame God, after the ſame ſpirituall manner in heauen, as we doe on the earth, but yet in reſpect of the meaſure and degree with much more excellencie, cleareneſſe, and perfection. And thus much for the *Viſion* and *Sight* which in heauen is to bee had of God. Now next for the *Communion* that is there to be had with him. A word of it.

As there is in heauen a ſight of Gods excellencie and perfection, ſo likewiſe a *Communicating* with him in all his happineſſe, which is the ſupreame end of *Creation* and

and *Redemption*, and the very perfection of our *Glorification.*

Which *Communion*, though begun betwixt God and his Elect in this life, in and through the Lord Iesus, who being *God* and *Man* by his *humane nature assumed*, vnites so many as are members of his body vnto God, and by his *Diuine nature assuming* vniteth God to vs, and by virtue of this *Vnion* makes vs partaker of God, and so causeth, as that we haue communion with him in all his goodnesse and diuine excellencies, and that truly though in respect of degree weakely and imperfectly. Yet in heauen it shall bee euery way more excellent and perfect. Then hauing fullnesse of spirit, we shall be so perfectly vnited to our Head, and through him to God, in such a neerenesse, as wee cannot now conceiue of, *Iohn* 17.20,21. And whereas in this Life, God communicateth to vs himselfe, and all that is his by *Inferiour meanes* and *Secundary causes* (as his spirituall graces by the Word and Sacraments; his temporall benefits tending to our preseruation and liuely-hood, by his Creatures, as the Sun, Ayre, Earth, Raine, &c.) then these *Inferiour meanes* shall Cease, and God without them shall be all in all vnto vs; supplying all our wants, and perfecting our happinesse by himselfe alone, immediatly without helps or inferior Instruments, *Reuel.* 21.4 22.23. And in these things stands that neerenesse of neighbour-hood in heauen which is to be had with God.

Our Communion with God in heauen, whence it is, and where in it consisteth.

All which should still pricke vs on to a greater longing after this place. *Themistocles* (we read) doubted not but he should let his farme the better, by giuing out it had a good neighbour by it; And shall not heauen in this respect be the more desired and sought after? Oh! the *Vision* of God; Oh! that *Communion* that shall be there had with him: Oh! those admirable, inestimable priuiledges, that shall accompany both. It is he that *made all*: It is he that *hath all*: It is he that *Is all*: There, and no where else is that true *Manna* that hath the tast of euery good thing. Whatsoeuer is excellent that thou desirest, whatsoeuer beautifull

Bern de miser. humana. Serm. Whatsoeuer is excellent shall be enioyed in God.

beautifull that thou likeſt, whatſoeuer delightfull thou requireſt in him, thou ſhalt finde it, in him thou ſhalt enioy it. Wouldſt thou *Reioyce?* He ſhall be thy *Ioy*. Wouldſt thou be *Crowned?* He ſhall be thy *Crowne*. Deſireſt thou *Power?* He is *Omnipotent*. If *Fortitude?* He is *Strength*. If *Prudence?* He is *Wiſedome*. If *Charity?* He is *Loue*. If *Riches?* He is a *Treaſure* that ſhall neuer faile. If *Honour?* He is *Maieſty* and *Glory*. Whatſoeuer *Good* thou canſt deſire, this chiefe *Good* ſhall repleniſh thee with it, *All in All* he will be to his owne. Oh! thinke if ſuch felicity follow vpon Gods dwelling neere vs in theſe ſmoakie cottages of our mortality, where wee haue but a glimpſe of him (and ſcarce that comparatiuely) ſo as that nothing can make vs miſerable; All miſeries are thereby ſo ſweetened as that our *Earth* is to vs as *Plate*, our *Steyned Cloath* as *Arras*, *&c*. What happineſſe ſhall there bee in our dwelling with him in the ſame houſe, vnder the ſame roofe, in thoſe eternall Tabernacles of Reſt, and Glory, at whoſe right hand there ſhall be fulneſſe of ioy and that for euermore? Theſe Meditations digeſted, could not but make vs to abhorre that abſence that ſhould hinder the fruition of ſuch vnſpeakeable happineſſe, which is enough to fire the moſt frozen Soule with an vnquenchable loue and longing, and cauſe them daily to lift vp their *Eyes* to *heauen*, their *eares* to *God*, and their *hearts* to *Paradiſe*. Oh that there were ſo great *Faith* on *Earth*, as there is *glory* and happineſſe in *heauen*, then ſhould we ſoone preuaile with men to mind theſe things.

Text. *Reioyce with me for I haue found my ſheepe which was loſt*] In which words, we ſee The *Thing* whereto they are *Inuited*; namely to partake with him in this his *Ioy*, conceiued vpon the finding and Returning of the Stray. Particularly we may conſider: 1. The thing deſired, *Reioyce with mee*: 2. The *Reaſon rendered*, for *I haue found my ſheepe which was loſt*.

From the words Litterally conſidered, wee may inferre: that

There

There is a lawfulnesse of mutuall reioycing betwixt Friends and Neighbours vpon good occasions.

Doctrine. A lawfullnesse of mutuall reioycing betwixt Friends.

A truth warranted both by *precept* and *example* out of holy Scripture. Saint *Paul* wills vs to *Reioyce with them that do Reioyce*, as wel as to *weepe with them that weepe*, *Rom.* 12.15. A mutuall Affection there ought to be betwixt Christians in both estates, *Aduersity*, and *Prosperity*; To mourne with them in the one, and to Reioyce with them in the other. Which precept reacheth as well vnto *Temporall cases* as vnto *Spirituall*, prouided they be lawfull: For if a Foole shall sport himselfe in doing mischiefe, as *Solomon* speaketh, *Pro.*10.23. Or one destitute of vnderstanding reioyce in his folly, *Pro.*15.21. If a Drunkard shall reioyce in his cups, an Adulterer in his whore, &c. they are to reioyce alone; In such cases this precept doth not reach vs, (as *Origen* notes well.) And as we haue *Precept* for it, so the *Practise* of diuers of Gods Saints to confirme vs in the truth of it. *Abraham* makes a feast, and inuites his friends at *Isaac's* weaning, *Gen.*21.8. *Laban* (though a Churle) inuites all the men of the Place to a Feast at *Iacobs wedding*, *Gen.*29.22. The Iewes by command reioyce and make merry after their returne from captiuity, *Neh.*8.10. And another Feast they kept vpon their deliuerance from *Hamans* conspiracie, *Ester* 9.22. We reade of *Loue-Feasts* the godly had, *Iude* 12. And of *Gossips-Feasts*, *Luke* 1.58. Besides sundry other occasions of meeting and reioycing, so that the truth of the point cannot be questioned.

Reas. We are members one of another.

The Reason is that rendered, 1 *Cor.*12.26. wee are members one of another, as the members then reioyce one at the others welfare, so ought it to bee with vs.

Vse 1.

Such then as thinke *Religion* condemnes it, are much deceiued. It is an illusion of Sathan to perswade any, that if once they become religious, they must shake hands for euer with all mirth and merry meetings: but it is nothing so. Indeed there is a mirth that *Religion* is an enemie vnto, but it is that which *Solomon* condemnes and stiles *a madde mirth*;

mirth; being either in things euill, or elſe after ſuch a manner that is not good, being both out of *Time* and *Place*. But as for *Honeſt* and *Sober mirth*, Religion allowes; And Chriſt himſelfe approued of by his preſence, *Iohn* 2.2. Indeed wee reade not of Chriſt's laughing in the Scripture, yet wee need not thinke hee neuer did, or that hee was ſo rigid and auſtere as to endure no mirth nor meeting, for had hee, (without queſtion) hee would not haue beene inuited to ſo many Feaſts as wee reade hee was; or at leaſt not haue frequented and reſorted to ſo many as we reade he did; ſuffering and permitting his Diſciples and others to reioyce, drinke wine, bee merry, before his face.

Ob. But Scripture calls for *Mortification* of *Affections*, *Gal.* 5.3.4.

Reſp. True; but it is the Carnality of them, that is ſtrucke at, not the *Affections* themſelues.

Vſe 2. Let vs therefore in the next place be rightly informed of our Liberty in the vſe of the outward comforts of this life, and ſo *vſe it, not as an occaſion to the fleſh.* Many a poore Chriſtian giues great aduantage vnto Sathan in the day of their anguiſh, through an erroneous conceit, or rather deceit of their hearts, that they ſhould much offend if they ſhould giue liberty to themſelues to enioy the creatures of God for their delight; If they ſhould come in company with their neighbours, or bee merrie, and ſo through their ignorance of the liberty God allowes in the vſe of theſe things indifferent, they bring great aduantage to the Diuell, and dammage to their owne ſoules. For preuenting which, Conſider theſe particulars.

Six particulars conſiderable, that we may be rightly informed of our liberty in the vſe of outward comforts.

Firſt; All *Ioy* and *Reioycing* in the *Creatures* is not good, nor lawfull. There is a helliſh Ioy, and a diueliſh laughter; of which *Solomon* ſpeakes, *Eccleſ.*2.2. *I ſaid of laughter it is mad, and of mirth what doth it?* and of which Saint *Iames* ſpeakes, *Chap.*4 9 *Let your laughter be turned into mourning, and your Ioy into heauineſſe.* And of which our Sauiour ſpeakes, *Luke* 6.25. *Woe bee to you that laugh, for you*

you shall mourne and weepe. And *Solomon* calls such *fooles* whose hearts are enueigled with it, *Eccles.7.6.* For albeit the Things wherein we reioyce in themselues (it may be) are not euill, yet we reioyce, in them euilly, not obseruing Circumstances; neither haue such any right to reioyce therein that doe reioyce; their persons not being reconciled to God in Christ, and such are no where bidden to *reioyce* in Scripture, but euer called vpon to *mourne* and *weepe.*

Secondly, though all Ioy that men take in the Creatures be not *Good*; yet there is a *Good* and *Lawfull Ioy.* A liberty that God hath giuen to the godly to vse his good creatures, not only for *Necessity*, but liberally and for *delight* also. Three times of the yeare God allowed, yea commanded his people to meete together, and at euery such meeting to keepe a feast seuen daies by way of *Thankefulnesse* to God for his blessing them in all their encrease, and in all their workes of their hands; At which time *they shall surely reioyce* (saith the Text) *Deut.16.15.* And that not onely in the vse of common or ordinary blessings; but a liberty was giuen to please the appetite with the best and daintiest, *Thou shalt bestow thy money* (said the Lord) *for whatsoeuer thy soule lusteth after; for oxen, or for sheepe, or for wine, or for strong drinke, or for whatsoeuer thy soule desireth, and thou shalt eate before the Lord, and thou shalt reioyce, thou and thy houshold, Deut.14.26.* 1 Tim.4.3.

Thirdly, Although God giue such liberty, yet these blessings are not to be vsed without *Sobriety.* We should Reioyce with *Trembling*, and eate with *Feare, Iude* 12. least we fall into that we are so subiect vnto, *Excesse.* It is easie for a man to surfet and take too much of those things which are sweete: *Hast thou found hony* (saith *Solomon*) *eate so much as is sufficient for thee, least thou be filled therewith and vomit it, Pro.25.16.* Though worldlings giue the reines to their minds, and powre out themselues to pleasure, fearing onely they shall not Ioy enough; yet should the *Affections* of *Christians* stand like so many good ser- Psal.2.

seruants in a diligent attendance, ready to bee commanded by *Religion* and *Reason*. This care of *Sobriety* was taught by that ordinary practise in feasts of old (as appeares by that Expostulation of the *Gouernour* with the *Bridegroome*, *Iohn* 2.9.10.) when towards the end they gaue them weaker wine and more delayed with water, lest their braines might be ouercome, and their mirth might be turned into madnesse.

Fourthly, Though God giues this liberty vnto the Godly to vse the creatures, and outward comforts as aforesaid; yet there is a time of *Restraint*, enioyned by God himselfe in the vse of these things. As in the day of *Humiliation* of the soule when he calls to fasting, to mourning, and to weeping, *Leuit.* 23. then may we not enioy the liberall vse of the Creatures. *Daniel* eate no pleasant bread, neither came flesh nor wine into his mouth, neither did hee annoint himselfe at all, till three whole weekes were fulfilled, the time of his humiliation, *Dan.* 10.3. Nor may wee then allow to our selues the comfort of *Society*, *Ioel* 2.16. *Zach.* 7.3. Nor vse *Recreation*, nor the *meanes* of *mirth*, but hang vp our harps vpon the willowes, *Psal.* 137.2.4.6.

Fiftly, Albeit at such times wee should restraine our selues of this our Liberty, yet vpon no pretence of *Humiliation* for sinne, or for too long a time may we *Altogether* depriue our selues of these outward comforts. See this in *Dauids* example, who although he had as great a cause to be humbled as any poore sinner could haue, yet after the childe was dead, arose from the earth, and washed and annointed himselfe, and changed his Apparrell, and came into the house of the Lord, and worshipped, and came vnto his owne house and did eate bread, and comforted *Bathsheba* his wife, and went in vnto her and lay with her, and went about the workes of his calling cheerefully, 2 *Sam.* 12. 20.24.29.

Lastly, That albeit we take *Occasion*, from outward comforts, to be merry and reioyce together, yet our chiefest

Ioy

Ioy should be *in the Lord.* These things may giue *Occasions* but not *Bounds* to our reioycing; wee may not suffer these *low boughes* to draw away the sap from the *highest branch*, *Ser.9.23.24.* Friends, Wine, Health, Reputation, &c. in themselues are nothing, but in God they are worth our Ioy indeed. Obseruing these Rules; we may be merry at *meate* and *worke*, *Deut.12.18.* yea we shall highly offend if we doe not stirre vp our hearts to Chearefulnesse. And that, First, against *God.* Secondly, against our *Selues.* Thirdly, against *Others.* Against *God*, for wee dispraise our Master, and bring vp an euill report of his seruice, by being heauie and vncomfortable, what one thing causeth naturall men to dislike Religion more then this? whereas God maketh this the onely priuiledge of his seruants, and that, that should greatly commend his seruice vnto men, that where others shall bee ashamed and cry and howle, his seruants should reioyce and sing, *Esay 65.13.14.* If therefore *Artaxerxes* the King could not abide to see his seruants sad, *Neh.2.1.2.* much lesse can God who delighteth most in that seruice, that is done him with Chearefulnesse and a glad spirit. And how highly God is offended when it is wanting, see *Deut.28.47.*

In not being chearefull wee offend.
1. *Against God.*

Against our *Selues* we offend by our Sadnesse; First, in Sinning against our *Bodies*, making them vnseruiceable to our soules in any good: *Anna* abstained from the sacrifice because she could not be chearefull. Hereto tends that Prouerb of *Solomon*, *A merry heart doth good like a medicine, but a broken spirit dryeth the bones*, *Pro.17.22.* *Dauid* subscribes to this truth, *Psal.31.10.* *my life is wasted with heauinesse.*

2. *Against our Selues and the Body.*
1 Sam.1.7.

Secondly, against our *Soules*, and that First, in hindering grace in the vse of the Word and Prayer. It is true that is spoken by *Elihu*, *Iob 33.16.* that Sorrow and Affliction openeth the eare, but it is to be vnderstood of *Moderate Affliction*; for if it bee *Extreame* it so straighteneth the heart and oppresseth it, as that it makes a man vnable to profit by the best teacher that shall come vnto him. As

And Soule.

Exod.6.9. we ſee in Iſraels caſe to whom *Moſes* and *Aaron* were ſent with as glad tidings as could be brought vnto a people in their eſtate, yet they hearkened not, nor made they any reckoning of what they ſpake (when yet before they had receiued another meſſage brought by them (not altogether Exod.4.31. ſo full of Comfort) and praiſed God for it, *Exod.*4.30, 31.) and the reaſon is giuen why they hearkened not, *Exod.6.9. for anguiſh of ſpirit and cruell bondage.* So likewiſe for *Prayer*; Extremity of Sorrow and Heauineſſe makes a man that hath the beſt gift in prayer, vnable to make any comfortable vſe of it as wee ſee in *Dauids* caſe, *Pſal.*77.2.3.4. *In the day of my trouble I ſought the Lord, my ſoare ranne in the night and ceaſed not: my Soule refuſed to bee comforted. I remembred God and was troubled, I complained and my ſpirit was ouerwhelmed. Thou holdeſt mine eyes waking, I am ſore troubled that I cannot ſpeake.* It is true he prayed; For no Affliction nor ſorrow can vtterly quench the ſpirit of Prayer in Gods child, *Rom* 8.26. nay if it be moderate (as I ſaid concerning Hearing) it helps it and makes a man beſt able to pray, as *Iſay* 26.16. but in this his Extreame Affliction, though hee prayed, yet, he ſaith, he was *ſo troubled as that he could not ſpeake*; to wit, as he ſhould and ought; Nothing to the purpoſe if he did: And alſo that that he did doe, he could take no comfort in. Thus true is it that *Solomon* ſpeaketh, *Pro.*15.13. *by the Sorrow of the heart the Spirit is broken.*

Next, As it Hinders grace, ſo it giueth great aduantage vnto Sathan, and maketh a man leſſe able to reſiſt him in his temptations: And this is that that is ſaid, *Nehemiah* 8.10. *The ioy of the Lord is the ſtrength.* As *Sampſons* ſtrength lay in his haire, ſo a Chriſtians ſtrength in his ſpirituall Reioycing. Thus wee ſee wee offend againſt our ſelues by our want of cheerefulneſſe.

And ſo laſtly, againſt our *Brethren* we offend, in cauſing them to thinke hardly of a Chriſtian courſe, as that that robs them of all the comforts of this life, and caſts them that follow it, into malancholy doubts and feares. How many

many a Christian hath much to answer for before God euen in this respect? These things Considered, no wonder if we be so often called vpon to a mutuall Reioycing.

Secondly, wee hence obserue A true Fruit of Friendship, *viz.*

To Communicate our Selues and impart our Ioyes vnto our Friends.

Doctrine. To communicate our Ioyes vnto our Friends, a true fruit of Friendship.

The Shepheard cannot reioyce alone, he must call vpon his *Friends* and *Neighbours* to partake thereof. Hereunto (as some vnderstands it) tends that speech of *Solomon, Pro.* 27 9. As in *water, face to face, so the heart of man to man.* True it is, euery mans heart is alike by nature, and answers other as face doth face in the water; in which sence some take it. It is likewise true, that the countenance will sometimes bewray the heart of man to man, as the water doth the semblance, and proportion of one mans face to another, that looketh in the water with him. And so some other expound it. Yea it is certaine that the minde and conscience of euery man, will tell him (though not perfectly) what a one he is, whether good or bad, as the water like a glasse (though somewhat dimme, yet very true) representeth the countenance therein imprinted, vnto the countenance that beholds the same. Which is the meaning some giue of it. And as true it is that in a Friend wee may see our selues and Image; the disposition of our owne soules and hearts euen as face sees face in water; For True Friends are our second selues and the liuely representations one of another. See this in *Ionathan* and *Dauid* (a paire of true Friends indeed) how did they communicate themselues, their ioyes, their sorrowes each to other? *Ionathans soule was knit to Dauid*, and *Dauids* soule was knit to him; As if one soule did enliue them both: yea their bodies shall bee suited as well as their hearts; All euen to the sword, the Bow and girdle, will *Ionathan* communicate vnto his Friend, that all beholders that see, may say there goes *Ionathans* other selfe. The like wee finde betweene

Est tanquam alter idem. Tul. 1 Sam. 19. & 20. Chap.

Mary and *Elizabeth*, *Luke* 1.39. no sooner had the holy virgin vnderstood by the Angell of her Cozens conception, but she hastens her iourney into the hill-country, to visit that gratious Matron; and being met how did those two wonders of the world impart their ioyes, each to other, and congratulate their mutuall happinesse? Thus *Iob* imparted to his Friends his griefes; And *Sarah* her happinesse and comforts, that they might laugh with her as the others mourn'd with him.

Reas.1. *Loue is of a spreading nature* Rom.5.5. Psal.133.1.

And no wonder if it bee thus betwixt Friends, seeing true Affection is of a spreading nature; and therefore compared to *Fire*, to *Water*, to *Oyle* in Scripture, which are actiue and spreading.

Reas.2. *Things of like nature desire vnion.*

Besides things of like nature desire vnion: as diuers flames become one; and diuers riuers if they meete, make one streme: so true friends being of like tēperature & dispositiō.

Vse 1.

By the fruit then iudge of the tree. Needs must a true Friend be worth the hauing, and enioying. Hee is neerer and dearer (in *Solomons* iudgement) then a brother. Alas! What is it to abound in all outward happinesse, and haue none to impart or communicate it vnto? A companion in our ioyes adds much vnto it. And so is it in our miseries, to haue a true Friend condole with vs, greatly mittigates it. Hence is it that a friend (by *Austin*) is called *the salue of a mans life*, as the onely one that can ease the swellings and fullnesse of the heart which passions doe induce. For diseases of stoppings and suffocations in the body, you may haue diuers helps: *Sarza* to open the *Liuer*; *Steele* to open the *Spleene*; *Flower of Sulphar* for the *Lungs*; *Castoream* for the *Braine*; but no receipt opens the *Heart* but a true *Friend*. To him wee impart *Griefes*, *Ioyes*, *Hopes*, *Feares*, *Suspitions*, *Councell*; and whatsoeuer lyeth vpon the heart to oppresse it in a kind of Ciuill shrift or Confession. Hast thou then no Friend, Oh get one to be the Solace of thy life, without whom the world is but a wilderness; And faces are but a gallery of pictures, and Talke but a Tinkling Cymball without Loue. And yet bee wary in thy

Medicamentum vitæ lib. de Amic

Bacons Essayes.

thy choice. For as one ſaid once of Prieſts, ſo I of Friends, there are *many Friends*, and yet but *few Friends*, many in ſhew, few in truth and deed: For

Facilius vox & communis, Tuus ſum totus; ſed paucioris eſt effectus. Amb.

Firſt, there is a *Time-ſerving Friend*, who worſhip the Sun-riſing, but not ſetting; ſuch, like the Swallow, will cheriſh themſelues in the Summer of a mans proſperity, in the heate thereof; but in the Cold Winter of his Aduerſitie will treacherouſly forſake him: Such Friends *Iob* met withall.

Sundry kinds of falſe friends.

Secondly, there bee many *Falſe-hearted Friends*, who counterfet Loue, to this end, that they may get knowledge of thy ſecrets, and ſo hurt at pleaſure; effecting that by cloſe and ſecret Craft, which they could not bring to paſſe by force and violence, ſuch a *deceitfull hoaſt Dauid* found at the *ſigne of Friend*.

Thirdly, there is a *Masked counterfet* who (as one ſaith well) is all lime, his words are lime, ſo are his geſtures, ſo his countenance: And ſuch a Friend found *Abner* and *Amaſa Ioab* to be; and Chriſt *Iudas*, who when they ſaluted with the tongue *All-haile*, ſaid in their hearts *Take heed*, giuing poyſon with pleaſing mixture. Many ſuch friends the world is full of, and therefore it is wiſedome

Caueats and Rules for chuſing and vſing of friends.

Firſt, not to be ouer-haſtie in entertaining Friendſhip with any, ſeeing there be many lurking holes, and ſecret corners in mens minds, but firſt trie him as thou doſt a veſſell with water before thou put in wine.

And ſecondly, hauing found him true, and ſure, keepe him, and affect not change. A true friend is not borne euery day. While thou haſt him, prize him, and let him well perceiue it, by communicating thy ioyes, and ſorrowes, as is fitting: ſo ſhalt thou enlarge, and redouble the one, and mitigate and leſſen the other. For as in *Bodies, Vnion* ſtrengtheneth and cheriſheth any naturall action, and on the other ſide weakeneth and dulleth any violent impreſſion, ſo in *minds*. No man imparts his *Ioyes* vnto his Friend but Ioyes the more: None impartes his *Sorrowes* to his Friend but grieues the leſſe.

And in a word, ſeeing few friends are to bee found in earth, high to heauen, there thou canſt not miſſe asbefore was ſhewed. Get God to be thy Friend, and ſhew it by giuing vent vnto thy ſoule in all diſtreſſes, powring out thy complaints and grieuances into his boſome. Thus from the words *Literally* conſidered. Now *myſtically*, and ſo they teach vs, that

Doctrine. *Chriſt imparts his ioyes vnto his Friends.*

Chriſt (A true Friend indeed) *imparts his Ioyes vnto his Friends.* See *Cant.*5.1. *Eate ô my friends, drinke and make you merry ob welbeloued.* *q.d.* you that are my friends whether bleſſed *Angels* or faithfull *Chriſtians*, partake with me in this Ioy, ariſing from the faithfullneſſe of my *Church*: yea cheare vp and fill your ſelues ô *my beloued* with the ſame ſpirituall dainties, wherewith I am refreſhed. Eate of my hony and hony-combe, drinke of my milke and vine, and be filled therewith. Thus plentifull and kinde-hearted is the Lord, that he cannot keepe his Ioy within himſelfe, but his Friends muſt partake thereof, ſee *Iohn* 17. 13.21.22,24.

Vſe.

A doctrine full of comfort, to all ſuch as are his Friends. Needs muſt our life be a life of Ioy, when Chriſt himſelfe makes vs partakers of that Ioy he hath. And ſuch is his Nature as that he is willing to communicate Ioy as well as other graces, 2 *Pet.*1.?, If all things that pertaine to life and godlineſſe, then that. He annoints vs with the oyle of gladneſſe aboue our fellowes. For with that oyle the head is annointed ſhall the members bee alſo; And with ſuch oyle was hee annointed, *Pſal.*45.7. *Heb.*1.8,9. therefore with ſuch his members, ſeeing (like that pretious ointment powred vpon *Aarons* head) (the Type of this) all ſtayed not on the head, but ſome *went downe to the skirts of his garment*: So ſheweth Saint *Iohn*, 1 *Epiſt.* 2.27. *the annointing which you haue receiued of him abideth in you, &c.* Sure then how euer men of this world pleaſe themſelues with that fond conceit, that the life of a Chriſtian is an Vncomfortable life, yet the contrary is euident: For if any one be not *Ioyfull enough*, it is becauſe he is not *Chriſtian*

Pſal.133.2.

ſtian enough, wherefore let the godly put to ſilence the ignorance of fooliſh men, and let the ſauour of this oyle bee ſented, wherefoeuer we come; And in caſe of want goe to Chriſt, deſire him that while thou art in this life, hee would be pleaſed to communicate ſome of his Ioyes vnto thee. He hath promiſed to communicate all things pertaining to *Grace and Glory*: by virtue of the Promiſe goe to him boldly, hold on in thy requeſt, feare not; thy ſuit is honeſt; doubt not of ſpeeding. For as *Tiberius* in a letter ſaith vnto his Friend *Seianus, hæc pro amicitia noſtra non occultaui*: So Chriſt in his Word hath ſaid to thee, *I haue called you friends*, and for Friendſhip ſake, *all things I haue heard and receiued of my Father, I haue made knowne vnto you, Iohu* 15.15. Now he diſcouers much, but ô what ſecrets ſhall he one day breake open to vs? little doe we know, or heare of what he will (in regard of Friendſhip) one day diſcouer. The Euerlaſting Councels of God: the depths of his Prouidence: The Deeds of all both Good and Bad; The Glory of the Elect: The Eternall miſery of the damned; he will reueale. Then ſhall we *Enter into his Ioy*, now that Ioy hee communicates *enters into vs*, but hereafter we ſhall enter into it, and bee poſſeſſed of it for euer. Matth. 25.

Before I paſſe the point, A Queſtion would be Anſwered: By theſe Friends the Angels are eſpecially vnderſtood (as we heard before) now it may bee demanded, whether Chriſt doth communicate himſelfe to them, and what are the benefits they haue by him.

Queſt. Whether Chriſt doth communicate himſelfe to the Angels, and what benefit they haue by him

For Anſwer to this Queſtion, two things: Firſt, The Angels in heauen haue diuers diſtinct benefits by Chriſt. He doth gratiouſly communicate himſelfe and fauours to them as his Friends.

Reſp. 1. *Hee doth communicate himſelfe to them.* 2 *Yet he is more communicatiue to the Saints.*

Secondly, that albeit he doth communicate himſelfe to them, yet he is much neerer, and farre more communicatiue to the Saints then to them, though they bee creatures otherwiſe more excellent.

For the firſt; It is true, they haue a bleſſed life (for the

ſubſtance) not comming to them by Chriſt, conſidered as a *Mediator*; euen that bleſſed life in which they were firſt created: yet they haue gaine by Chriſt, and through him their happineſſe is augmented, and their Ioy in many regards very much increaſed. For firſt, it is a fauour that they are vouchſafed a place in the *myſticall body vnder Chriſt*, and that Chriſt ſhould be their *head*, *Coloſſ.*2.10. Secondly, they receiue from Chriſt (as ſome conceiue) *Confirming grace*, and ſo Aſſurance that they ſhall neuer fall, which is a maine benefit. Thirdly, *Peace is made betwixt them and man in Chriſt.* And the *roomes* of thoſe fallen are *ſupplied* by the *Elect in Chriſt.* Fourthly, their *Illumination* and *Ioy* in many regards is through him much *augmented.* They who ſo deſire to looke into the things of the Church, and with ſuch wonderfull delight and admiration, hauing their faces alwaies vpon it, (As the *Cherubims* vpon the Arke) as if they could neuer ſatisfie themſelues in beholding and prying into the ſecrets of the Goſpell: Oh what Ioy thinke wee haue they in beholding the preſence of *God-Man* now aſcended and glorified? what doe they there heare thinke we, by enioying his preſence, who ſitteth at Gods right hand for euermore? And they who are ſo refreſhed with ſingular ioy for the conuerſion of the Elect, how many waies by Chriſt is their Ioy enlarged?

1 Pet.1.12.

For the Second, *viz.* that he is ~~not~~ (notwithſtanding) more *Communicatiue*, and much neerer to vs, then to the Angels: And that, Firſt, in that hee hath taken the ſelfe ſame *Nature* with vs, which he did not of the *Angels*, *Heb.* 2.16. Secondly, in that he doth *vnite vs* to himſelfe more neerely then the Angels; they being vnited to him by that *Knowledge* and *Loue* which they haue of their owne from the firſt Creation; but wee are vnited vnto him by ſuch graces, as himſelfe by his ſpirit begetteth in vs, as *Faith and Loue* in this life, and in that other by *Viſion.* Our bands take their beginning from the head, As nerues and ſinnewes, wherewith the members of the naturall bodie

are

are vnited. Thirdly, by his *Sufferings* hee hath procured for vs all blessings both *Spirituall* and *Temporall*, making a purchase of them with his *blood*: In like kinde hee in his death respected not the Angels. Fourthly, hee doth Communicate with vs that whole *Life of grace and glory*, which wee haue and shall receiue: As the members of the body haue no sense and motion which floweth not into them from the head, no more haue wee: But the Angels haue a blessed life (as was before touched) not comming from him as a Mediator. And so much for Solution of that Question. Now proceed we to the next.

For I haue found my sheepe which was lost] In that this is rendered as a Reason (Considering the words according to the Letter) this may bee thence obserued: that *Text.*

The welfare of our Neighbours in things outward and Temporall should afford matter to vs of Ioy and reioycing: So we reade, *Exod.* 18.9. *Iethro* reioyced *for all the goodnesse which the Lord had done to Israel, whom hee had deliuered out of the hands of the Egyptians.* Our Sauiour *Matth.* 6.11. wills vs to pray for, and as truly to desire the outward welfare of others as our own. Now it is a sure Rule, that whatsoeuer we are to pray for, hauing obtained it, we are to be thankfull for it, and reioyce in it. *Doctrine. We should reioyce at our neighbours welfare.*

For the Law of Charity doth binde a man to *Loue his neighbour as himselfe*, and this he doth not, if in case he reioyceth not, as well for his neighbours good as for his owne. *Reas.* 1. *The law of charity requires it.*

Besides what one member hath bestowed on it, serueth for the vse of the rest; And therefore in reioycing at anothers good, we reioyce at our owne welfare. *Reas.* 2. *We reioyce at our own welfare.*

And therefore as it serues to *Reproue* such who are so farre from reioycing at their neighbours good, as that hauing that *Euill Eye Solomon* speakes of, they Enuie their prosperity, and seeke by sinfull and indirect courses (as pilfering, cheating, oppressing, and such like) to breake *Vse* 1.

their

their backs, and bring them to beggarie, of whom wee ſhall ſpeake more fully in that Parable of the Prodigall.

Vſe 2. So likewiſe it ſhould teach vs to take notice of Gods fauours towards others, euen in outwards reſpects, and to enquire after their health and welfare, as *Ioſeph* did after his Fathers: *Is the good man yet aliue how doth he? &c.* not for this end that wee ſhould repine, and grudge, at Gods fauours beſtowed on them, as the *Philiſtims* did at *Iſaac* becauſe he had poſſeſſions of flockes, and poſſeſſions of heards, and great ſtore offeruants, and waxed great, and went forward in the world, and grew, waxing very great, *Gen.26.13.14.* but that wee may laugh with them as *Sarah* ſpake, bleſſe God for them, bearing (like good neighbours and friends) a part in that their Ioy. Neither ſhould others Conceale Gods bleſſings, as the manner of moſt is, who are euer complaining of want and weakneſſe; go barely, fare hard, and would make the world beleeue they haue nothing when they haue abundance, to this end, that they may be free from payment of thoſe dues which they owe to *Church* and *Common wealth &c.* a ſinfull courſe met with by *Solomon*, *Pro.13.7.* and highly diſpleaſing vnto God; As robbing him of that glory hee ſhould haue, by their owne Comfortable vſe of what is giuen. As alſo from the lips, and hearts of others, who ſhould reioyce with them, and giue thankes to God for that their welfare. And thus much in briefe from the words conſidered as aforeſaid.

Next (as we are to conſider them in a ſpirituall ſence,) we are to learne:

Doctrine. The Conuerſion of others wee ſhould reioyce in.

To be affected vnto Ioy and gladneſſe for the Saluation and finding vp of others. And thus haue Gods ſeruants beene: They haue greatly reioyced in the grace they haue ſeene in others: 3 *Iohn* 4. *I haue no greater ioy* (ſaith Saint *Iohn*) *then to heare that my children walke in the truth*, and *ſo in his* 2 *Epiſt. and* 4. *I reioyced greatly that I found of thy children walking in truth*, ſo *Rom.*1.8.*&*16.19.*Act.*15.3.

Yea

Yea they haue beene ſo farre affected, as that they haue held themſelues bound to giue God hearty thankes for the conuerſion of others: As if they had themſelues receiued ſome great benefit thereby. Thus the Church for Saint *Paul*, *Gal.*1.24. and Saint *Paul* for the Church of the *Epheſians*, *Epheſ.*1.16. and for the *Philippians*, *Philip.*1.3. and for the *Theſſalonians*, 1 *Epiſt.* 3. 9. and for *Philemon*, *verſe* 4.

And no wonder, for great glory thence acreweth to our Lord and Sauiour which ſhould affect vs aboue all things.

Reaſ. 1. *God hath glory by it.*

Secondly, great benefit ariſeth hence to our ſelues; as helpe of their *Heads* and *Hearts*: the army is increaſed, and more hands are put to the Cable.

Reaſ. 2. *Our ſelues haue Good by it.*

Thirdly, hereby we teſtifie that we loue our brethren, and no way ſo much as this way, in reioycing at their ſpirituall welfare.

Reaſ. 3. *We manifeſt our loue to our brethren.*

This ſerueth to *Reproue* ſuch as are *Enuious* and *Malitious*, who either little regard, and reioyce not at all, or which is worſe doe *Repine* and Fret at the finding and conuerting of others. When the *Scribe* had anſwered diſcreetly, Chriſt encouraged him; And when the young man manifeſted a conſcience in keeping the Law, Chriſt looked vpon him and loued him. But when we ſee any beginning to feare God, we encourage them not, but deride them and perſecute them, giuing them gall and vinegar to drinke, becomming their aduerſaries for this very thing, becauſe they follow the thing that good is, *Pſal.*38 20.

Vſe 1.

Mark.10.21.

Next, to ſtirre vp euery good Chriſtian to this duty, let vs loue others for their graces, and more reioyce in them for their Conuerſion to the Lord, then for any other thing what euer. Many Parents you ſhall haue, reioyce in their children for other reſpects, as for Wit, Wiſedome, Knowledge, Learning, Beauty, &c. And ſo one Friend and Neighbour in another for ſuch like common gifts of nature: When theſe things ſeuerd from grace are but (as *Solomon* ſpeakes of Beauty in a wicked woman) *like a ring of gold*

Vſe 2.

in

in the snout of a swine. Of such Reioycing I may say as *Paul* in another case, *your Reioycing is not good,* it will end in mourning; you reioyce not so fast now, but you may weepe and waile as fast hereafter. True it is, those common gifts are in themselues the good gifts of God, and such gifts as we should be glad of, and thankfull for, both in our selues and others; but yet, First, as Fruit of Grace and accompanied with it. Secondly, and principally for grace, esteeming one dramme of it worth many pounds of naturall parts, and abilities, holding our selues more bound to God in all true thankefulnesse for the least measure of sauing Grace bestowed on our selues, or ours, then for all the ornaments of Nature whatsoeuer.

Text.

My Sheepe] From which words (were it not a Parable, and so euery word not too far to bee pressed) we might further gather, that

Doctrine. *Christ hath an interest in the Elect before their Calling.*

Christ hath an interest in the Elect, and beares a loue towards them as his owne euen before their conuersion and calling. The Shepheard had a propriety in the Sheepe, hee counts it His, euen while it was a Stray. For proofe, see *Rom.5.8. God* (saith the Apostle) *commendeth his loue towards vs in that while we were yet Sinners Christ died for vs,* so 1 *Iohn 4.9. In this was manifested the loue of God towards vs, because that God sent his onely begotten Sonne into the world, that we might liue through him.* Out of which places it is euident that there is a Loue of God to his, euen now in the state of misery.

Reas.1. *As they are his by Creation.*

For First, they are his *Creatures,* hee sees in them his owne creation whereby hee loues them with a generall loue.

Reas.2. *As they are his by Election.*

Secondly, as they are his by *Election,* they are beloued. *God hath elected and chosen vs in him before the foundation of the world, Ephes.1.4.*

Reas.3. *As they are his by Redemption.*

Thirdly, as they are his by *Redemption,* hee having shed his blood for them, and brought them to *be a peculiar people to himselfe.*

Reas.4. *As they are his by Donation.*

Fourthly, as they are his by *Donation,* all the Elect being

being giuen vnto him from the Father, *Iohn* 17.6.9.11.12. 20.24.

But how then are they ſaid to bee *Enemies*, *Rom.* 5.10. *Ob.*

As the Apoſtle ſpeaketh concerning the Iewes, *As concerning the Goſpell, they are enemies, but as touching Election, they are beloued for the Fathers ſake*, *Rom.* 11.28. Though we be loued as creatures, and more loued as elected and bought creatures, yet in reſpect of inherent and remaining corruption, we are ſtill enemies, being neuer actually beloued till we be Regenrated and haue the Image of God againe imprinted in vs. *Reſp.*

If it be thus that they are Loued before Called, then their Perſons are accepted; and if their Perſons, then their Workes, and Actions; for whom I loue I accept of and delight in. *Ob.* 2.

Firſt, we are to know, that Loue in God though it is but one moſt ſimply, as God himſelfe is moſt ſimply one, yet for the change that it maketh in the Creature, and to helpe our weake vnderſtandings; it may be ſaid as is of his Wiſedome to be *manifold*, and diuerſly may be conſidered: Firſt, it is to be taken for his *Good-will* to one *intending*, or *purpoſing their good*. As *Rom.* 9.11. compared with *verſe* 13. Secondly, for the *Declaration* of this his good will by the *Effects*, as 1 *Iohn* 3.1. Thirdly, for the *Delight* he takes in that he loues, *Pſal.* 45.7. In the firſt ſence God may be ſaid to Loue the *Elect*. They haue a *Former loue*, but not a *Later*. As a kinde-hearted father (ſuch a one as *Dauid* was) doth beare an inward affection, and good will towards an vngratious ſonne (as he to *Abſalon*, 2 *Sam.* 13.39 & 14.1.) though he will not expreſſe it, nor ſuffer it to appeare, till by the ſuite or mediation of ſome third perſon whom (perhaps) himſelf ſuborneth he be reconciled to him: ſo in this caſe betwixt God and his Elect. *Reſp.*

Gods loue though but one, yet may diuerſly be conſidered.

Gods loue hath different degrees as it is extended out to the creature.

Secondly, that albeit Gods loue in it ſelfe admits neither *more* nor *Leſſe*; yet as it is extended and reached out to the

the Creature, there are different degrees thereof. He loueth not all things equally alike. God hath preferred mankinde aboue all other Creatures in his Loue, as is manifest in Scripture, as *Psal.* 8. *&c.* And amongst men; the same loue appeareth most bright towards the *Elect*, whom he hath chosen out of the whole rest of mankind, so that in comparison of these, he saith he hateth the rest, *Rom.* 9. 1. 3. And euen amongst the *Elect* themselues, though hee loued all equally vnto eternall life, before the constitution of the world in Christ; and had, and hath the same will towards all the Elect, willing to giue them all eternall life; yet as we consider this loue of God another way, *viz.* as it is extended and reached out in *Act*, there it differs: For amongst the Elect some are still wicked and not yet reconciled, as *Paul* before his conuersion, and diuers others: now hee cannot loue them with that degree and kinde of loue while they are in the state of *Nature*, as he doth after their conuersion when they come to be in the state of *Grace*. They are beloued of him before conuersion as the *Elect of God* onely knowne to him to be so, and with that degree of loue that is proper to the Elect vncalled; But when they are effectually *Iustified* and *Sanctified*, then are they loued with a further degree of loue, euen to an Actuall acceptation of their *Persons* and *Performances*. The *Goldsmith* which determineth to refine three masses of gold alike, is said truly to loue all three alike, but that which he hath now first fully purifyed doth like him better, then either that which he hath but now begun to purge, or that other which hee hath not taken in hand to purifie. The same is to be thought concerning the Elect. And so much for the doubt.

Vse 1. The Vse this might be put vnto, is; First, to endeare the loue of God vnto vs, it being both *Antient* and *Free*. In humane loues the circumstance of *Antiquitie* doth make it more respected. *Loue* as *Wine*, doth receiue the greater praise by the Age of it: *Old Wine* is the *best*, and *Antient Loue* is the *most approued*. How much doe we esteeme of such

ſuch a friend, as hath borne vs good will this fortie or fifty yeares? Oh how ſhould we prize this loue of God which hath beene from eternity towards vs, who hath counted vs as his owne before we were, or before the foundation of the world was laid, *Epheſ.*1.4.

Then alſo it is *moſt Free*, for what could God ſee in vs before our conuerſion but ſinne and miſery? there was nothing in vs to draw his Affection towards vs, but his owne good will and pleaſure. Now that loue which we haue deſerued we leſſe eſteeme, but *vndeſerued Loue* is a *great binder.*

Vſe 2.

Secondly, it might further giue vs to Conſider for our Comfort, how Conſtant Gods loue is towards his: Hee euer hath and euer will loue his owne with a loue vnchangeable. Thinke of it (for I may but touch the point, leaſt I ſeeme to ſtretch the parable too farre, and when it offers to goe a mile to compell it to goe twaine) did Chriſt loue thee as his owne, while thou wert a Sheepe loſt; a ſtray, and thy minde ſet on euill: And will hee not now much more loue and ſaue thee being called and reclaimed? Did hee loue thee before thou kneweſt of it, and laid claime then vnto thee, and will he now withdraw his mercy and compaſſion, hauing manifeſted his loue vnto thee in ſpeciall manner, in thy Effectuall Vocation, ſtamping his Image and ſetting his Brand vpon thee? it cannot bee. Thou maiſt indeed feele changes, but looke as the skie is variable, the Sun it ſelfe being no whit changed; So may the effects of Gods loue varie in vs, yet himſelfe in his Affection is towards vs Immutable.

Text.

Which was loſt] So that hence it may eaſily bee gathered:

Doctrine.

That Before Calling the godly themſelues were Strayes. They were loſt Sheepe; out of the way as well as others.

All Gods Elect were Strayes before calling.

1 *Cor.*6.9. *Epheſ.*2 2. *Tit.*3.3. *Coloſ.*3.7. And may further be made euident in the example of *Manaſſes*, *Mary Magdalene*, *Paul*, the *Thiefe on the Croſſe*, the *Iayler* with many more.

They

Reas. Rom.3.23. 12.

They haue the ſame corruption of nature, and ſtraying diſpoſition that others haue; *All haue ſinned, and are depriued of the glory of God*, ſo that *there is not one that doth good no not one*, they alſo are leauened as a part of the infected lump of mankind.

2.

They alſo haue the ſame occaſions, and temptations to ſinne, from the Diuell, and the world, that others haue: And therefore the truth of the point need not be queſtioned, but rather applyed thus.

Vſe 1.

Firſt, for *Information*, and that both as concerning our *Election* and *Iuſtification*. As for our *Election* that muſt be *Free*, ſeeing there was no more goodneſſe in the *Elect* then *Reprobat* (as was in the laſt point noted) And for *Iuſtification* the conſideration of this very doctrine is vſed by the Apoſtle, *Rom.*3. to proue that it cannot be by *Workes*: So then the riches of Gods Free grace is the onely firſt cauſe of our Happineſſe and ſaluation, As hereafter ſhall bee more fully ſhewed.

Vſe 2.

Secondly, for our *Inſtruction*, and ſo it may teach vs diuers duties towards *God*; towards *Others*, and our *ſelues*. It firſt calls vpon vs to liue to Gods praiſe, and ſpend our whole time in magnifying his great compaſſions in our Conuerſion. Let it be more then enough that thou haſt ſpent ſo much time heretofore in Sinne, now reſolue to ſpend that little time remaining in a carefull obedience to his will, 1 *Pet* 4.1,2,3. As concerning *Others* it may be a good ground, of *Meekeneſſe* and *Moderation* towards thoſe who are yet vncalled, walking on in the waies of ſinne. Looke on them not to *Inſult*, but *Pittie*; remembring what thy ſelfe haſt beene, and in their weakneſſe ſee thy owne. Doe they *Sweare*, *Curſe*, *Blaſpheme*, *breake Gods Sabboths*, Runne into all manner of exceſſe with greedineſſe? ſay now with *Pharaohs* Butler; *This day I call my ſinnes to my remembrance:* Such a one was I, &c. yea condemne his ſinne as if it were thy owne (which was the practiſe of holy Maſter *Bradford*) and ſo thou wilt proceed againſt him with the ſpirit of meekeneſſe.

Alſo

Also see that we take great heed, how we determine of the finall estate of any; Say not of thy brother hee is a Reprobate or Cast-away: that God that called thee may in his good time call him. As *Iulius Palmer* told that Knight that said vnto him he perceiued that one of them two must be damned, seeing they were of two sundry faiths; there beeing but one faith that led to life and saluation: I hope Sir no (said *Palmer*) I trust both of vs shall be saued: For as it pleased God to call me at the *third houre* of the day, euen in my flowers at the age of foure and twenty yeares, will call you at the *eleuenth houre* in this your old age and giue you euerlasting life for your Portion. Remember thou wert as hopelesse once as hee, yet thou art called and reclaimed why then shouldst thou be out of hope of him?

And for our *Selues*, this point should teach vs to walke more humbly, and watchfully all our daies; Oh how vile, how wicked haue we beene? euery remembrance of Sin should set the wound a fresh in bleeding. A false heart it is that can speake of old sinnes with new Delights. Let this expell out from vs all high-mindednesse, and possesse our hearts with Feare, *Rom.* 11.20. alwaies mistrusting our owne vile natures, which are apt to wander, putting our whole trust and confidence in Christ alone for Supportation.

I say vnto you, that likewise ioy shall be in heauen ouer one Sinner that repenteth, more then ouer ninetie and nine iust persons which need no repentance. *Text. Verse 7.*

Wee are now come to the *Apodosis* or Applying part of the Parable containing in it the matter Resembled.

And herein wee haue considerable: A *Proposition* [*Likewise ioy shall bee in heauen ouer one sinner that repenteth, &c.*] And the *Confirmation* thereof [*I say vnto you.*]

In the former Consider *what is propounded*, and *How Illustrated*; the *Thing Propounded* is [*Ioy shall bee in heauen*

uen ouer one sinner that Repenteth] This is *Illustrated* by the *Quantitie* [*More Ioy*] and by Qualitie [*Likewise.*]

In the Latter wee haue to take notice of two things: First, the *Authority of the speaker*: Secondly, *the Truth of the Thing spoken.* And with this latter (handling the words as they lie in order) we must first begin.

I say vnto you] I the faithfull and true witnesse, whose words are pure words, as siluer tryed in a furnace of earth purified seuen times. I who am the onely true Doctor of the Church, and haue power and authority in my owne name to deliuer what doctrine I see fit, and what I deliuer, you are bound to receiue and giue credence vnto, [I say] so that, First we hence learne thus much:

Doctrine. *Christ's bare word is sufficient*

Christ is to be beleeued and his doctrine to be receiued vpon his owne bare word.

When the Prophets came with any message to *Israel*, they deliuered their doctrine alwaies vnder this warrant, *Thus saith the Lord*, and *The word of the Lord*, *Isay* 55.1. *Ier.*2.1.2.4. *Ezek.*2.4. And what the Apostles deliuered to the Church, *they receiued from the Lord*, 1 *Cor.*11.23. and confirmed it by Scripture, as *Acts* 28.23. But his manner of teaching is different from them all: other confirmation of his doctrine hee giues none (vsually) then this [*I say vnto you*] No other authority he brings to Confute that false glosse the Pharisees (those learned doctors) had set vpon the Law, then his owne testimonie, *You haue heard it said of old, &c* But [*I say vnto you, &c.*] And this his [*I say*] was often repeated in that his Sermon vpon the Mount, *Matth.* 5.17. 22.28. 32. 4 39.44. and Chap. 6.2.5.13.16. The same Authority of his owne hee opposeth against that vnsound opinion of the Scribes concerning *Elias* comming, *Matth* 17.12. And of *Diuorce*, *Chap.* 19.9. Thus also he Confirmes his doctrine deliuered concerning *Iohn Baptist*, *Matth.*11.11. the *Stability of the Church*, *Matth.*16.18. the *Power* of *Faith*, *Chap.* 17 20. & 21.21. And of the *Keyes*, *Chap* 17.18.19. the doctrine of

of *Conuersion* and *Regeneration*, *Matth.*18.3. *Iohn* 3.3.5. of the Destruction of *Ierusalem*, *Matth* 23.36. & 24.2. And of the Last iudgement, *Chap.*24.34. & 25. 12.40.45. I might abound in the particulars, Aboue a hundred seuerall times we may reade in the *Euangelist* that our Sauiour deliuered doctrines vpon his owne word and warrant.

Reas. 1. *Hee was the chiefe Doctor of the Church.*

The Reasons of this point are these: First, he was the chiefe Doctor and teacher of his Church according to that we reade, *Matth.*23.8.

*Reas.*2. *He is the Faithfull witnesse.*

Secondly, He is the Faithfull and true witnesse, *Reuel.*3. 14. All the conditions required in a true witnesse do concurre in him: As 1. *Knowledge*, he knoweth the whole councell and will of God as concerning our Election, 1 *Cor.*2.10. 2. *Truth*, his words are all pure *as the siluer purified in the fire seuen times*, *Psal.*12. there was no sinne, no errour in him, *no guile found in his mouth*, 1 *Pet.*1.22. 3. *Faithfullnesse*, so witnesseth the Apostle, 1 *Cor.*1.9. & 1 *Thess.*5,24. So that we need not doubt of his testimony for *it is sure*, *Psal.*19.7. and all that hee spake *Righteous*, *Pro.*8 8.

Reas. 3. *He is the Author of the Word.*

Thirdly, hee was the Author of the whole Word of God, which is therefore called *the Word of Christ*, *Coloss.* 3. 16. he being God himselfe; so that euery word he spake, was the Word of God, and therefore credit to be giuen to it without any further proofe.

Ob.

But yet Christ did often confirme his doctrine by Scriptures, as *Iohn* 6.45. *Luke* 19 46. & 24.46.

Resp.

It is true, that sometimes hee did; and that, First, to shew vnto them the *Authority of the Scriptures*, *Iohn* 3.33. 34. Secondly, to teach vs our duties who are Ministers, *hee gaue vs an example*, *Iohn* 13.15. Thirdly, and especially (as I conceiue) he did it in respect of their weakenesse whom he did instruct, for as yet they were not so fully perswaded of him that hee was the Sonne of God, and the *testimonie* of *Scripture* was of more authoritie with them, then his word, As appeares, *Iohn* 5.32,33,

34. Notwithstanding that hee did this yet, 1. He was not bound to doe it, 2. He did not vsually doe it, but very rarely.

Ob. But *Iohn* 5.31. If I beare witnesse of my selfe (saith Christ) my witnesse is not true.

Resp. *Christ's testimonie two waies to be considered.* Consider we Christ's Testimonie; First, as hee was a *Meere Man*, and thus considering himselfe, he yeelds to the *Iewes*, that his testimonie were vnfit, and vnsufficient in his owne cause, because by the Law out of the mouth of two or three witnesses euery word must stand. Secondly, consider him as a *Diuine person* Comming from heauen, and hauing his Father giuing witnesse with him: thus his *Testimony is true*, *Iohn* 8.14. and no way subiect to delusion. The Vse is foure-fold.

Vse 1. First, for *Reproofe* of those who will not take Christs bare word without other warrant: As first the *Papists* who will not beleeue the Scripture, vnlesse it haue the testimonie of the *Church*. Some of former times sticked not to say, that the Scripture is not Authenticall without it, and that the Authority of it depends vpon the Authority of the Church necessarily. One of them hath said, that the Scripture is of no more validitie without the Authority of the Church, then *Æsops fables*. Those of latter times say that the Scriptures in themselues are indeed perfect, and authenticall; but yet to vs it appeares not so, neither are we bound to take them for Scripture, without the authority of the Church. But if the Church may be beleeued in such things wherein the Scripture giues no testimonie at all, and no question (as they say) to bee made of it, mee thinkes (in honestie) they should giue way for the Scripture to be beleeued without the Churches testimony; For why should the Mother be rather credited then the Father. Secondly, if the Scripture giues Authority to the Church, then the Church giues not Authority to the Scripture, but the first is true by our Aduersaries owne Confession, who being asked how they know the Church erreth not, alledge *Scripture*, as *Matth.* 28.20. Thus by their iugling they

Eckius enchi. lo de author. eccles.

Hermannus.

Bellar. Stapleton

they cast themselues into a Circle. Scripture they beleeue to be diuinely inspired, because the Church beleeueth it to be so: The testimonie of the Church they beleeue, because it is infallibly guided by the spirit: And that it is so guided by the spirit they know, because it is so contained in the Scriptures, &c. Thirdly, *Iohn* 5.34. saith our Sauiour, *I receiue no witnesse of men*, and *verse* 36. *the Scriptures doe testifie of me*, and *verse* 39. *the testimony of Scriptures is greater then the record of Iohn*; so againe, 1 *Iohn* 5.6. *the Spirit beareth witnesse*, and *verse* 9. *if we receiue the witnesse of man the witnesse of God is greater*. Hence we conclude, that it is not the Iudgement of the Church that doth assure vs of the Authority of Scripture.

Others amongst ourselues are to be Reproued, both the Curious, and Captious. Some disdaine that ministery, which brings no other testimony or authority then Scripture as vnlearned and of no Worth, when yet it is euident that the Prophets and Apostles, yea Christ himselfe, in their Ministery tooke no other course.

But shall wee condemne that Ministerie that doth it? *Quest.*

I say not so; For Humane testimonies may be alledged in some Cases, and with some Cautions. *Resp.* *Cases wherein it is lawfull to alledge humane authority.*

1. As when we deale with points in Controuersie; we know it is no rare thing to haue imputation of *Noueltie* cast vpon vs, *what new doctrine is this*, in such a case to cite the Fathers or latter writers may not be amisse. Mar. 1.27.

2. With some men that we haue to deale withall, the names of *Augustine*, *Ambrose*, *&c.* may more sway then the names of *Peter*, *Paul*, *&c.* the Authority of the Church was *Augustines* Introduction to the Faith, though afterwards (as the Samaritans) he beleeues, not because they said it, but vpon firmer grounds. In a word, when the truth may thereby be aduantaged let them be vsed. Iohn 4.42.

Yet, First, *Sparingly* after Sainct *Pauls* example, who though he vsed them, yet but thrice that ere we read of, *Acts* 17.28. 1 *Cor.* 15.35. *Tit.* 1.12. Secondly, without *Cautions in vsing them.*

ſhew of *Oſtentation*; Then alſo hee conceales their names.

Patres allego non tanquam, &c. Polan. Præf. in Hoſ.

3. Not for *Probation* in point of Faith or ſupernaturall verity; neither did Saint *Paul* thus bring them in, for this were but to goe to the Philiſtims to ſharpen our weapons. *Abraham* would not take a ſhooe latchet of the King of *Sodome*, leaſt it ſhould be ſaid that he made *Abraham* rich, we may not vſe the teſtimony of man to make God rich in fortifying his Scripture, which is of it ſelfe ſufficient to euery purpoſe that concernes the Miniſtery.

1 Sam. 13.30. Gen. 14.23.

2 Tim. 3. 15.16.17.

As theſe muſt haue *Humane teſtimony*; ſo others *Reaſon* before they can giue credit; what ſenſe and Reaſon cannot diſcerne any proofe of, they will diſpute againſt, cauill at, and call in queſtion the truth of. Theſe are thoſe *Diſputers of the world* Saint *Paul* ſpeaketh of, 1 *Cor.* 1. 20.

Queſt.

But is it then vnlawfull to diſpute, queſtion, or aske a reaſon of that we are to hold and beleeue concerning our Religion?

Reſp. Lawfull to aske Reaſons for that wee hold. Yet with ſome cautions.

No ſurely; For a Chriſtian may deſire to know a Reaſon of that he holds and doth beleeue, elſe how ſhall hee be able to giue an anſwer to euery man that asketh him a Reaſon of the Hope that is in him as is required, 1 *Pet.* 3. 15. but yet prouided, Firſt, that we ſeeke it in the Scriptures in all meeke and humble manner, reſoluing to yield to that Reaſon which God hath reuealed in his Word, *Eſay* 8. 19.20. Secondly, if in caſe we cannot vnderſtand or conceiue the Reaſon of any truth manifeſtly taught in the holy Scriptures, that we giue not liberty to our ſelues to cauill and diſpute againſt it, *Rom* 9.19. There are many miſteries in our religion, which by humane Reaſon and light of nature we are not able to conceiue of, here wee muſt ſtand admiring with *Paul*, *Rom.* 11.33. O the depth not queſtioning with *Mary*, *How can this be*, *Luke* 1. 34. Wee may not make our fooliſh reaſon the Iudge or Examiner of ſuch things; but bring that into captiuity, 2 *Cor.* 10.5. the want whereof is that Saint *Paul* reproues.

Secondly,

Secondly, It may teach vs ſo farre to giue glory vnto Chriſt as to receiue, 1. His Teſtimonie, 2. His bare Teſtimonie, beleeuing him vpon his owne word and warrant. *Vſe* 2.

As for his Teſtimonie, let vs *ſet to our ſeale that God is true*, beleeuing what he ſaith concerning vs, be we *Good* or *Badd*. Art thou a worldling, a drunkard, a blaſphemer, a backſlider, or any other ſuch like liuer? Then his Teſtimony concerning thee is this, that thou art no better then a dogge, or ſwine, 2 *Pet* 2.21. an Enemie of God, a childe of wrath, and of the Diuell: ſuch a one as muſt haue thy childs part with the Diuell and his Angels in the lake which burnes with fire and brimſtone for euer, beleeue it. On the other ſide, art thou a Conuert and true Penitent? art thou poore in ſpirit, meeke, mercifull? &c. then ſee the teſtimonie thar Chriſt giues of thee, *Matth* 5.3.--13. It is a ſure teſtimony; Oh learne at laſt to honour him in beleeuing, Yea his Bare teſtimony; though no authority from fleſh and blood accompanies it, let it be receiued, ſay not in hearing of the word, this Sermon is vnlearned becauſe no other Author, then bare Scripture was alledged. Remember thou commeſt thither as a fellon for a pardon if thou canſt get thy princes *teſte me ipſo*, though none of the Court nor Councell ſubſcribe their names, yet happie art thou. In this caſe we ſhould be like *Pythagoras* his ſchollars, the *ipſe dixit* of our Maſter, with vs ſhould bee authority ſufficient. When once we heare; *Thus ſaith the Lord*, let vs reſt our ſelues ſatisfied: For there is no ſuch Certaintie in any other Teſtimonie for the conſcience to relie vpon. The teſtimonies of men worke only *Opinion* as being but Arguments *Contingent* and *Probable*. The teſtimones of God worke *Certainty*. Out of the Scriptures things follow *Neceſſarily*, but of humane or prophane things they follow *Probably*.

Coloſſ.3. Iohn 8. Matth.25. Reuel.21.8. Rom.3.4. *Thom Aquin.*

As this Doctrine ſerues to *Exhort* vs, ſo laſtly to *Admoniſh* vs; 1. That in matter of doubt we haue recourſe to him and to no other for Solution. 2. That we honour no

man vpon the earth ſo much as to receiue any thing in matter of Religion vpon his bare Opinion. For the firſt, In all points controuerted with *Dauid, Heare what God will ſay.* It is queſtioned, whether we are Iuſtified by *Faith* or *Workes*: Concerning *worſhipping* of *Images*, *Prayers* to *Saints departed, &c.* It was ſaid ſo of old ſay *Papiſts.* But *I ſay vnto you, Nay* (ſaith Chriſt) And ſo for matters that concerne our *Practiſe.* If Sanctifying of the Sabboth, Hallowing of Gods name, if Obedience to Magiſtrates; Forgiuing of our enemies, be queſtioned, hearken ſtill to Gods Anſwer. Had *Ioſua* enquired at the Oracle of God, hee had diſcouered the *Gibeonites* but neglecting that, hee was deceiued with their old *ſhooes* and *muſtie bread.*

Pſal.85.8.

Ioſh.9.14.

Next, ſeeing it is Chriſt's peculiar honour in matter of doctrine to be beleeued vpon his owne authority; let vs not giue it to any other: Let vs not receiue euery thing, no nor any thing in point of ſaluation, vpon the bare credit of the beſt teacher whatſoeuer; but bring it to the tryall, and by Gods Word examine it, and ſo accordingly as we finde, receiue it, or reiect it. The *Beræans* are highly commended for this, albeit *Paul* and *Silas* were their teachers, *Act.*17.11. And ſo much for this firſt point from the *Authority* of the ſpeaker. The next followes from the *Certainty* of the thing ſpoken. For looke of what authority he was, is this doctrine he ſpake; True, Certaine and Infallible: ſo then,

Doctrine. *The Doctrine of Gods mercy towards penitents is a ſure doctrine.*

The Doctrine of Gods mercy towards Penitents is a doctrine moſt certaine and infallible: nothing more ſure then it. Hence (as *Ioſeph* ſpake to *Pharaoh* of his doubled viſion) the Parables in this Chapter are tripled, becauſe the thing is eſtabliſhed by God. All aime at one and the ſame doctrine, to ſhew the *heyres of promiſe the ſtability of Gods councell* in hauing mercy on the Penitent.

Heb.6.27.

*Reaſ.*1. *From Gods Name.*

This truth may bee further ſtrengthened; Firſt, from Gods *Name.* He hath proclaimed himſelfe to be *Gracious* and *Mercifull*, *Exod.*34. which name of his hee will neuer denie.

Secondly,

Secondly, From his *Nature* and property (which as our Church hath taught vs from Scripture to confesse) *is euer to shew mercy and to forgiue*, *Psal.*103. And being Naturall, it must needs be done, 1. With great facility, 2. Constancie, 3. Without wearinesse, *Mich.* 7. 18, 19, 20. *Reas.*2. *From Gods Nature.*

Thirdly, From his *Oath*, who hath not onely promised to shew mercy but sworne to it, *Ezek.* 18.21. *Heb.* 6.13.17. *Reas.*3. *From Gods Truth.*

Fourthly, From his *Iustice*, it agreeing well with it that God should shew mercy, that being satisfied by the blood of Christ for the sinnes of all true Penitents, *Psal.*51.14. 1 *Iohn* 1.9. *Reas.*4. *From Gods Iustice.*

But as *Isay* spake in another case, *Isay* 28.9. so may I here, *whom shall wee teach this knowledge*, and to whom shall we apply *this doctrine? them that are weaned from the milke and drawne from the breasts.* What man almost wil not be ready to abuse this truth to the blessing of himselfe in his vngodly waies? because God will certainely bee Mercifull, therefore they will still continue Sinfull. And yet it must be taught, though neuer so many of the wicked make it the *stumbling blocke of their iniquity*, and take hurt thereby. Childrens bread may not be kept from them though doggs sometimes snatch it out of their hands when it is broken to them. It is to true Penitents (those weaned ones) I am to speake, to them this doctrine is entended, who are therefore called *Vessells of Mercy*, because Gods mercy doth to them peculiarly belong. *Let them that feare the Lord, now say his mercy endureth for euer*, *Psal.*118.4. None else haue cause to glory in it or trust to it. But as for these let them *Trust perfectly on this grace that is brought vnto them euen the sure mercies of Dauid*, *Esay* 55.3. *Vse.* 1 Pet.1.13.

True it is, that in the day of senselessnesse, to presume is easie, but when the Conscience comes to bee awakened, and a mans sinnes to be discouered, when a man is put to it; then how hard a matter shall one finde it, to ouercome his owne

own diſtruſtfulneſſe, and to work himſelf to a confident dependance vpon Gods mercy? were this as eaſie as the other, God would neuer haue ſworne to it, and confirmed it by oath for more aſſurance, *Heb.6.17.* To beleeue Gods mercy, is to beleeue Gods Attribute; which is an *Act* of *Faith*, and that preſuppoſeth an *Habit* which is no eaſie thing to get. And when we come to beleeue, *It is* yet to beleeue it. *As it is*; *Infinite*, is not ſo ſoone done. We conceiue it to be as a *Qualitie* in man, which will paſſe by ſome offences, but not all. For as we doe with the other Attributes of God, ſo we doe with this. The *Power* of God who doubts of? it is the *Infiniteneſſe* and the *Vnlimitedneſſe* of it that they queſtion; which was *Moſes* caſe, *Numb.*11. and *Marye's* and *Martha's* caſe, he is now dead and ſtinketh (ſay they to Chriſt) as if they ſhould haue ſaid, had you come ſooner then there had beene hope but now none. We can thinke him *Powerfull* as a man; *Iuſt* as a man; True as a man; Merciſull as a man; but to thinke him to be thus as *God* there we come ſhort; with this diſtemper of the heart God meets, *Eſay* 55.7.8. where God vſeth this as an Argument to moue men to turne vnto him, that he will haue *mercy on them and abundantly pardon.* Againſt this, ſome might obiect the Greatneſſe of their ſinnes: Were their ſinnes ſmall there were more hope, but they are many and vile, and who can paſſe by ſuch wrongs? Well ſaith *God, my thoughts are not your thoughts, neither are your waies my waies, but as the heauens are higher then the earth, ſo are my waies higher then your waies, and my thoughts then your thoughts. q.d.* You meaſure me by your owne wand, and draw a ſcantling of me by your ſelues, and becauſe you are Irreconcileable, you thinke me ſo too; but looke vp to heauen, conſider what a diſtance there is betwixt it, and earth; why ſuch a diſtance is there betwixt my thoughts and yours; my waies and yours, when you cannot forgiue, yet I am able to forgiue in ſo great a diſproportion. Hearken not then to the temptations of Sathan, who deſireth nothing more then to bring Gods truth into que-

Caluin in loc.

queſtion; For if the word ſpoken by Gods Prophets bee ſtable, how much more ſure and ſtable is this which is ſpoken by the Sonne of God himſelfe? Thou lookeſt vpon thy ſinnes in all the dimenſions of them, and ſeeing ſuch a pile, cryeſt out. Oh the height, the breadth, the length, the depth of my tranſgreſſions, and rebellions, &c. but now remember, the height, the depth, the length, the breadth of Gods mercies doe exceed, *Epheſ.*3.10. to all ſuch as truly repent and turne. And thus much for the *Confirmation* [I ſay vnto you] Now to the *Propoſition.*

Text.

Likewiſe Ioy ſhall be in heauen, &c.] And firſt from the note of Similitude [*Likewiſe*] wee doe obſerue in briefe thus much, that

Doctrine.

Likeneſſe and proportion is to be obſerued betweene things that are compared and reſembled.

A likeneſſe muſt bee betwixt things compared.

True it is, Similitudes diſagree in ſome things. There is no compariſon wherein there may not ſome diſſimilitude be found: For although they are alike, yet not the ſame, but in the maine point the Reſemblance muſt hold. And thus we ſhall ſee the Compariſons doe, in Scripture vſed, *Gen.*49.14.17:21.22.27. *Ier.*4.6.& 17.11. *Pſal.*51.9.

Sunt τὰ αὐτὰ *Sed non* ταὐτὰ.

Yet here we muſt wiſely marke wherein the nature of the compariſon holds, leaſt we bee deceiued, as *Cant.*5.13. *His lipps are like lillies.* Here if we take not the Compariſon rightly, we may run into an error for to make them white as the lillie were impertinent. The compariſon therefore holds in the *Smell* not in *Colour.* So *Numb.*12.10. *Shee was leprous like the ſnow.* Here the Compariſon holds in the *Colour*, ſhe was in leproſie *white as ſnow*: For the ſnow is not leprous. And ſo in diuers others, great care muſt bee had that we rightly take them for feare of further inconuenience.

Vſe.

Wiſely then let vs Miniſters, obſerue this in vſing Similitudes for Illuſtration of Doctrine. Whether we borrow our Compariſons from things excellent and ſtately, (as is fitteſt in prayſing and commending any thing) or from things

things that are meane and base (as is fittest when we dispraise or discommend) still see it be pertinent, and that the proportion holds especially in the maine.

The Comparisons that Papists bring to proue some Tenents, are very vnmeete; take a tast: As the world (say some of them) was finished within seuen daies; so none must marrie within seuen degrees of kindred. As God made two great lights, the Sunne and the Moone; so hath he made the Pope and the Emperour. As *Naaman* washed seuen times; so must the Altar be clensed seuen daies. As *Iob* offered seuen bullockes, and seuen rammes for his Friends; so there are seuen Sacraments.

So likewise those comparisons vsed by some of our Ancient and latter writers betwixt the tenne plagues and the tenne Commandements; betwixt the seuentie Disciples and the seuentie Palme-trees; and the twelue Fountaines, and the twelue Apostles, may well be thought to be farre fetched. But we passe from this, more shall be spoken of it vpon the same word in the Application of the next Parable: We proceed.

Text. *Ioy shall be in heauen*] Here is the thing *Propounded*, and in it we haue the *Matter* and the *Circumstances* of Place and Persons to be considered, From the first circumstance together with the matter (for who can seuer what God hath ioyned) we doe obserue:

Doctrine. *In heauen is true Ioy.* Psal.68.3. *Heauen is a place of Ioy and of Reioycing.* This *Dauid* shewes, *Psal.*16.11. there is *Ioy*, and *Fulnesse of Ioy* there; And so our Sauiour, *Mat.*25.21. calling it *Ioy vnspeakeable*; Yea the Ioyes that are there, are so absolute and strange, as that *eye hath not seene* (*i.e.* the eye mortall) *nor eare heard neither can they enter into the heart* (which yet hath a large mouth of capacity) to conceiue and vnderstand them if they were told vs, 1 *Cor.*2.9.

Hence is Heauen compared to a *Kingdome*, *Matth.*25.34. To *Paradise*, 2 *Cor.*12.4. To an *Inheritance vndefiled*, 1 *Pet.*1.4. The *Fathers house*, *Iohn* 14.2. The *Throne of God* and the *Heauenly Ierusalem*, *Reu.*3.11.

The

The Incomparable ſweetneſſe and excellencie of that Place is likewiſe compared to a *Crowne*, 2 *Tim.*4.8. and that we may not thinke it to bee a Crowne gotten with iniuſtice, as many earthly crownes are, it is called alſo a *Crowne of Rightcouſneſſe*: And leaſt wee ſhould feare (like as earthly Crownes, ſo) it ſhould be ſubiect to Change and Alteration, it is called a *Crowne incorruptible*, 1 *Cor.*9.25. and a *Crowne of life*, *Iames* 1.12. And that wee may not thinke it to be baſe, it is called a *Crowne of glory*, 1 *Pet.*5.4. And laſtly that none might conceiue it to be but light and of ſmall valew, it is called an *Eternall weight of glory*, 2 *Cor.*4.17.

Not to ſpeake of other titles, and Similitudes whereby the Ioyes of Heauen are deſcribed (as the *Citie of God*, the *Well of Life*, the *Marriage Supper*; A *great feaſt and banquet*, *&c.*) conſider we (in a word) how it is liſped of, by Saint *Iohn* in thoſe earthly Similitudes, of *Gates* of *pearle*, of *walls* of *Iaſper*, and of a *ſtreet* whoſe pauement is *gold*, *Reuel.* 21.18, 19.20, 21. All the bowels of the earth are ſearched by that Diuine, and nothing could bee found pretious enough to ſhadow out any more, then the glory of the walls and the gates of that place, and to paue the ſtreets. The Inward Manſions, thoſe Royalties and prerogatiues of the Heauens, no treaſure on earth is worthy to bee a *Shadow* of.

And indeed can it be otherwiſe? ſeeing it is the *bride chamber of the Lambe*, the *Garden of God* himſelfe, and *Pallace* of the great King? If *Ahaſhueroſh* his *Court*, vpon his nuptiall day ſhall be filled with Ioy, then much more this. If *Adams Paradiſe* and *Garden* was ſo pleaſant and delightſome, how pleaſant and glorious muſt this be, being the ſeate of Gods owne reſidence?

Reaſ.1. It is the ſeate of Gods owne reſidence.

Secondly, All cauſes of Sorrow expelled thence, *Reuel.* 7.17. & 21.4. *All teares ſhall be wiped from our eyes, there is no death, nor ſorrow, nor crying, neither ſhall their be there any more paine.* There will bee no infirmity of nature to trouble vs, as Ignorance, Feare, Diſcouragement, Harducſſe of

Reaſ.2. All cauſes of Sorrow remoued thence.

Reuel. 14. 13. 2 Theſſ. 1. 7.

of heart, Perturbations, &c. No Labour nor Affliction to moleſt vs, no nor cold, nor heate, nor hunger, nor thirſt, nor any ſuch like grieuance. There will be no Inferiority and ſubiection, to grieue vs; none ſhall be vnder anothers iuriſdiction. All Oeconomicall, Politicall, and Eccleſiaſticall relations, ſhall there ceaſe. From all Aduerſarie power there, wee ſhall bee freed: for neither Diuels, nor wicked ones, ſhall there diſquiet vs. There ſhall bee a perpetuall triumph without war, all our enemies ſhall be caſt into the lake of fire, *Reuel.* 20. 14. & 21. 8. & 22. 3. Neither ſhall the diſpleaſure of God any more be felt of vs; wee ſhall be there free from ſinne and from the curſe, *Reuel.* 22. 3.

Reaſ. 3. All matter of true Ioy there.

Thirdly, All matter of true Ioy ſhall be there poſſeſſed, and therefore needs muſt it be a place of *Ioy*, *Reuel.* 21. 3. *The Tabernacle of God ſhal be with men, and he will dwell with them, and they ſhall bee his people, and God himſelfe ſhalt bee their God. And the Throne of God and of the Lambe ſhall be in it, and his ſeruants ſhall ſerue him. And they ſhall ſee his face, and his name ſhall be in their foreheads*, *Reuel.* 22. 3, 4. The *perfect Viſion*, of the admirable beauties of God is there had, together with the *perfection of his Image*: wee ſhall then *be as he is* 1 *Iohn* 3. 2. partaking perfectly of the *Diuine nature*, 2 *Pet.* 1. 4. There is the Congregation of the firſt-borne, *Heb.* 12. 22. The happie ſociety of all the glorious Saints that euer were vpon the earth, which ſhall be enioyed. What ſhall I ſpeake of the excellencie of the *Place*, we admire the buildings of Kings, he was a Diſciple that ſaid, *ſee what ſtones and buildings are here*, *Mar.* 13. 1. but *are theſe the things you looke vpon*, doe theſe delight you? Oh! then that Place, which for lightneſſe, largeneſſe, pureneſſe, delightfullneſſe, and all praiſes of a place, infinitely excells all this viſible world. Nor ſhall the godly (as is probable) be reſtrained onely to heauen, but they ſhall inherit the new earth, alſo *Matth.* 5. 5. 2 *Pet.* 3. 13. In a word, there is no pleaſure, nor matter of true ioy, that wee can conceiue of, but it is at Gods right hand

hand in heauen, and that for euermore.

This Doctrine of the *Ioyes of Heauen* should draw our minds with strong desires after it. We all desire Ioy, and count him happie that liues a merry life, why then doe we not minde heauen more? Oh brethren, that wee would spend more then a few thoughts vpon this Ioy which is so Compleate and substantiall. The Ioyes of our earthly life doe much affect vs (sometimes too much) which yet haue their gall of bitternesse in them, and shall not those other? whose eyes while hee liues vpon these low-country grounds are not watery, yea full of teares? Euery one hath some crosse or other which marrs the tast of his sweetest contents. Some haue it in their *Children* as old *Eli* had. Some in their *Brethren*, as *Ioseph* had: Some in their *Friends*, as *Dauid* had: Some in their *Body*, as *Lazarus* had: Some in their *Liberty*, as *Iohn* had: Some in *All these*, as *Iob* had. One cryeth out my *Belly*, my *Belly*, with the Prophet: Another my *Head*, my *Head*, with the childe of the *Sunamite*: Another my *Feet*, my *Feet*, with *Asa, &c.* Euery one hath his rowle spread open before him full of woes and Complaints: But in heauen there shall be none of all these. No axe, no hammer shall bee heard within that heauenly Temple. Oh! why are wee not ambitious, of that blessed ease? how hath Infidelity besotted vs, that we long no more after that happy estate of our Immortality, but still haue an *Eye* in *Sodome*, and *Hoose* in *Egypt*, and so sticke to the place of our banishment, as that we neither minde nor affect any remoue? Oh cursed Vnbelieſe, that though wee see a glorious heauen aboue vs, yet we are vnwilling to goe to it, and a wearisome world about vs, and yet are loath to thinke of leauing that. What *Galley-slaues* but wee, would loue our cheyne? What *Prisoner* would delight in his dungeon? What *Pilot* with stormes and tempests? Certainely wee doe not smart enough with griefe here, who sigh no more after the Ioy and Pleasure there. Now at least with disdaine and Indignation at your owne folly, plucke off your Affections

Vse 1.

No man without some crosse here.

Affections from this world, and with all earneſtneſſe importune the Lord to force open your eyes by his bleſſed ſpirit, that you may be enabled to behold by the effectuallneſſe of Contempiation, *the greatneſſe of the felicity of Gods choſen.* And ſince neceſſity enioynes vs to vſe the world, let our hope of heauen make vs ſo to vſe it, as if we vſed it not; Expreſſing all ſobriety, and temperance in the vſe of theſe tranſitorie things, keeping our ſtomackes for one good bit at laſt. Hauing our hearts ſtill running vpon thoſe endleſſe ioyes, which all the faithfull ſhall partake of, at *that happy and merry laſt day,* as that bleſſed man of God, and Martyr, Maſter *Robert Samuell* call's it.

And as for thoſe, who being here vpon too low a ground, doe therefore with *Zacheus* climbe vp in their Affections, getting on Mount *Nebo* to view this heauenly *Canaan*; God will one day ſay to them, as he did to *Abraham*; this is the Countrie that I will giue thee, *Gen.* 13.17. Come to it; Walke about it, Enter in it, and be the poſſeſſor of it for euer. Then ſhall you haue a fullneſſe of that whereof you haue but now a taſt, and yet this taſt (thoſe Ioyes which Gods Saints in this life partake of) is that *hundred fold* more then their *ſufferings*, *Mark.* 10.30. elſe how could it make them to reioyce vnder croſſes? How could *Algerius* in his deepe darke dungeon, finde a Paradiſe of pleaſure; In his Caue infernall, ſuch delectation? And *Bradford* thanke God more for his *Priſon* then for any *Parlour*, or any *Pleaſure* that euer hee had? How could *Tims* and *Philpot* be ſo merry in ſuch extreame miſery as they were in? ſo as that they were neuer merrier in all their liues (to the wonderment of the world) as themſelues profeſſe. Oh! the Ioy they had in the remembrance of thoſe endleſſe Ioyes prepared, was the ſugar in the bottome, that ſweetned the cup, as Maſter *Philpot* in a letter of his to the *Lady Vane*, ſheweth, *ſo much Ioy I haue* (ſaith he) *of the Reward prepared for me, that though I bee in a place of darkeneſſe and mourning, yet I cannot lament, but both*

Our Ioyes here exceed our Suffrings.

both night and day am so ioyfull, as though I were vnder no crosse at all; yea in all the daies of my life I was neuer so merry, the Lords name be praised, &c. Beloued; if the medicine be not stronger then the disease, can health be recouered? were not the tast of those Ioyes which here we haue greater then the greatest sorrowes, wee could neuer hold our owne. Oh thinke now, if the *Tast* be so great, what shall our *Fulnesse* be?

And for the wicked, who forfeit all these Ioyes for a few momentany pleasures; let them take notice of their folly. Were there no other punishment for them in another world but this of *Losse*; yet I must tell them (as *Ester*, when she intreated for her selfe and her people, told *Ahashuerus*) the *Enemie is not able to counteruaile the dammage*: which howeuer they now conceiue, they will one day finde to be the most grieuous torment, and worse (as Diuines obserue) then that of *Sense* (which also doth abide them.) That very word *Depart* will bee found the worst in the reprobates sentence; It will be the very *Hell* of *Hells*. A thousand Hells will be nothing in comparison of this (as spake *Chrysostome*) to be depriued of God's blessed presence, and those vnspeakeable ioyes enioyed in his presence for euer. When the Sunne of Righteousnesse is eclipsed to vs, where is our Comfort? must we not goe mourning all the day long, when it may be said vnto vs, as *Psal.*42.10. *Where is now thy God?* Did *Absalom* preferre banishment, yea death before the losse of his fathers sight, and shall it be thought little to bee shut out for euer from the presence of a God, without all possible hopes of recouery? A Losse that brings with it the Losse of all true Ioy whatsoever; that being in his presence and no where else to be had. Those Ioyes, the Eyes of Gods Saints shall haue in beholding the glorified bodies of all holy ones, (both their owne and others) shining as the Sunne in the firmament in its brightnesse, together with the glorious and goodly building of Gods Citie, their Eyes shall neuer see. Those the Eares of Gods Saints shall heare; At their

Vse 2.

Ester 7.4.

Pœna dãmni, pœnalior est quam pœna sensus.

2 Sam.14.32.

Dan.12.3. Matth.13.43.

first enterance, in hearing that sweet Call of Christ. *Come yee blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world*: And the gladsome welcomes betwixt the soule and body that shall passe at their meeting, as betwixt two neere and deare acquaintance long parted. And then *Afterwards* in the plenarie possession of Gods presence, that melodious harmonie made by the Angels, accompanied with a number of happie Saints singing all at once together *Halleluiah's* to the Lord. Heauenly aires which we shall heare with heauenly eares to the rauishing of our soules; The eares of the wicked shall neuer be acquainted with. What shall I say more, time will faile me to shew how from the Tast, all that is sauorie will be gon; From the *Smelling*, all that is Sweet will bee gon; From all parts of the *Body* and Powers of the *Soule*, whatsoeuer may any way Reioyce or comfort the wicked, must for euer be depriued of. Now when we are in misery, there is a Husband, or a Wife, or a Childe, or a Friend, or a Field, or a Flower, something or other to mitigate, our sorrowes: but then, and there, from such, all that is good will be gon. And in stead of Sweetnesse, there is gally bitternesse; for delicate Fare, famishment; for Liberty, inthrallment; fiends for friends: fire-brands, for beds; for soft lodging, pitch and brimstone; in stead of musicke, and pleasant harmony, a hellish noise of howling, cursing, and all discordancie: one cursing his birth, and bewailing his ignorance; another cursing his education and parents negligence; a third, direfully banning himselfe, for his impenitence. There is *Care*, but no *Comfort*; *Vexation*, but no *Consolation*; *Crying*, but no *Pittying*; *Complaining*, but none in heauen nor earth to shew any *Compassion*. Now shall those words of *Lamentation* be taken vp, *Is it nothing to you, all yee that passe by? behold and see, if there be any sorrow like to my sorrow, which is done vnto me, wherewith the Lord hath afflicted me in this the day of his fierce anger?* Now may Children call to Parents, and Parents make petition to their Children, but naturall

Lament. 1. 12.

Affection

Affection is gon, they can ſhew no compaſſion. Though Indulgent Fathers, and tender-hearted Mothers ſhould cry and ſay, haue mercy, haue mercy deare children on vs now in miſery; let ſome ſparkes of your loue appeare. Remember, when you called we ranne to ſuccour you, when we heard you cry, we tooke care for you, and can you now heare our pittious groaning, and ſee the Diuels thus barbarouſly tormenting vs, and be ſilent? Looke vpon your now forlorne father, who one day fed you, clothed you, &c. Ah alas, haue ſome remorſe of your mournfull and vnhappie mother, whoſe wombe bare you, and breaſts ſuckled you. What no compaſſion? Is there no Naturall Affection? Shall we periſh for euer, and you ſhew no pittie? Deare babes, ſweet Children ſpeake one word, oh one word for vs vnto God. Now may the brother plead with his other brethren, as *Ioſeph* (queſtionleſſe) did ſometimes to his: Brother *Iudah* pittie me; brother *Simeon*; brother *Nepth*: why brother *Iſachar*, good brothers haue Compaſſion vpon me, turne not away your eyes from the anguiſh of my ſoule: but alas all in vaine, words will not worke; Natures force hath loſt the effect: There is no knowledge of kindered or kinsfolke, Gods glory ſhall be onely regarded, and therein ſhall the godly reioyce. Let theſe things bee well digeſted, and then tell mee if you make a ſauing bargaine of it, to looſe heauen, though you ſhould gaine a World. Surely you will one day confeſſe it is *impar commercium* (as *Cyprian* call's it,) no valuable commerce, a bad bargaine.

Text.

Ouer one ſinner that repenteth] As this Ioy is ſet forth and amplified in regard of *Place* where it is; ſo further in regard of *Perſons* for whom it is. And hence wee learne:

Doctrine. *Conuerſion of a ſinner on Earth occaſions Ioy in heauen.*

The Conuerſion of a ſinner on earth is Argument of Ioy in heauen. A point ſufficiently proued (if the mouth of two or three witneſſes be a ſufficient proofe) by theſe three Parables in this Chapter contained, Not onely in this, but in the next *verſe* 10. and in the laſt, *verſe* 24.

1. To God.

And ſo it is both to *God*, to *Angels*, and to *Men*: Firſt, to God. For howeuer it is true, that *no Paſſion can befall the Deitie*: Yet Affections are attributed to him for our Capacity. Thus God is ſaid to Grieue for our diſobedience, and be ſorrie for our death, and weepe for our deſtruction: And ſo alſo on the other ſide, to Reioyce at our welfare, and deſire our ſaluation, as *Ier.32.41. hee will reioyce ouer them with his whole heart and whole ſoule.*

Ezek.18. Luk.19.

The Father.

In Particular each diſtinct perſon in Trinity, may be ſaid to reioyce thereat: Firſt, the *Father*, as is noted in that Parable of the Prodigall (appropriated by ſome eſpecially vnto him) in that now one who was a childe of wrath, and ſlaue of Sathan, is become his *Adopted ſonne*, and an heyre of Grace; hee that was dead, yea ſtinking in the graue, is raiſed vp to newneſſe of life. Neuer did *Iacob* with ſo much Affection entertaine the newes of his ſonne *Ioſephs* life, and welfare, as God this of the Repentance of a Prodigall; of which more hereafter in its due place.

The Sonne.

Secondly, the *Sonne* reioyceth as is eſpecially noted in this *Parable* (which ſome appropriate vnto him) in that his death becomes more fruitfull, and his blood auaileable for the Iuſtification, and Redemption of one ſoule more. That the Blood which by ſo many in the world is trampled vnder foot, as vile and baſe, yet growes into grace and credit with others, and is counted pretious. Now hee ſees the trauell of his ſoule, and that *the worke of the Lord doth proſper in his hand*, *Eſay* 53. 10. 11. and this cannot but giue him maruellous ſatisfaction and Content.

The Holy Ghoſt.

Thirdly, the *Holy and bleſſed Spirit* triumpheth at it (as is noted in the next Parable, which is (alſo appropriated vnto him) For his horne is exalted, when a ſinner is conuerted. Now it appeares that all the powers of hell, are not able to reſiſt that mighty worke of grace wrought by him in the ſinners breaſt. As alſo his temple is purged, and his houſe

houſe enlarged, wherein hee is to inhabit and dwell for euer, And likewiſe in that one more veſſell is brought for him to powre into, of his fullneſſe, and fill with the oyle of his holy graces. And thus we ſee that God bleſſed for euer reioyceth at it.

Secondly, the *Angels* they are glad, as (*verſe* 10.) is by our Sauiour auerred First, becauſe they and wee are truly ſaid (though in a more large ſence) to be of one *Corporation* and *Fellowſhip*, *Heb.* 12.22. *Coloſſ.* 2. 11. *Reuel.* 19.10. Wherefore they take a mutuall Contentment in our good. As when one member is reſtored which was hurt, and in appearance loſt, the reſt (though neuer hurt) reioyce for it. Secondly, in that the *Conuerſion* of a ſinner helpes to make vp their number (the ſociety of them being much maimed by their fall) they loſt a number of ſpirits, they are glad when they are made vp with ſoules; That Gods Elect ſhould ſupply the roomes of the *Apoſtate Angels*. Thirdly, in that they behold the bleſſed fruits of their faithfull labours in our Guiding and Guarding. Fourthly, and laſtly, they alwaies beholding the Face of God muſt needs reioyce when he does; Locke as *Ahaſuerus* his Courtiers did by *Haman*, ſo theſe doe by vs, when God frownes they frowne, when hee ſmiles they ſmile.

2. *To Angels.*

Eſter 7.8.9.

Thirdly, the *Saints* that are in heauen they reioyce too; and that, firſt, in regard of the neere Communion that is betwixt them and vs, we being all members of one and the ſame myſticall body, whereof Chriſt is Head: *now if one member ſuffer, all ſuffer, and if one reioyce the reſt reioyce with it*, 1 *Cor.* 12.26. Secondly, in regard of the glory that thence accreweth to their Lord and Head: he hath more prayers, more praiſes, more Loue, more duty, more ſeruice, vpon the conuerſion of ſinners. Thirdly, in regard of their owne Profit who cannot be perfected till the number of the Elect be made vp, *Heb.* 11.40. the more full and Compleat (therefore) that the myſticall body of Chriſt doth grow, the more is their Ioy enlarged; ſtill they are longing and

3. *To the Saints.*

waiting till the last and youngest of the sonnes of God bee borne. It being thus, the point may serue.

Vse 1. First, to put vs on vpon the worke of *Repentance* and *Conuersion* to the Lord. Oh let it be enough that thou hast so long sadded heauen. God, his Saints, and Angels, haue beene all heauie at the heart for thy stubbornnesse and impenitencie. How many Complaints hath God made? How many Sighes, and Groanes, hath heauen sent forth for thy disobedience? Witnesse those many patheticall speeches powred out in such plentifull manner in holy Scripture. *Oh that my people would haue hearkened. O Ephraim what shall I doe vnto thee? O Israel how shall I intreate thee? O my people testifie against me: O Ierusalem Ierusalem: Oh that thou hadst knowne euen thou at least in this thy day the things belonging to thy peace, &c.* O that these speeches might breake vs; O that Gods Affection to vs, might once melt vs; when shall it be? will the kinde words of a *Rhehoboam* win the hearts of the people to him for euer, and shall not the kinde words of God at last preuaile with vs and worke vpon vs? Shall wee euer continue grieuing and prouoking so gratious and indulgent a Father as the Lord hath manifested himselfe to be, and neuer turne? Heare how the wisedome of God speaketh: *What my sonne! and what the sonne of my wombe! and what the sonne of my desires!* Heare *what* the wisedome of God saith. *My sonne, if thy heart bee wise, my heart shall reioyce euen mine, Pro.23.15.* Here againe, *The Father of the righteous shall greatly reioyce, and hee that begetteth a wise childe shall haue ioy of him: Thy Father and thy Mother shall be glad, and shee that bare thee shall reioyce, verse 24.25.* Reason it out a little with thy owne soule, and say, what, am I bound to reioyce the hearts of my Naturall Parents, and what, not my God, my Sauiour, my Sanctifier, his Saints and Angels, shall I giue my selfe longer liberty in these follies, and vanities to the grieuing of their soules? shall I cause heauinesse in the Courts of happinesse? I will not doe it. Were these things well weighed could there

Psal 81.13. Hos. 5.4. Mich.6.3. Matth.23.37. Luk.19.

1 King.12.7.

Pro.31.2.

Pro.23.15.

there be a ſharper ſpurre to ſet vs onward to the Lord? I thinke nay. Aſſuredly if thy Conuerſion proues argument of Ioy to them, (who heretofore by thy wickedneſſe and ſinne haue had occaſion of ſorrow) then muſt it needs proue ſo vnto thy ſelfe. Thou ſhalt haue greateſt cauſe of Ioy in the end whom it eſpecially concerneth. Thinke thou of that.

Vſe 2.

Secondly, if Ioy be in heauen for the Conuerſion of a ſinner; Let it *Admoniſh* vs to beware that we repine not at the bringing in of any into the ſtate of grace. Shall *Heauen* ſmile, and *Earth* frowne? Shall the *Angels* be glad and we ſad? Shall we mocke, ſcorne, deride, yea perſecute our brethren for no other cauſe but this, that they haue made heauen merry by their Repentance and turning? Wretched creature; curſed Caytiffe that dares thus doe. Is there not Ioy in the whole family vpon the birth of a little infant? Is not the Father glad that a childe is borne vnto him, the Mother glad ſhee is deliuered, the Seruants glad that the family is enlarged, the Children glad that their number is increaſed? if any be diſcontented, it is ſome baſeborne: An *Iſhmael* the ſonne of the bondwoman not of the free.

Vſe 3.

Laſtly, be we all exhorted to helpe forward what lyeth in vs the Conuerſion of ſinners, that Heauen may reioyce. Good Fathers, and Brethren, helpe, Helpe; helpe I ſay in theſe ſad times, at a dead lift; Euery one lend a hand a little; *Maieſtrates* yours; *Miniſters* yours; *Houſholders* yours; helpe by your *Prayers*; helpe with your *Teares*, helpe by your *Councell*, helpe by your Example, euery way ſeeke to bring home ſinners, to Conuert ſuch as are yet Vncalled. So you ſhall, Firſt, ſhew your ſelues to be indeed the true members of the Lord Ieſus. Secondly, obtaine a ſure teſtimonie that the ſpirit of Chriſt dwells in you. Thirdly, get a proofe vndoubted, that your owne ſins are pardoned and forgiuen. Fourthly, lay vp a good treaſure for your ſelues againſt the laſt day. Fiftly, bring abundance of Comfort to the poore diſtreſſed ſoule that thou

1 Iohn 5.16. Matth. 18. 15. 1 Pet. 3. 1.

haſt ſaued from death. And laſtly, occaſion great Ioy and gladneſſe in the Heauens; the glorious and bleſſed Trinity with the whole hoaſt of heauen will take great delight, and content in that, that thou haſt done this way. And therefore be encouraged, *Cauſe one another to returne, and liue yee, Ezek.*18.32.

Text.

That Repenteth] There are two words vſed in the New Teſtament to ſet out Repentance by; The one is μεταμέλεια ſignifying *After grieſe*; or trouble of minde after a fact committed, and it anſwereth to the Latine word *Pœnitentia.* This may be in Reprobates and was in *Iudas*; It not properly containing any change of the mind and life vnto better; but ſimply expreſſeth a kinde of heauineſſe and diſcontentment, cauſing a man to wiſh that vndone which he hath done, bee it good or euill. The other word is μετανοία which ſignifies After-wit, or After-wiſedome. And this anſwereth to the Latine word *Reſipiſcentia*, and notes out ſuch a Repentance, whereby a ſinner is not onely ſorry and grieued for the euill done, but becomes more wiſe for after-times, that hee bee not againe beguiled through the deceitfullneſſe of ſinne. And this is properly the Repentance of true Beleeuers and of all ſuch as ſhall be ſaued. And this is the word that is here vſed; whence we inferre:

μεταμεληθεὶς ἰούδας. Matth.27.3.

Text. Ioy in heauen onely for the true Conuert.

Not ouer euery one that Repenteth, but ouer euery ſuch one as Repenteth truly, ſhall be ioy in heauen.

Pharaoh after a ſort Repented, *Exod.*9.27. ſo did *Ahab*, 1 *Kings* 21.29. ſo did *Iudas*, *Matth.*27.2.3.4. ſo did *Iſrael*, *Pſal.*107. But God was ſo farre from taking any delight or content therein, as that he reproues it as *odious*, and wills his Prophets cry out againſt it as *ſinne*, *Eſay* 58.1 And threatens woe and deſtruction againſt the practiſers of it, *Jer.*42.20. *Hoſ.*7.13.14. Though indeed ſometimes in ſome other by-reſpect he may (ſeemingly) reward it as he did *Ahabs*, yet nothing is more ſure then this that he is not well affected to it, and that he takes no ioy, nor pleaſure in it.

For

For can it be? seeing that (as he is much honoured by a true so) he is exceedingly dishonoured by a Counterfet and vnsound Repentance, and that both in respect of his *Nature*, who being a *Spirit* lookes to haue suite and seruice agreeable to his *Nature*. And also of his *Attributes* as *Mercy*, *Patience*, *Long-sufferance*, *Omniscience*, *&c.* all which are exceedingly abased by a false and hollow-hearted turning.

Reas. 1. *God is dishonored by an vnsound Repentãce* Iohn 4 24.

Besides, his *Ordinances* are hereby brought into great contempt, in which regard God is said to abhorre the very *Prayers* and oblations that hypocrites put vp, *Esay* 1.13. 14. *Pro.* 21.27. and tells such that they haue done thankless offices in that they haue done, *Esay* 1. 12. *Psal.* 10.16.

Reas. 2. *His ordinances are abused.*

What great need haue we then in our *Repentance* to examine the truth of it, least we be deceiued: and the rather because most in the world are daily couzened with *Copper* in stead of *Gold*. The Diuell like some Cousening coiner, who hauing gotten the stampe of currant money, doth therewith coine after the same forme that which is counterfet, and pay it out for currant; well he knowes the parts and properties of Repentance, and hath gotten the Counterfeit thereof in each particular, as like it as if it were the same. *Rebeccah* did not more cunningly cooke the kidd, nor trimme vp *Iacob* in *Esau's* cloth's, to delude old *Isaac's* sences, then he hath a worldly sorrow in true Repentances dresse, to delude the world. He hath so lick't and smug'd it vp; cast such a glosse and varnish on it, as that it seemes to be conspicuous and notable, not onely in the eyes of all men that behold it, but so as that the Lord himselfe from heauen seemeth to take some knowledge of the same, and in some sort not to neglect it; (as I noted before in *Ahabs* humiliation.) Hence is it that the vncleane spirit in that Parable, *Matth.* 12.43. is said to be *gone out of a man* (in whom indeed he still is and doth continue) *and haue his house swept and garnished*, because of the faire shewes of true *Repentance* and *Conuersion* made, in both the parts, both

Vse 1.

Hu-

Humiliation and *Reformation*; Insomuch that not onely in the iudgement of the man himselfe, but in the iudgement of others also, the diuell may be eiected, and cast out of that mans heart when it is nothing so. As Saint *Paul* speakes (therefore) concerning Faith, so I of this, *Proue your selues, Examine your selues*, whether you haue this grace in truth or no. Suffer not your selues to bee put off with shewes and shadowes. It is not euery sob, nor sigh, nor confession, nor change, and reformation, that will proue the truth and soundnesse of the grace. A great deale more is required to true Repentance then this comes to. *Ahab* sorrowed, *Esau* wept, but it was not, 1. Deepe and serious as is required, *Zach.*12.10. nor proportionably to the quality of the sinne, as *Manasses* was, 2 *Chron.*33.12. who made his heart (as other true penitents doe) an *Hadadrimmon* or valley of mourning: 2. It was not Constant, their teares were soone dried vp, they suffered not sorrow to abide vpon their hearts as *Dauid* did, it was but a holding downe the head for a day like a *Bulrush*, *Esay* 58.5. 3. Nor for the dishonour done to God by sinne, as *Psal.* 51.3. but feare of Gods wrath, worldly shame or some other hurt, that his sin hath or is like to bring vpon him, caused that sighing and wrung out those Teares. And therefore though they thus monrned, and grieued, yet they could not be said truly to repent.

2 Cor.13.5.

All Sorrow for sinne not true.

As these mourned, so *Pharaoh* and *Iudas* they *Confessed*: but, First, not *Particularly* as they did, 2 *Sam.*12.19. and *Ezra* 10.10. It is in a more generall and confused kinde: Or else, if it be of the particular sinne, yet Secondly, not to the Proper Person, so *Iudas* though he confessed that sinne that was of all his sinnes the greatest, yet hee made it to wrong parties, to those who were guilty of the same sinne with himselfe, and no way able to relieue him, not to the Lord, as *Psal.*22.5. Or Thirdly, not *voluntary* and free It must be the Angels naked sword that must make *Balaam* say, *I haue offended*, *Numb.*22.34. And terrible thunder, and haile, mingled with fire and other iudgements that must

All kinde of Confession of sinne not sound.

must wring out of *Pharaohs* mouth a confession. Hypocrites come to the worke as *Achan*, *Iosh.* 7. 8 being drawne out by the eares, and then (to) doe it by *Halues*, not as the godly, *Dan.* 9 4.19. who doe it with a free heart. Or Fourthly, not in *Shame*, they haue the heart as proud as euer in their Confessions, so *Saul* 1 *Sam* 15.30. I haue sinned, but yet honour me in the sight of the people. True Penitents doe it with anihilated and confounded spirits, as 1 *Sam.* 7.6. *Ezra* 9.6. So then euery one that Confesseth Sinne hath not this grace of true Repentance.

No nor yet euery one that maketh some kinde of *Change*, and forsakes some sin, may presently be thought to haue repented. God tells vs of a Turning that is vnsound, *Ier.* 3.10. and Saint *Peter* tells vs of some Hypocrites and temporary professors, who *had escaped the filthinesse of the world*, 2 *Pet.* 2.20. Such a one was *Herod*, *Marke* 6.20. and *Simon Magus*, *Acts* 8.13. who for a while did seeme to leaue his beloued sinne. But this change was not, First, a thorow Change of the whole heart, *Ier.* 3.10. it was but a halfe turne. Their Affections still was to their sinnes, like the Hunter, who will hallow after his game when he cannot runne. Nor of the whole life their great scumme goes not forth out of them, *Ezek.* 24.12. the leane shall be slaine but not the fat, 1 *Sam.* 15.9. some sinnes shall bee abandoned but not others (which doth but make sport for the diuell;) this is otherwise in the true Penitent, *Psal.* 119.2.6. *Ezek.* 18.31. Secondly, it proceedeth not from a *Loue of God*, and *hatred of euill.* It hath no good rise, but either from want of abilities or opportunities, as in old men; or in respect of particular engagements to others who keepe and hem them in for a time: So a good Minister, a loose Flocke; a good Husband, a bad Wife; a good Father, a lewd Childe. Two notable instances we haue hereof, one 2 *Chron* 24.2. of *Ioash* who did that (saith the Text) which was right in the sight of the Lord all the daies of *Iehoiada* the Priest; the other, 2 *Chron* 26.4,5. of *Vzziah* who did that which was right in the sight of the

Not euery kinde of change.

the Lord, and ſought after God in the daies of *Zechariah*, but when theſe Lets were taken away, they diſcouered what was in them. And thus many are as it were carryed with the crow'd to Chriſt to be healed; they doe good becauſe they cannot doe euill. Or elſe it may be the Change ariſeth, from experience of ſome diſcommoditie in ſinne: It hath *bit like a cockatrice*. They haue beene burnt with it, and felt Gods wrath for it. Could they (with the Ape) borrow the Cats paw they would ſtill rake in the coales; And make no ſcruple of betraying Chriſt, ſo *Iudas* may be the inſtrument. When if there were a true loathing of ſin as ſinne, it would be hatefull to vs in others, and we carefull to draw others from the ſinne that we haue left, *Pſal.* 51.13. ſpecially thoſe of our owne family, and ſuch as wee may moſt preuaile with, *Iob* 11.14. From theſe and ſuch like occaſions may the change ariſe: When if it were true and ſound, it would proceede (though not onely yet) chiefly from the knowledge of *Gods mercy in Chriſt*, and from a true loue of *God* and his *goodneſſe*, *Eſay* 55.7. *Hoſ.* 3. 5. *Tit.* 2.12. Out of conſcience to God who hath forbidden it and is offended and diſhonoured by it, 2 *Cor.* 7.10.

More ſhall be hereafter ſpoken of this ſo neceſſary a doctrine, this onely for the preſent, that we be not deceiued in the work, ſo as to conclude, becauſe we haue ſometimes Grieued, and in ſome ſort Confeſſed; And after a manner Reformed and Changed our former courſe; All this may be, and that in a high degree, and yet thy Repentance farre from that Repentance for which *Ioy ſhall be in heauen*.

Vſe 2. Secondly, we ſee from hence, how vniuſtly our doctrine of Gods mercy is charged by the *Papiſts* to be a doctrine of Liberty, ſeeing it miniſtreth hope to none but to the Penitent; And to them it is a doctrine of great Refreſhing. But as for others who are not moued through the riches of Gods patience to repent, but ſtill goe on in ſinne, we may, and doe ſpeake to their impenitent breaſts, as *Simon Peter*, to *Simon Magus*, *Acts* 8.21. *thou haſt neither part nor lot in this matter*.

And

And lastly, It may teach vs how to carry our selues towards such as are *Impenitent*, First, labour to bring them to *Repentance*, vse all good helpes to further their Conuersion as by priuate *Admonition* and *Exhortation* wherein is great force, to further the conuersion of others, *Matth.* 18.15.16. *Mal.* 3.16. especially, when from a Master or a Parent, or a Husband. Hence it is, that it is so often said of good men, that when they receiued the faith, all their families became religious, *Iohn* 4.53. *Acts* 18.8. & 10.16. & 15.33. I say not, it is alwaies so; but often so; there is great force in Family duties, and domesticall exhortations: Therefore is *Iosuna* so Confident, *Iosh.* 24.15. hee vndertakes for his owne family. Secondly, by holy *Example* and good *Conuersation*: so may Inferiors preuaile much with their Superiors, as 1 *Pet.* 3.1. *such husbands as obey not the word, may without the word be wonne euen by the conuersation of their wiues*; which may be a great incouragement to Inferiours (for the like may be said of Children and Seruants) and should breede in them a care of welldoing. It is not their talking to their Superiours, no though it be about matters of Religion, that in it selfe is likely to doe any good, except there be to bee seene a conuersation coupled with feare. Thirdly, *Prayer* will doe very much, and is exceeding powerfull with God for procuring the saluation of others, see 1 *Iohn* 5.16. Thus did *Steuens* prayer, preuaile for *Saul* (as is very probable) For the holy Ghost hauing mentioned the feruent prayer that was made by *Steuen* for his Persecutors, *Acts* 7.60. adds in the next words, *Chap.* 8.1. *And Saul consenteh to his death*: As if he should say, *Saul* got good by that Prayer, it did light vpon his head, whatsoeuer it did on the rest, &c. Be feruent and frequent therefore in this duty, bring their names with thee when thou commest before the Lord: *Lord perswade Iaphet: Oh that Ismaell*, my *Ismaell, might liue in thy sight.* Feare not, God will heare.

Vse 3. *How to further the conuersion of others.*

Secondly, being Conuerted, reioyce with them; reioyce for them. Make a feast at thy *Isaac's* weaning, manifest now thy

thy affection, expresse it by all good meanes.

But Thirdly, while they are Impenitent, mourne ouer them, reioyce not. Heauen cannot, how canst thou? Shed teares instead of smiles: Teares may melt them, when smiles but harden them. Shall we delight in those we may hardly bid good speed vnto? Thy Friend, thy Wife, thy Childe, hath excellent outward parts. As Wit, Beauty, &c. yet say as *Haman* said to *Zeresh* his wife in another case, *All this auaileth me nothing, so long as I see Mordecay the Iew sitting at the Kings gate.* All this I cannot delight in, while I see a graceless heart in them: Gods Image is wanting, and so long naturall endowments will little auaile them, for can a man escape Hell therewith. They are dead men without life of grace. And who can delight in a dead mans company?

Text. *More then ouer*] We haue here the *Proposition* illustrated by *Comparison.* And from it we gather:

Doctrine. *Greatest Ioy for greatest sinners.* *The greater the sinner is that is conuerted, the greater shall the ioy in heauen be for his conuersion. Where sinne abounds, there grace much more, Rom. 5.20.*

Reas. 1. *God hath greatest glory by such.* For first, greatest glory God hath from such: As the Surgeon or Physition, who getteth greatest praise in curing desperate diseases, and mortall wounds.

Reas. 2. *Gods Ordinances brought into greatest credit.* Secondly, Gods Ordinances are brought into greatest credit by such, As a salue that healeth deepe and festered wounds.

Reas. 3. *Gods Ministers are most encouraged.* Thirdly, Gods Seruants his Ministers are most encouraged in such; they fall to their worke afresh, God thus blessing their labours.

Reas. 4. *Satban is most confounded.* Fourthly, Sathan is most confounded, and his kingdome greatly endangered through the losse of such. The giuing in of his chiefe captaines, makes the gates of hell to shake, his kingdome stagger.

Vse. Hoe then, thou that pleadest the greatnesse of thy sins, see here for thy encouragement. *It is true* (saith *Samuel* to *Israel*) 1 *Sam.* 12.22. *you haue sinned, but God will not forsake his people for his great mercies sake.* Your sins are sins of blood,

of

of death, of Hell, but God will pardon, (if you be penitent for his great glory ſake. Do not, Oh! do not Limit God in his *Mercy*, as the Iewes did in his *Power*; Can he *Forgiue*, can he *Pardon*? what ſuch a ſinner, ſo vile, ſo great? why how great? Art thou a *Sodomite*, a *Gomorrhean*? Findeſt thou thy ſelfe in that blacke liſt or bed-rolle made by Saint *Paul*, 1 *Cor.6.9.* of *Fornicators*, *Idolaters*, *Adulterers*, *Effeminate*, *abuſers of themſelues with mankinde*, *Theeues*, *Couetous*, *Drunkards*, *Reuilers*, *Extortioners*? haue I named thee now in reckoning vp them? If ſo, yet God can pardon. He hath exempted none; the pardon is Large and ample, *At what time ſoeuer, what ſinner ſoeuer repenteth, of what ſinne ſoeuer*. If whenſoeuer, then *Now*. If whoſoeuer, then *Thee*. If of what ſinne ſoeuer, then *Thine*. Why ſhouldeſt thou come and enterline this grant of *Mercy* with theſe and theſe reſtrictions, except ſuch an old *Adulterer* or *prophane blaſphemer*, or *beaſtly drunkard* as I am? Finde thou a heart to repent, God will finde a heart to forgiue. Grace to you, Ioy for you, ſhall abound. Yea greater Ioy, for you then others, becauſe there hath beene more thoughts of heart for you then others. Make this vſe of thy great ſinnes, to Loue the more, not to doubt the more; the more to be humbled, but not the more diſcouraged. Hath not God ſaid he will caſt thy ſinnes into the bottome of the ſea, and doth not the ſea couer *Mountaines* as well as *Mole-hills*? *Mich.7.19.* Yea to chuſe hee will ſhew mercy vpon thee, if thou beeſt penitent; that the exceeding greatneſſe of his mercy may appeare, *Eph.3.16*, Reade the hiſtory of the Goſpell, and then tell me, if thou findeſt ſo much kindneſſe ſhewed to any by our Sauiour as to thoſe who had beene moſt vile; as to *Zacheus*, to whoſe houſe he bad himſelfe, which we reade not he euer did to any others, *Luke* 19.5. (as I haue before noted.) He ſuffers a woman that hath beene a notorious ſinner, as he was ſitting at the table, to come behinde him, and waſh his feet with her teares, to wipe them with the haire of her head, to kiſſe them, and annoint them, *Luke* 7.38,39. this

ſtrange

ſtrange kindneſſe he accepted from one ſo notorious. And ſo the firſt he appeared vnto after his Reſurrection, was *Mary Magdalen*, *Mar.*16.9. which whether it was the former woman (*Mary*, *Lazarus* ſiſter, for ſo we finde her named, *Iohn* 11.2 that waſhed the feete of Chriſt) which is very probable (for who abounded in teares more then *Mary Magdalen?*) or whether it was another *Mary*, is not eaſily to determine: but if another, yet one as vile, out of whom (ſaith the Text) hee had caſt ſeuen diuels. No cauſe then of being diſcouraged: Come on therefore, preſent thy ſelfe before the throne of grace, lie at his footſtoole, cry *Lord bee mercifull to mee a ſinner*: tender the Lambe to the ruler of the earth, beſeech him to behold thee in his Sonne, and then doubt not, but God will make good his word, to *forgiue thy iniquity and remember thy ſins no more*, *Ier.*31.34.

Text. *Rhem Annot. in loc.*

Then ouer ninetie and nine iuſt perſons which need no repentance] Hence the Papiſts would inferre, *That there are ſome perfectly iuſt.* But if we vnderſtand by *Iuſt Perſons*, *Angels*, as (was ſhewed in the Expoſition) ſome of the Fathers doe; how will it then follow hence that there are ſome men vpon the earth perfectly iuſt, and able to keepe Gods Commandements? Or ſay that by theſe ninetie and nine iuſt perſons, wee vnderſtand not Angels but *Men*: And thoſe alſo, Called and Sanctified; yet how can any ſuch doctrine be inferred? If wee firſt diſtinguiſh of *Iuſtice* which is *Eſſentiall*, and that is only in God and in his Chriſt, *Pſal.*85.11. *Ier.*23.5. or *Accidentall*, which is in *Men*; And that is either *Legall*, by Iniunction deliuered from *Horeb* in feare and fire; whoſe Rule is the Leuell of that law: And who is able to keepe it? or *Euangelicall* by *Imputation*, *Rom.*3.22. & 4.3. 1 *Cor.*1.30. the leuell whereof is Loue. Secondly, if we remember the diſtinction of *Repentance* before giuen, which as I ſhewed, was either of the *State* or of the *Perſon*; though their ſtate needs it not, yet their *Perſons* and *Infirmities* daily require it. But Thirdly, If we vnderſtand by theſe *Iuſt perſons*

sons, the *proud Pharisees* those hypocriticall *Iusticiaries* who were Righteous and Iust in their owne opinion and conceits (as most of their owne side doe) which Exposition best agrees with our Sauiours scope; How will it follow then? Surely all that can be gathered hence, is this:

There are some so iust and righteous in their owne esteeme, as that they thinke they want not Repentance; they are as good as Repentance can make them.

Doctrine. *There are such as thinke they are so Iust as that they need not Repent.*

Thus that proud Pharisee was conceited of himselfe, *Luke* 18.9,10. *God I thanke thee, I am not as other men, &c.* so *Matth.* 19.20. When Christ willed that young man who (Saint *Luke* saith) was a Ruler (and as some thinke a Pharisee) to keepe the Commandements, telleth him that all those he had kept from his youth vp; he had very well done his duty euen from a childe. What lackt he yet? So Saint *Paul* saith of himselfe, that *before the law came, he was aliue, Rom.* 7.9. *i.e.* seemed in his owne conceit and opinion to be so, while he was a Pharisee. The like conceit had the Church of *Laodicea* of her selfe, *Reuel.* 3.17. Thus according to *Solomons* Prouerbe, *Pro.* 13,7. *There is that maketh himselfe rich, which yet hath nothing*, which (albeit some vnderstand of the outward estate) is vnderstood by some, to be meant of mens estate *Spirituall* and *Inward*.

Reas. 1. *Man by nature is well conceited.*

For naturally, man is well opinionated of himselfe; hee is as a *deceiued doue without heart, Hos.* 7.11. his Iudgement is peruerted, and so must needs imagine himselfe to be what indeed he is not. As some drunken man vpon a stage acting the part of a King, thinkes himselfe to be so really.

Reas. 2. *It is furthered by meanes.*

Secondly, this deceit may be furthered, by many false rules, as Custome, Times, Examples of others, whom hee sees to be worse then himselfe. Therefore Concludes his estate is good: Commendations of the multitude, especially, if from his Minister, &c. hence he further flatters himselfe in that conceit, that he is what indeed he is not, and needs not that which in truth he doth, *Iohn* 7.48.

Reas. 3. 2 Thess. 2.12. *God in Iudgement giues vp such to be deluded.*

Thirdly, God in iust Iudgement giues them vp to strong delusions that they should beleeue a Lye: For whereas

they would not entertaine the truth, nor endure to looke into the glaſſe of Gods Law, thereby to ſee their foulneſſe, but deſired rather to haue their nakedneſſe hidden and concealed from themſelues, God giues them vp to further blindneſſe, that *in ſeeing they ſhall not ſee, and in hearing not perceiue.*

Reaſ.4. Sathan further binds them.

Fourthly and laſtly, they are fallen into the hands of Sathan, the god of this world, who doth further blinde them with a falſe iudgement of things, or elſe by miſapplying the true; ſo as that the Goſpell is hereby hid vnto them that periſh, 2 *Cor.*4.5.

Vſe 1.

Examine we our ſelues, whether or no wee are not of the number, and the rather for that it is a conceit in the heart of euery man naturally. All of vs bring this ground and pillar of Popery with vs into the world, *Iuſtification by our workes* together with the *opinion of our merits.* Inſomuch that if we receiue any thing from God, we ſtraight imagine it is for our *Righteouſneſſe, Deut.*9.4. Hence is it a matter of ſuch difficulty to bring a man to caſt away his owne Righteouſneſſe, and to embrace the *Righteouſneſſe* of Chriſt by Faith; becauſe it is no leſſe then the change of nature. Come to the Ignorant man, aske him whether hee can keepe Gods law or no: he will anſwer yes, he can: Or if for faſhion ſake he ſaith he his a ſinner, and that he breakes Gods Commandements as all other do, yet deale with him about euery particular precept, and then none are broken. Aske him of the Firſt, why, that he keepes; then of the ſecond; & he will tell you, all Images he defies: And ſo follow him in the reſt and in the end you ſhall haue none broken. Now what need hath this man of *Repentance?* Aske the *Ciuill carriag'd perſon* what hee thinkes of himſelfe, and how he lookes to be ſaued? he will tell you he is neither *Knaue* nor *Thiefe*, he tends his Church, payes euery man his due, and doubts not but therefore God will ſaue his ſoule. And if due examination were made, this would be found to be the conceit of moſt.

Why ſo hard to bring a man to caſt away his owne Righteouſneſſe.

Vſe 2.

And therefore as we loue our ſoules plucke vp this roote

of bitterneſſe. *Moſes* hand was leprous while it was in his owne boſome: ſo is thine in thy owne righteouſneſſe. *Abraham* muſt out of his owne Country; he muſt away from his owne people and Fathers houſe, if he will to Canaan: ſo muſt thou from thine owne perfection, holineſſe and righteouſneſſe, if thou wilt to heauen. We are not the *Beautifull gate*, but as the *Begger* that there lyeth to begg an Almes: And therefore *Dauid* ſpake well when he ſaid, *Heare me when I cry O God of my Righteouſneſſe*, *Pſ.*4.1. acknowledging thereby his Righteouſneſſe to be Gods creature, and none of his. And therefore he turneth to him, as the Marygold doth to the Sun, which is then faireſt when the Sun is higheſt, but dyeth and cloſeth when it declineth. Exod.4.6.

For Cure of ſuch Conceits: Firſt, get a ſound and particular knowledge of thy eſtate, by a daily viewing of thy ſelfe in the glaſſe of Gods Word and Law: this will ſoone diſcouer thee to be a Sinner, and that in three reſpects: Firſt, in regard of *ſinne imputed* to thee: Secondly, in regard of *ſinne inherent* in thee: Thirdly, in regard of the *ſins that daily iſſue from thee*; this will make thee lowly in thine owne eyes, and truly humble thee before the Lord. Could one haue ſeene the heart of the poore Publican, *Luk.*18. no doubt, but he ſhould haue ſeene that it was the priuitie of his owne ſinfulneſſe and corruption, that made him with ſuch griefe and paſſion to ſmite his breaſt, and cry out, *Lord be mercifull to me a ſinner.* But when we carry our heads aloft, and ſwell with great conceits of our owne worth, whence is it, but from hence, that as yet our curſed eſtate hath not beene diſcouered vnto vs by the Law, *Rom.*7.9.10. *Meanes to cure all proud conceits of ones goodneſſe.*

Secondly, keepe thy Iudgement Sound and Spirituall, by keeping cloſe to the Word and hating all falſe waies and rules, As Opinion, Example, Multitude: think neuer a whit the better of thy ſelfe becauſe many haue a good opinion of thee: Nay, though they be holy and religious perſons, that ſo conceiue: *Iudas* himſelfe was well eſteemed of a long time amongſt the Diſciples. And as for others, for-

get not that ſpeech of Chriſt, *woe be to you when all men ſpeake well of you, Luke 6.26.*

Thirdly, caſt an eye vpon thoſe that out-goe thee in a holy and religious conuerſation, *forget that which is behind, and haſten to that which is before, Phil.3.13.*

Fourthly, beware of ouer-rating any of Gods Common fauours, as to thinke becauſe thou liueſt in the Church and art a partaker of God's ordinances, &c. therfore God loues thee. Or becauſe thou doeſt abound in earthly proſperity, and haſt many temporall bleſſings, therefore thy Conditi-on is happie: For no man can know Gods *Loue or Hatred by any of theſe things, Eccleſ.9.12. Iſhmael* liued in *Abrahams* family, as well as *Iſaac*, and was as well vſed as *Iſaac* along time, till the day came of his caſting forth; So dealeth God with ſinners, he nouriſheth and cheriſheth them, as if they were his owne, but a time of caſting out comes in the end. The mother takes vp the neighbours childe, and dandles it, and it may be, giues it plumbs or ſugar, but in the end ſets it out of her lap and takes vp her own. Many eſteemes thoſe things as pledges of Gods loue and earneſt pennies of their ſaluation, which are nothing leſſe. This is a great meanes of ſetling many vpon their Lees.

Theſe things obſerued and well followed, will bee good meanes to keepe thee from the aforeſaid conceit, which ſo long as thy heart is poſſeſſed with, thy eſtate is dangerous. We ſee in nature euery part hath a faculty of expelling what is noxious, and harmefull; The *Lungs* haue their Cough; the *Braine* his *Sneezing* and other excretions; the *Stomacke* will turne it ſelfe topſie turuy, but it will bring vp by *vomit* that which offends. And thus the ſoule of man, in ſtead of all theſe, hath the facultie of *Repentance* put into it, whereby it empties it ſelfe of all that which is offenſiue; if therefore we neglect it, or elſe conceit we haue no need of it, we delude our ſelues, and will find it in the end. For what though we are not priuie to any great ſins in our ſelues, we haue no mortall diſeaſes (as we conceiue) breeding in vs, nor vpon vs; yet may we not

conceit

conceit *Repentance* is vnuſefull. How would it goe with men that are well at eaſe, if neither by vrine nor ſiege they ſhould get eaſement of ſuch ſuperfluity as is to be expelled, would they long continue well? So it is in this caſe, let them aſſure themſelues who paſſe not for Repentance, and are vnacquainted with the worke and dutie, that ſome fearefull ſoule-ſickneſſe is breeding on them, which in the end they will finde, how euer they are now conceited of themſelues and health.

One point more might from hence bee gathered: *viz.*

One Conuert is of more eſteeme with God then many vnconuerted. One Penitent is more accounted of then ninetie and nine Iuſticiaries. God fauours *Noah* aboue a world of wicked ones, *Gen.6.8.* He reſpects *Lot* aboue all the Sodomites, *Gen.19.13.14.* and *Ebedmelech* before all the *Babylonians*, *Ier.39.16.*

Doctrine. *One Conuert is of more account with God then many vnconuerted.*

For he is a *Iewell*, *Mal.3.17.* when *the wicked are but droſſe*, *Pſal.119.119.*

Reaſ.

Secondly, he is a *Child* when the wicked are but *ſlaues* and *rebels*, *Pſal.68.1.*

Thirdly, he is a *member of Chriſt* when ſinners are *of the wicked one, the diuell*, *1 Iohn 3.12.*

Fourthly, he is the *Apple of Gods eye*, *Zach.* 2.8. when all wicked ones are but his *Footſtoole*, *Pſal.108.8,9.* yea his *waſhpot.*

How contrary is the Iudgement of the world to the Iudgement of God? wee preferre one worldling before many Penitents; one bad before many good? So it falls out in our Elections, or Choyces; ſo in our Councels; ſo in our Societies, &c. *Dauid* was of another mind, *his eyes ſhould be vpon the faithfull of the Lord*, *Pſal.101.6.* But if there be one faithleſſe, and two or three others godly and religious commended to our choice, it is oft ſeene, our eyes are vpon that one: he muſt be the partie that we will combine with all in our Society.

Vſe 1.

Comfort to the Penitent. *Gideons* army was but the

Vſe 2.

gleanings of *Ephraim*, yet those gleanings were better then the vintage of *Abiezer*: so the Lords people are but the gleanings of the world, yet those gleanings are better then the vintage of Sathan, and in God's account and esteeme by many degrees preferred. *Since thou wast precious in my sight, thou hast beene honourable* (saith the Lord) *and I haue loued thee: therefore will I giue men for thee, and people for thy life, Isay* 43.4. such a reckoning doth he make of his own, that *Egypt*, *Ethiopia* and *Seba*, shall be giuen as a Ransome for them. God cannot be deceiued in his iudgement, he knowes aright how to value things; and after his valuation, a godly mans tongue is worth a wicked mans heart, *Pro.* 10.20. a Lark's foot worth a whole Kite.

FINIS.

A TABLE ALPHABEticall of the principall Contents *of this Expoſition on the Parable of the loſt Sheepe.*

A.

ACtions, the beſt ſubiect to miſconſtruction. 102. mans *actions* iuſtifie Gods proceedings. 134.

Affections, the carnality of them onely mortified by Religion, 208. How they are attributed to God, 246. True *Affection* is of a ſpreading nature, 314.

All How vſed in Scripture, 40.

Angels they are the friends of God, 197. God imparteth his ſecrets to them, 198. they are enemies to the wicked, *Ibid.* they are euer in Gods preſence, 201. What benefit they haue by Chriſt, 217. Chriſt is neerer to vs then to them, 218. They reioyce at the Conuerſion of a ſinner, and why, 247. wee ſhould long to be amongſt them, 199.

Aſcention, Chriſt by his *Aſcention* brought vs to Heauen, and how, 195.

His *Aſcention* ſhould affect vs, 196. and worke a threefold *Aſcention* in vs, *Ibid.* we ſhould endeauour to be partakers of it, 197.

Aſſemblies, Publike are to bee preferred before Priuate, 19.

Authority, Chriſts authority ſufficient, 228.

B.

Beaſts, wicked ones are as beaſts 165. no deformity in them but may be found in the wicked, 166. The godly liuing amongſt them ſhould be carefull 167.

Beggerie, Religion brings it not, 139.

Bleſſings, Common not to bee euer-rated, 262.

Burden, Sinne hath a burden, 180. that *burden* Chriſt did beare, 178.

Buy, in what reſpects wee may be ſaid to *buy* grace, 30.

C.

Calling, our particular *Calling* is not to be neglected vnder pretence of hearing Sermons, 11. yet our Affections may not be too ſharpe

set on our *Callings*, Ibid. Vnlawfull *Callings*, to bee left, 66. bee watchfull against the sinnes of our *Callings*, 70. Sinne makes our *Callings* infamous, 62. a lawfull *Calling* may be followed without corruption, 65. How to credit our *Callings*, 63. Before *Calling* Christ hath an interest in the elect. 222. and loues them before *Calling*, 223.

Censure, passe little for mans *Censure*, 102.

Chearefulnesse, we highly offend against God, our selues, and neighbours in not being *chearefull*, 211.

Change, euery kind of *change* not true, 253. many false *changes*, 254.

Christ, hee is the Store-house of comfort, 32. in him onely is a fulnesse, 33. No comfort from him without comming to him, 35. how that must be and with what feete, 36. wee must cleaue to him in a perpetuall Couenant, 39. hee reiects none that come, 101. Hee was a Preacher, 75 yet no dumbe Priest, 124. Hee is a Shepheard and in what respects, 140. Hee is to be followed, 143. He seekes vs vp, 167. Hee suffered willingly though he cryed, 182.

Church, late comming to it, a great fault, 43. it causeth distraction, 42. argues contempt of Gods worship, 43. such are *Cains* offspring, 44. late Commers out-bid others for the Curse, 44.

Comfort, in Christ onely to bee had, 29. Come to him for it, see Christ, the Godly must bee comforted, 118.

Six particulars considerable for the right vse of wordly *Cõforts*, 208

Common, Sin neuertheless odious though *common*, 151.

Communion, that the Saints shall haue with God in heauen, 205.

Company, it discouers what wee are, 50. the danger of euill company, 51. the company of the wicked not altogether vnlawfull, 109. Caueats in frequenting of their *company*, 110.

Conclusion, the wicked draw false *conclusions* from sound propositions, 111.

Confession, most is vnsound, 252.

Conuersation, we should be carefull of it, 188. It should be without Couetousnesse, 187.

Conscience, it is like a Clocke, and in what respect, 181.

Conuersion, it causeth ioy in heauen, 247. wee should further the *Conuersion* of others, 249. 255.

Conuert, one true, God more respects then many wicked, 263.

Conuiction, the way to conuersion, 115. It is the worke of the Spirit, 117.

Couenant, God makes in particular with euery faithfull one, 160. we must cleaue to Christ in a perpetuall *Ceuenant*, 39.

Ciuility, good, yet not to be rested in, 72.

Ciuill persons a sinlesse kinde of monsters, 70. they are lost creatures, 153.

Craft, the wicked are *craftie*, 100. the godly should ioyne with it innocency, 101.

Creature, the *Creatures* teach vs, 137. the are to be vsed soberly, 109

Crosse, euery one hath his *crosse* in this world, 241.

Crosse of Christ, reioyce in, 178. how we are to honour it, 179. the Papists keepe a feast in honour of it and why, 179. we are often to goe to it, 180.

Curiositie,

Curiositie, auoid.186.

D.

Day of saluation beginneth and endeth with the doctrine of saluation,5. the time of our visitation is but a day,27.

Danger, the wicked are alwaies in,150.

Duties publike to be preferred before priuat,19. they haue more fatnesse in them, 20. & a larger promise of a blessing made to thē,22.

Diuinity,negatiue *diuinity*,country *diuinity*,yet not sufficient,154.

Doubts, in all *doubts* seeke to Christ for resolution,234.

E.

Elect, God loues them before Calling,223.

Election,it is most free,226.

End,the right *end* aime at in all actions,72. the goodnesse of each act is in respect of the *end*,72.most aime at wrong *ends* in holy vndertakings, 73.

Enemies, the wicked are Gods *enemies*,198. How the godly are Gods *enemies* before calling, 223.

Enuie,we may not *enuie* at anothers good,221.

F.

Falls, the godly fall not finally, 190.Scriptures that seem to make for it,opened,190. See *Grace*.

Fathers,the *Fathers* are highly to be esteemed of for their great learning,88. whether they are on our sides, or for the Papists, 88. wee esteeme them more then dee the Papists,Ibid. the errors of the *Fathers*,90.

Faith, it is the foot wherewith we come to Christ,36.

Feare,the wicked are alwaies in *feare*,149.

Fellowship, one sinner couets the *fellowship* of another,50. good-*fellowship* ought to be,55. Christians are the best good-*fellowes*, Ibid.

Few,think not the worse of the godly because *few*, 164.

Friends,the Saints & Angels are Gods friends,197.Signes of a *friēd* of God,199. A true *friend* is the sweetest contentment in ye world, 200. Extremity doth fasten him, 201. A true *friend* is worth the keeping,214.he only opens the heart, Ibid.diuers sorts of false *friēds*,215 Rules for the chusing and vsing of *friends*,215. *Friends* communicate their ioyes vnto their *friends*, 213.

Food Spirituall, both feeds and stirres vp appetite,16.

Forwardnes, in holy duties commendable,40.such only can expect a blessing,44. forward hearers doe make forward preachers. 45. the *forwardnesse* of our fore-fathers, should put vs *forward*,48.

G.

Gifts, how Gods *gifts* are without repentance,189.

God,we may not thinke him to be like our selues,though in some things hee comes into comparison with our selues,135.

Godly,to be preferred before the wicked,264.

Gospell,the day of grace begins & ends with it,5.It is a great sin to despise it,14.the price of the pearle of the *Gospell* may be raised,27.

Grace, it hath its tide, yet not like other tides,7. It cannot finally be lost if true, 190. it is like lasting fruit, 194. yet some degrees

grees of it may bee loſt, 192. this is no doctrine of preſumption, 194. *Grace* in others ſhould bee the attractiue of our loue, 221.

H.

Hearing, the Word preached muſt be heard, 4. 78. and by all, 78. no opportunitie is to be loſt, 7. whether hearing on the weeke day bee neceſſary, and how farre forth, 11. 18. ſome bound to heare oftner then other, 12. How wee muſt heare, 80. who wee muſt heare, 80. the danger is great if we refuſe, 9. 79. the prayer of ſuch abominable, 13. whether there may bee too much hearing, 26. whence it is that ſo few hearers thriue in the world, 25. we ſhould call others to heare, 82. and bee forward our ſelues, 41. and vnderſtand what wee heare, 127. and aime at the right end in hearing, 74. our houſes ſhall be kept while we thus heare, 24.

Heauen, the excellencie of it, 239. a place of Ioy, 238. no Sorrow nor cauſe of ſorrow there, 239. but all matter of true ioy, 240. that is the godly mans home, 185. our Affections ſhould bee there, 197. 199. Chriſt will bring vs thither before he leaue vs, 189.

Hell, of the torments there, 244. the euill of loſſe greater then the euill of ſenſe, 243. that will be a *hell* in *hell*, Ibid.

Hiding, euery creature hath a *hiding* place and ſo the godly, 99.

Husbandry, Religion no enemie to good-*husbandry*, it requires it, 11. 139.

I.

Idleneſſe, it brings to beggery, 138.

Ioy, either in the act or habit, 132. In heauen is true *Ioy*, 238 our *Ioyes* here exceed our ſufferings, 242. Chriſt imparts his *Ioyes* with vs, 216. there is *Ioy* in heauen vpon a ſinners conuerſion, 245. greateſt *Ioy* at the conuerſion of the greateſt ſinner, 256. there is a lawfullneſſe of mutuall reioycing amongſt friends, 207. and in the creature, 209. yet al *Ioy* in the creature is not good, 208. our chiefeſt *Ioy* muſt be in the Lord, 210.

Iuſt, ſome are in their owne eyes, 259 it is hard to renounce it, 260.

See *Righteouſneſſe*.

K.

Knowledge, twofold, 202. our *knowledge* in this life is imperfect, 202. the difference betwixt that *knowledge* wee haue of God here, and that we ſhall haue hereafter, 204.

L.

Lawyers, what it is that diſgraceth their profeſſion and calling, 64.

Learning, not euer the companion of grace, 86. humane *learning* is not the proper inſtrument to diſcerne heauenly things, 86. It often maketh proud, Ibid. ſuch as haue moſt, it being vnſanctified, doe moſt hurt, 92.

Lectures,

Lectures, on weeke dayes lawfull, 18.

Losse, nothing may bee *lost*, 137. Christ sought all places to finde vp the *lost*, 137.

Loue, Gods *loue* as it is extended out vnto the creature, hath different degrees, 223. Gods loue though but one, yet it is diuersly to be considered, 223. It is both antient and free, 224.

Lusts, lesse time for the seruice of them, and more to religious duties, 18.

M.

Maiestrates blinde, are a scorne to the people, 64.

Mercy, God will shew to penitents, 234. most abuse the doctrine of it, 235. there is *mercy* for greatest sinners, 256. It is no easie matter to beleeue that God is *mercifull*, 236.

Ministers, Christ was a *Minister*, 75 they must apprehend euery opportunity, 15. they must preach, 125. & that plainely, 126. and maintaine their credits, 113. they must waite with meeknesse, 173. and not forget the comforting part of their office, 119. their whole flock must be cared for, 157. in what cases they may be absent, 158. whether lawfull to haue substitutes, Ibid. their ministery ought not to bee despised, 76.

Mottoe's of the world, flesh, and diuell, 36.

Multitude, it preuailes not with God, 159. nor should it with vs, 160.

Murmuring, what it is, 85. the greatnesse of the sinne, 96. It strongly pleades a mans vnregeneracie, 97. the Cure of it, 97. none so good that can escape it, 97.

N.

Nakednesse, it is vncomely as well in minde as in body, 99.

O.

Obedience, by it wee come to God, 37. it makes vs like God, Ibid.

Offenders, the nature of the *offender* and of the offence is to bee considered in Reproofe, 58.

Opinions, try all *opinions* by the word, 91. amidst diuers *opinions* amongst the learned, yet the vnlearned may bee setled and how, 90. men of corrupt life, hold corrupt *opinions*, 91.

Opportunity, it is to be taken, 5. to omit it, is to controlle Gods wisedome, 6. and brings danger, 7. We shall not alwaies haue it, 26. we should bee as wise as the men of this world in laying hold on it, 28. the vnreasonable creatures teach vs this wisedome, 28.

P.

Parables, why Christ vsed them, 121. a profitable kinde of teaching, 122. Caueats in vsing them, 122. what a *Parable* is, 120 of what parts it consisteth, 131.

Passion, of Christ often remember, 179. his *Passion* was willingly vndergone, 182. else not satisfactory, 183. Eternall *Passion* abides those, for whom the Eternall's *Passion* is not, 181.

Perseuerance, it is from God, 175. Ministers should bee carefull of their

their peoples *perseuerance*, 175.

Pharisees, who they were, what their employment, and whence their originall, 82. in what they separated from others, 83. they preferred traditions before the law, 94. what their righteousnesse was, 154. their strictnesse in the Sabboth, 155. but one that wee reade of in the Gospell, conuerted, 71.

Pouerty of professors should bee no offence vnto vs, 105. God chuseth poore ones, 106.

Prayer, what end wee should aime at in it. 75.

Preaching, it is day while that lasteth, 5. that is best which workes most on the Conscience, 116. A shame for those who being called, preach not, 125.

Prodigality, a sinne, 138.

Promises, in Christ all made, 36.

Prouidence, Christs *prouidence* is a speciall and particular *prouidence*, 156. the wicked are without the compasse of his speciall prouidence, 149.

Publicans, who they were, and what their office, 49. ioyned in the Gospell with the most flagitious, 49. & 60.

Q.

Question, not such truths as Reason cannot conceiue of, 232. how it is lawfull to question and with what Cautions, 232.

R.

Reason, how lawfull to aske a *reason* for that wee beleeue and hold. 232.

Religion, but one that a man can be saued by, 90. that not to bee iudged of by multitude of learned doctors professing it, 89. it takes off our edge in the pursuit of earthly things, 11. 139.

Reioyce, we may lawfully, 207. wee should for others good, 219. especially for their grace, 221. and conuersion, 249. 255.

Repentance, twofold, 132 how it can bee said of any they need no *repentance*, 133. by it wee are brought to Christ, 36. God takes no delight in counterfet *repentance*, 250. he is dishonoured by it, 251. examine the truth of it, 251. the diuell couzens many with the counterfet of it, Ibid. endeauour wee to bring others to it, 255. and by what meanes, Ibid. mourne for the impenitent, 256. it is the vomit of the soule, 262.

Reproofe, there is a great deale of craft and wisedome to be vsed in it, 57.

Resolution, wee should bee in a good cause resolute, 40.

Righteousnesse, our owne is leprous, 261. wee are not easily brought to disclaime it, 260. meanes to cure vs of the conceit of it, 261.

Rigour, it produceth bad effects, 59.

Riches honestly gotten come in but slowly, 62.

S.

Sabboth, what delights on that day lawfull, 12. whether it be sufficient that we heare the Word on the *Sabboth* day, 18. what is to be thought of staying at home to looke to the house on that day, 23. and

and what must be done in such a case,24.

Sacraments, the end wee should aime at in our receiuing,75.

Secresie, the wicked are secret in their plots,98.

Seuerity, it driueth to courses desperate,56.

Scribes, who they were and the sorts of them.84. they preferred the law before traditions,94.

Scornes, of the world should not trouble vs,186.

Scriptures, Christ did sometimes confirme his owne doctrine by them, and why,229. Papists beleeue not the *Scriptures* without the testimonie of the Church,230. the authority of the *Scripture* depends not on the Church,231. in all doubts resort to them,234.

Seeking, Christ sought vs before we did him, 268. hee leaues no place vnsought for vs,167,172. be found while he seekes, 169. hee findes his before hee giues ouer, 170.

Sheepe, man is like one, and in what respects, 146. hee is a stray *sheepe*, 147. his misery in that respect,148. signes of a lost *sheepe*, 150. marks of a *sheepe* found,193.

Shepheard, Christ is our *shepheard*, and hath all the implements of a good *shepheard*,140.

Sinne, all *sins* not of a like sort, 58. it makes persons and callings infamous,62. it defiles all 63 it is a burden, 80 when it is generally practised, most dangerous,161.

Sinners, who are, 49.66. grosse *sinners* conuerted before ciuill ones,98. they are soonest conuinced,70. such encouraged to seeke mercy, 108.256. despaire not of the vilest,71.226.

Singularity, sometimes it is a virtue, and when, 160.

Sight, a double *sight* in man,202 how the Saints shall see God in heauen, 202.203.

Similitudes, of good vse in preaching,121.124. a likenesse should be betwixt the things compared, 237. how the Papists obserue this rule,238.

Society, man affects it, 50. it is of great force to encrease grace, if good,10.

See *Company*.

Sorrow, all *sorrow* not sound *sorrow*, 252.

Spirit, it is like winde in working,6. we should waite in the vse of Gods ordinances for his comming, Ibid.

Sports, some time may be spared from them for holy duties,17.

Sleepe, from it some time may be redeemed, 16.

Strength, in Christ ours doth lie, 175. giue him the praise of what is in vs,177.

T.

Testimony, of Christ sufficient without other confirmation,228. his testimonie two waies to bee considered, 230. it is to be receiued,233. humane testimonies in some cases may be alledged, 231. cautions in vsing them, 231.

Thirstie, such only are inuited to come,29.

Time, present is the due *time*,5. all times are appointed by God,5. God will neglect our *times* if wee neglect his,7. the acceptable *time* being past is vnrecouerable, 8. how time is to bee redeemed and from what,16.

Tongue,

Tongue, of the wicked bewraies their hearts, 100.

V.

Vision, of the *vision* we shall haue of God in heauen, 203.

Vnity, the wicked are at one in doing mischiefe, 94. no inseperable marke of the true Church, 94. How Papists speed with this mark 95. the godly should liue in *vnity*, 95.

W.

Wandering, man naturally is a *wanderer*, 147. and that in euery action and with delight, Ibid. Christ came to recall *wanderers*, 167 before Calling the elect *wander* as well as other, 225.

Way, that *way* wherein most walke is to be suspected, 160.

Will, a double *will* in Christ, 183

Willingnesse. Christ suffered *willingly*, 182. God expects a free-will offering from euery one, 19. what we do in Gods seruice do *willingly*, 184.

Wildernesse, this world is one, 164. and in how many respects, 165.

Winde, the spirit like *winde*. See *Spirit*.

Witnesse, Christ is the true *witnes*, 229. all the conditions required in a true *witnesse* are in him, Ibid.

Word, dangerous to despise it, 13. Christ's bare *word* receiue, 228. he is the Author of the *word*, 229. the *words* of any that may be well construed wrest not, 102.

World, It is not our home, but our Inne, 187. it is a dangerous loosing place, 165. an enemie to sauing hearing, 9. redeeme some time from it, 17. the things of this *world* are like butterflies, 17. all vanity, 33. no trusting to them, 34. instead of comforting they vexe, 33. they relish not in the day of trouble, 35.

Worship, the *worship* of God is the face of God, 37. in his *worship* we come before him, Ibid. euery piece of his *worship* concernes vs, 42

Z.

Zeale in vs, enkindles it in others, 21. and *zeale* of others should stirre vp *zeale* in vs, 48.

Faults escaped in the Printing of this Exposition on the Parable of the lost Sheepe.

Words mistaken.

Page.	*Line.*	*Error.*	*Correction.*
9.	8	God	Good.
13	17	to heare	so here.
22	30	parts	protection.
79	9	Adam	Aaron.
81	35	bowing	lowing.
126	18	bands	bawdes.
152	1	taunted	tainted.

Words to be put out.

218	26	put out *not*

Other pettie ouersights both literall and punctuall (more then I wished, yet fewer then I feared) being not of much consequence (Good Reader) I leaue vnto thy Curtesie.

THE GOOD HOVSVVIFE WITH HER BROOME AND CANDLE:

OR AN EXPOSITION ON THE PARABLE OF THE LOST GROAT.

By NEHEMIAH ROGERS, Paſtor of *Meſſing* in *Eſſex*.

Giue her of the fruit of her hands, and let her owne workes praiſe her in the gates, Pro. 31.31.

LONDON,
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TO THE

VERY VVORTHY, IVDICIOVS AND

Religious Gentleman M^r. IOHN HAINES, *of Old-holt in Essex, Esquire; Grace and Peace.*

Sir;

WE are not ignorant of *Customes* priuiledge; though neither *Law* nor *Conscience* fauour a mans cause, yet we often see that hee who can *Prescribe* and pleade *It is a Custome*, carries it.

It is so familiar a Custome to Dedicate what is written, as that he who writes, and doth not Dedicate, seemes to goe about to violate *Customes* law, which for a *Clergie* man to vndertake, would be thought foole-hardinesse.

The Reasons of this Custome as I conceiue, were especially two: 1. To procure Countenance to the bookes so Dedicated: 2. To testifie the thankefullnesse of the Dedicators to those from whom they haue receiued fauour. And this with me in my Dedications beares greatest sway; I haue no other

way to requite my best deseruing friends (besides my prayers) amongst whom, if I should not number you, from whom I haue receiued so many constant testimonies of much respect to me and mine (especially vnto my Ministery) I should very much forget my selfe, and iustly might be branded with that which I so much detest, *Ingratitude.*

Accept therefore I beseech you of what is here presented, I cannot with the *Earth* make a retribution with increase, I desire to imitate the *Rocke*, and answer your loud voice with a resounding *Echo*, and though I speake but the last syllable, yet I hope sincerity of affection, shall make supply where power is defectiue. It is much I owe you: as *Hierom* spake sometimes to his bosome friend, so I to you, *tibi & quod possum debeo, & quod non possum*; Let this remaine (I beseech you) as a bill of my hand; I seale it before many witnesses, and deliuer it to your vse by way of *Dedication*: so farre am I from thinking any part of payment made hereby, as that your acceptance shall further oblige me to remaine

Truely deuoted vnto your Worships in all affection and seruice,

NEHEMIAH ROGERS.

A generall view of the principall Doctrines Collected and handled in this Exposition on the Parable of the Lost Groat, with the seuerall Reasons and Vses.

LVKE 15. VERSE 8. Either what woman,&c.

Domesticall businesse is for the womans employment.	5.	*Doctrine* 1.
God hath not (ordinarily) giuen them that capacity and iudgement he hath to men.	Ibid.	*Reason* 1.
Let Women *be wary how they meddle with matters aboue their reach.*	Ibid.	*Vse* 1.
Let Men *honour women as the weaker vessels.*	7.	2.
God often chuseth weake meanes to effect his purposes.	8.	*Doctrine* 2.
To proue the obedience of his people.		*Reason* 1.
To bring downe the high lookes of the proud.	9.	2.
To procure to himselfe the greater glory.		3.
Reproofe of those who iudge after outward appearance.	9	*Vse* 1.
Instruction, that we strengthen our selues against contempt of weake meanes.	10.	2.
Man by Creation was as a siluer piece.	14.	*Doctrine* 3.
In regard of mettall.	16.	*Reason* 1.
In regard of lustre.	17.	2.
In regard of forme.	18.	3.
In regard of stampe.	20.	4.
In regard of Inscription.	22.	5.
In regard of Regall authority.	Ibid.	6.
In regard of Sound.	23.	7.
In regard of Command.	24.	8.

9.	*In regard of worth and value.*	25.
10.	*In regard of matter.*	Ibid.
Vse 1.	*Spend time in the consideration of our admirable and strange creation.*	26.
Doctrine 4.	*Women haue their frailties.*	27.
Reason 1.	*They are daughters of Eue.*	28.
Vse 1.	*Let not men thinke they are without defects.*	Ibid.
2.	*Let women seeke ability from God against their weakenesses.*	29.
Doctrine 5.	*Man continued not in his created estate, but fell.*	30.
Reason 1.	*God permitting.*	30.
2.	*Sathan tempting.*	32.
3.	*Man yielding.*	34.
Vse 1.	*Therefore our interest to Saluation in respect of Creation is not sufficient.*	36.
2.	*It should humble vs in respect of that shame which through our Fall lies vpon vs.*	36.
Doctrine 5.	*Sauing of soules is the Ministers chiefest taske.*	45.
Reason 1.	*Hereunto he is especially called.*	Ibid.
Vse 1.	*To lament the little regard that is had this way.*	Ibid.
2.	*So let people prouide for their Ministers as that they may with comfort attend their calling.*	46.
Doctrine 6.	*As women haue their frailties so also their commendable properties.*	46.
Reason 1.	*In Christ neither male nor female is any thing.*	48.
Vse 1.	*Let not men in remembring their failings forget their virtues.*	Ibid.
2.	*Let women be incouraged, seeing their good properties are taken notice of.*	49.
Doctrine 7.	*Gods Word is as a light.*	50.
Reason 1.	*It is pure.*	51.
2.	*It is pleasant.*	52.
3.	*It dispels darknesse.*	Ibid.
4.	*It causeth things to burne.*	Ibid.
5.	*It reconcileth contraries.*	53.
6.	*It refines things.*	Ibid.
7.	*It discouers secrets.*	54.

It

It burnes while matter remaines.	Ibid.	8.
Confutation of Papists, who say it is obscure.	54.	*Vse* 1.
Instruction, ioyfully to entertaine it.	57.	2.
Information, of the misery of such as want it.	60.	3.
Consolation, in the midst of all discouragements, that yet wee haue it.	62.	4.
Though the Word be a light yet it must be lighted.	64.	*Doctrine* 8.
In regard of the manner of penning them.	66.	*Reason* 1.
In regard of the matter contained in them.		2.
In respect of the time of their accomplishment.		3.
To Confute the inference of Papists thence.	68.	*Vse* 1.
To admonish Ministers of their duties.	70.	2.
To stirre vp people to prize preaching.	73.	3.
Ministers onely are to expound Scriptures.	76.	*Doctrine* 9.
They onely are thereto gifted and called.	Ibid.	*Reas.*
It reproues priuate persons who dare vndertake it.	Ibid.	*Vse.*
The Church is Gods House.	78.	*Doctrine* 10.
God is the builder.	79.	*Reason* 1.
Christ is the foundation.	Ibid.	2.
It consists of sundry sorts of matter.	80.	3.
It is not built without noise.	82.	4.
It must be composed and conioyned.	Ibid.	5.
It is perfected by degrees.	83.	6.
It hath many parts or roomes.	Ibid.	7.
It hath dores to enter in at.	84.	8.
It harbours vermine.	85.	9.
It requires repaire.	Ibid.	10.
Encouragement to Ministers, seeing they labour about Gods House.	85.	*Vse* 1.
Direction 1. *Where to finde God.*	94.	
Direction 2. *To liue to God and for God.*	Ibid.	2.
Direction 3. *To esteeme Gods Church aboue other places.*	97.	
Consolation, God will not for euer forsake his Church.	101.	3.
No Church on earth without some filth.	103.	*Doctrine* 11.
It is not as yet vnited to her head in highest degree of vnion.	105.	*Reason* 1.
Reproofe of such who separate from the Church because of some		*Vse* 1.

cor-

	corruptions.	Ibid.
2.	*Comfort, against corruptions remaining in the godly.*	107.
3.	*It informes vs of the geeat vse of the broome, or Church-discipline.*	110.
Doctrine 12.	*Reformation of Corruptions a good preparatiue to true Conuersion.*	110.
Reason 1.	*No health can be expected vntill bad humors be purged.*	111.
Vse 1.	*Direction how to proceed in Reformation.*	Ibid.
2.	*Instruction concerning the true method where to begin Repentance.*	116.
Doctrine 13.	*Seeking must goe before finding.*	117.
Reason 1.	*The promise is made onely vnto seeking.*	Ibid.
Vse.	*It shewes the folly of such as hope to finde, yet seeke not.*	118.
Doctrine 14.	*Right seeking is that which is like to speed.*	118.
Reason 1.	*The manner in any good duty is as well required as the matter.*	Ibid.
Vse 1.	*If we seeke and are not answered, yet let none quarrell against God.*	Ibid.
Doctrine 15.	*Diligence is commendable in all our vndertakings.*	119.
Reason 1.	*For it is a subiecting our selues to Gods ordinance.*	120.
2.	*And a testimony that we affect what we seeke.*	Ibid.
Vse 1.	*Reproofe of such who lust, but haue nothing.*	120.
2.	*It stirres vs vp to diligence in all we doe.*	121.
3.	*Exhorts Ministers in speciall to the duty.*	124.
Doctrine 16.	*Constancie is requisite in good actions.*	125.
Reason 1.	*This crownes our actions and tendeth to perfection.*	Ibid.
Vse 1.	*It Reproues those who begin, but continue not.*	126.
2.	*It Exhorts vs to be constant and vnmoueable.*	127.
3.	*Ministers especially, in their ministeriall function.*	130.

Verse 9. And when she hath found it, &c.

Doctrine 1.	*Mans losse is recouerable.*	131.
Reason 1.	*In and through the Mediator.*	Ibid.
Vse 1.	*This should put vs vpon the studie of our recouery.*	132.
Doctrine 2.	*The faithfull labours of Gods Ministers are not without successe.*	135.

The

The proper end of Gods ordinance is Conuersion of sinners.	135.	*Reason* 1.
God hath promised his spirits assistance.	Ibid.	2.
God highly respects his owne ordinances.	136.	3.
God will not ouermuch dishearten his seruants.	Ibid.	4.
It is a great encouragement to Gods Ministers in their worke, seeing good successe attends them.	137.	*Vse* 1.
Gods Angels are his Ministers friends.	138.	*Doctrine* 3.
For they are in speciall employed about his worke.	139.	*Reason* 1.
And the bridegroomes friends.	137.	2.
And Sathans aduersaries.	Ibid.	3.
They gaine soules to God.	Ibid.	4.
To them Angels are sent to Minister.	Ibid.	5.
Angels and Ministers are fellow-labourers.	139.	6.
It Encourageth Ministers against the worlds contempt.	Ibid.	*Vse* 1.
It Admonisheth people to beware of wronging either their Persons or Callings.	141.	2.
The finding of a sinner is the ioy of the Teacher.	Ibid.	*Doctrine* 4.
God is thereby highly glorified.	142.	*Reason* 1.
Christs kingdome is enlarged.	Ibid.	2.
Sathans kingdome confounded.	Ibid.	3.
Their owne sending sealed.	Ibid.	4.
It Reproones. 1. *Those Ministers who vexe at their peoples forwardnesse.*	Ibid.	*Vse* 1.
It Reproones. 2. *Those Hearers who by their disobedience griene their teachers.*	144.	
It Exhorts. 1. *Ministers to worke their owne Comfort in winning of soules.*	145.	
It Exhorts. 2. *Hearers that they would glad their Pastors hearts in their obedience.*	146.	*Vse* 2.
It Comforts. 1. *Such Ministers who finde Gods blessing on their labours.*	Ibid.	
It Comforts. 2. *Such hearers as glad their preachers hearts seeing it is profitable for them.*	Ibid.	*Vse* 3.
True Loue is, and so ought to be reciprocall.	147.	*Doctrine* 5.
Which Reproones those who receiue curtesies and returne none.	Ibid.	*Vse* 1.
True Ioy is a well grounded Ioy.	148.	*Doctrine* 6.

It

Reason 1.	*It is the ioy of Faith.*	Ibid.
Vse 1.	*It informes vs, why false ioy is fading ioy.*	Ibid.
2.	*And teacheth vs to examine our ioy whether it bee true or no.*	149.
3.	*And directs vs how to obtaine sound Ioy indeed.*	150.

Verse 10. Likewise I say vnto you,&c.

Doctrine 1.	*All Repetitions are not idle tautologies.*	152.
Reason 1.	*We are not alwaies alike dispcsed to heare.*	152.
2.	*Or at the first we vnderstand not well.*	Ibid.
3.	*Or if so, yet we are soone apt to forget.*	Ibid.
4.	*Or if we remember, yet we are hardly brought to beleeue.*	Ibid.
5.	*Or if we beleeue, yet we are backeward to practise.*	Ibid.
6.	*Or if we practise, yet we are soone weary in well-doing.*	Ibid.
Vse 1.	*It iustifies the practise of those Preachers who vse repetitions.*	153.
2.	*And condemnes those hearers who affect it not.*	154.
Doctrine 2.	*Fit Application is to be made of doctrine.*	155.
Reason 1.	*God penned Scripture for this end.*	156.
2.	*Else Scripture is but a dead letter.*	Ibid.
3.	*Our need requires it.*	157.
Vse 1.	*To Reprooue those (whether Ministers or people) who apply not or not rightly.*	Ibid.
2.	*Exhortation to endure the word of Application.*	161.
Doctrine 3.	*Holy truths are to be Confirmed, as well as propounded or applyed.*	162.
Reason 1.	*Else our faith is but a fancie.*	Ibid.
2.	*God speaking, can onely satisfie conscience.*	163.
Vse 1.	*Let not Ministers deliuer any thing to be beleeued which they are not able to warrant.*	164.
2.	*Let not Hearers receiue any thing as matter of Faith but what on Scripture they finde grounded.*	166.
Doctrine 4.	*Angels are Gods seruants.*	177.
Reason 1.	*God hath created them.*	178
2.	*They kept their estate and fell not.*	179.
Vse 1.	*Reproofe of those who either come short in giuing them honour*	

or

or else exceed.	183.	
Terror to all those who are enemies of God.	184.	2.
Comfort and Encouragement for the godly.	185.	3.
Exhortation, that we giue all due respect vnto them.	186.	4.
The meanest may administer cause of Ioy to the greatest.	188.	*Doctrine* 5.
God so dispenseth his gifts, that one stands in need of another.	Ibid.	*Reason* 1.
To Admonish superiours, that they despise not their Inferiours.	Ibid.	*Vse* 1.
All are not Sinners alike.	189.	*Doctrine* 6.
Reproofe of those who pleade, they are but as others.	Ibid.	*Vse* 1.
It is the practise of Repentance that glads heauen.	190.	*Doctrine* 7.
Knowledge without practise is a thing of nought.	Ibid.	*Reason* 1.
Reproofe of those who in Religion are all outside and no lining.	191.	*Vse* 1.
Exhortation, that our Repentance be not in word but in power.	Ibid.	*Vse* 2.

The Analysis of the Parable of the Lost Groat, LVKE 15. 8,9,10.

OR,

A delineation of the parts handled in the following Exposition.

- In this Parable we haue regardable.
  - The Matter or Narratiõ, v.8,9. where
    - The Agent described,
      - By her Sex, A woman
      - By her Substance, hauing tenne pieces, &c. where
        - The Quantitie, *tenne pieces.*
        - The Qualitie, *of Siluer.*
    - The Action, and that either
      - Culpable if she loose one, &c. where wee haue
        - Her Fault; *Shee looseth.*
        - The Expession of her losse, *one piece.*
      - Commẽdable; doth shee not, &c. and in it
        - Her Paines and there note,
          - 1 What she doth, *She seekes, &c.*
          - 2 How shee doth it
            - Diligently, which appeares by 2 particulars:
              - *She lights a Candle.*
              - *She sweeps the house.*
            - Constantly, *vntill she find.*
        - Her Successe and there obserue we
          - Her good hap, *She findes.*
          - Her good neighbourhood seene by her
            - Inuiting of
              - *Friends and Neighbours.*
            - Inciting them inuited to reioyce, &c. where
              - Thing desir'd *Reioyce with me:*
              - Reason rendered, *for I haue, &c*
  - The morall or Application, vers. 10. and there
    - An Affirmatiue Proposition, where obserue
      - The thing propounded [*There is Ioy, &c*]
      - The manner how it is amplified,
        - From Circumstãce of
          - Place where, *In the presence, &c.*
          - Persons
            - 1 By whom, *The Angels of God.*
            - 2 For whom, *One sinner that repenteth.*
        - By Similitude *Likewise.*
    - The Confirmation, *I say vnto you*, wherein is intimated
      - Of what truth the doctrine is.
      - What authority it hath.

AN

AN EXPOSITION OF THE PARABLE OF THE LOST GROAT.

LVKE 15. 8,9,10.

Either what woman hauing ten pieces of ſiluer, if ſhee loſe one piece, doth not light a candle and ſweepe the houſe, and ſeeke diligently till ſhee finde it. Text.

And when ſhe hath found it, ſhee calleth her friends and neighbours together, ſaying, Reioyce with me, for I haue found the piece which I had loſt.

Likewiſe I ſay vnto you, there is ioy in the preſence of the Angels of God ouer one ſinner that repenteth.

THE former Parable of the Loſt Sheep, our Sauiour ſeconds with this of the Loſt Groat, or piece of Siluer: therein like a wiſe Maſter of the Aſſemblies, endeauouring as by a ſecond blow to driue home the nailes hee had begun to faſten. Eccl. 12. 11.

It is a Similitude, borrowed from a *Womans practiſe*,

 who

who if ſhe haue tenn pieces of ſiluer, and by ſome caſualtie looſeth one of them, doth not ſit downe in her loſſe, but lighteth a candle, and ſearcheth euery corner narrowly, till ſhee hath found it againe; and then acquainteth her Neighbours with her good happe, that they may communicate with her in her ioy.

The Scope. The Scope and drift of our Sauiour herein, is the ſame with that in the foregoing Parable; *viz.* To *Inſtifie himſelfe*, and *Practiſe*; To *Conuince gaine-ſayers*; And to *Hearten* and *encourage Penitents.* Hee ſeemes thus to Reaſon:

If a woman loſing but one poore piece of ſiluer, is not to be blamed but commended for taking paines in ſeeking of it vp, much leſſe am I in ſeeking vp loſt ſinners, and bringing them home to God: But a woman is not to be blamed for this her practiſe. For what woman,&c. Therefore not I. Thus he *Defends himſelfe.*

Againe, If Angels in heauen reioyce at the Repentance and finding of a ſinner, then you doe ill to murmur and repine thereat: But they reioyce, *verſe* 10. Therefore you offend. Thus he *Conuinceth them.*

Further, If Neighbours mutually reioyce for the good that happens vnto any one in finding vp of a piece of ſiluer loſt; Then Ioy ſhall bee much more in heauen vpon the Repentance and finding of a ſinner. But the firſt is true; therefore doubt not of the latter. And thus he *Encourageth Sinners* againſt the murmur of the Phariſees.

Diuiſion. In which *Parable* wee haue Conſiderable; Firſt, the *Matter* or *Narration*, *verſe* 8,9. Secondly, the *Morrall* or *Application*, *verſe* 10.

In the Firſt, we haue the *Agent*, and her *Action.* The *Agent* is deſcribed; Firſt, by her *Sex* [*A woman*] Secondly, by her *Subſtance* [*hauing tenn peeces of ſiluer*] Where the *Quality* and *Quantitie* is to bee noted.

Her *Action*, that is double; *Culpable* or *Commendable*: *Culpable* and *blame-worthy* [*Shee loſeth one piece*] hauing but

but tenn one is gone; And in it there is 1. Her *Fault* [*shee looseth*] and 2. The *Expression* of her losse [*one piece:*] *Commendable* and deseruing praise [*shee lights a candle and doth sweep the house and seeke diligently, &c.*] where wee haue Her *Paines* and the *Successe*: And in the former consider we 1. *What* she doth [*shee seekes*] 2. The *Manner How*, both *Diligently* and *Constantly*. So the first appeares in two particulars: 1. *Shee lights a candle*, 2. *Shee sweepes the house*. The second in that she giues not ouer *vntill shee finds*.

In the *Successe* we haue, First, her *Good Happ* in finding; Secondly, her *Good Neighbour-hood* in communicating the same to others, *verse* 9. And in it, 1. An *Inuitation* of her *Friends* and *Neighbours*, For *she calleth them together*; and 2. An *Incitation* or stirring of them vp to communicate with her in that her ioy: Where the *Thing desired*, [*Reioyce with me:*] And the *Reason rendered* [*For I haue found the piece which I had lost.*] And thus much in the *Narration*: the *Application* followes, *verse* 10. wherein we haue as in the former *Parable*, A *Position* and a *Confirmation*.

In the *Position* 1. The *Thing Affirmed*, *There is Ioy in heauen, &c.* 2. The *Amplification* of it; First, from the *Circumstances* of *Place* and *Persons*, both *by whom* it is, *viz.* [*the Angels*] And *for whom*, it is [*for one sinner that repenteth*] And Secondly, by *Similitude*, [*Likewise.*]

The *Confirmation* [*I say vnto you*] where wee seethe *Certainty of the doctrine*, And the *Authority thereof*, it is Confirmed by Christs owne testimony, *I say vnto you*. And thus much for the parts; Next we come to the *Exposition* of the words.

Expos.

What woman] Diuers are the opinions giuen concerning the *Woman* here spoken, who should thereby be meant, as likewise concerning these *Siluer pieces*, The *Candle*, *House*, *Broome*, *&c.* which to omit, theirs (I conceiue) is most probable who vnderstand.

By *Woman* the *Pastors* and *Gouernours* of the *Church*, Christ being the Chiefe; And all other but subordinate vnto him; whose office it is to seeke vp lost Sinners.

By these *tenn pieces of siluer*, *Mankinde* in Generall, as before by the 100. Sheepe was to bee vnderstood. And by that *one piece lost*, the *Elect* as yet *Vncalled*, whose threefold estate *Created*, *Corrupted*, *Renewed*, is thereby set forth as shall be shewen in the particular handling.

The *Candle*, signifies the *Gospell*, which is called a *Light*: And the *lighting of this Candle* is the *Preaching*, and opening of the Mysteries of the same, to all Nations.

The *House*, is the *Church*, Gods Israel, whose proper and peculiar priuiledge it is, to haue the light of Gods Word, his sauing truth, shining amongst them.

By the *Broome*, *Ecclesiasticall Discipline*, and the *Censures* of the *Church* may be vnderstood; And the *sweeping of the house* therewith, the *Execution* of the same vpon offenders for their reclaiming.

The *Friends* and *Neighbours*, are the *Angels*, and of this (whateuer we doe of the rest) we need make no doubt; our Sauiour thus expounding it himselfe, *verse* 10. And thus much in briefe for the *Termes*: Now to some *Instructions*.

Text. *What woman*] Why our Sauiour should take his comparison from a woman, rather then from a man, many reasons are rendered by ouer-curious wits which to let passe, this (I thinke to bee the truest;) It was *muliebrium officium*, a worke pertaining to the woman properly, to light a candle, sweepe the house, &c. And therefore hee borrowes a resemblance from them, as he doth elsewhere, *Matth.* 13.33. from a womans laying of her leauen, whereto he compares Gods kingdome. And so from the letter of the Parable let this bee the Note:

Domesticall

Domesticall businesse (such as this sweeping the house, lighting a candle, and other of like nature) *is most fit and proper for womens employment.*

Doctrine. Domesticall business is the women employment.

Thus wee reade, *Pro.*31.15.19,20,21,22. that things within dores were committed into the good huswifes hand and *Shee gaue a portion to her maidens*, they had from her their taske about such like businesses: And 1 *Tim.*5.14.S. *Paul* laies a charge on them, to *guide the house*: Not as if the husband should forbeare to rule, but that shee as subordinate vnto him, and hauing a generall consent from him, for the disposing of things of an inferiour nature, should now see to the ordering thereof, by which charge it appeares, that the businesse within dores, appertaine most properly vnto her, else would the Apostle haue directed his exhortation vnto the man. And that speech of our Sauiour, *Matth.6.*28. mee thinkes doth intimate as much, *Consider the Lillies of the field how they grow, they toile not neither doe they spinne*: as if he should say, they neither do the worke of the man in toiling without dores, nor the worke of the woman in spinning within dores; Yet God cloathes them.

Pro 31.15. 1 Tim.5.14.

Matth 6.28.

The Reason is, God hath not ordinarily giuen them that capacity and iudgement as he hath to men, in which respect they are said to be the weaker *vessels*, and not so fit for the greatest employments of life, and that not onely in the *Church* and *Common-wealth*, but also of the *Familie*: wherefore works of an inferiour nature are fittest for their seruice.

Reas. Women are weaker in iudgement then men. 1 Pet.3.

The first Vse hereof may be directed vnto *Women*, that seeing businesse of this nature are most suting, and sorting with their gifts, that then in the first place they would be warie how they meddle with matters aboue their reach, and not take vpon them to direct their husbands in those things which are of a higher nature, except in case their husbands are *Fooles* or *Madmen*, and vnfit for gouernment. And if in matters that concerne the *Family* they may not meddle, (if of importance) then much lesse in such matters

Vse 1.

as concerne either *Church* or *Common-wealth*, directing either *Magistrates* how to rule, or *Ministers* how to preach, these are too high straines for them to reach, they are beyond their scantling, to direct, or to determine of. *Her hands* (saith *Solomon* speaking of the wise woman) *she layeth to the spindle and her hands hold the distaffe*, *Pro.* 31.19. either the *spindle*, or *needle*, as there, or the *candle* and *broome*, as here; but neither the *Altar* nor the *Temple*. It is not for women to entermeddle or interpose themselues in such affaires. Better (as it was in *Heliogabolus* time) to haue a Conuocation and Senate of women to consult about Tyars, then about Church-gouernement and businesse of that nature.

Quest.

Hosius de expres. verb. dei.

But are not women to meddle at all with matters of Religion? are they so to be employed at home as that they must haue nothing to doe with Church, nor Church-affaires? or is it as some Papists say, that a distaffe is fitter for a woman then a Bible?

Resp.

Women are bound to the meanes of saluation as well as men.

Solomons mother requires two things in a vertuons woman; one is, the *ouerseeing of the waies of her family*; the other is, *to open her mouth with wisedome and to haue the law of grace vnder her lipps*, *Pro.* 31. 26.27. *Mary* was commended by our Sauiour, for choosing the better part, when shee sate her downe at Christs feete to heare his Word, *Luke* 10.42. The woman of *Samaria* reasons with Christ about Gods worship, and hee instructs her in the great mysteries of *Conuersion* and *Saluation*, *Iohn* 4. At *Philippi* many women resorted together to heare *Paul* preach, *Acts* 16.13. and they were the first that embraced religion there. And *Anna* abode in the Temple continually, and serued God there with fasting and prayer night and day, *Luke* 2.37. From which Examples (if there were no other Arguments, that could be brought for proofe) it is cleare enough, that Religious duties appertaine to women as well as men: And that they are as well bound to vse the meanes of saluation as any other (they hauing soules as well as others; and the way to be saued, the same for

for them as it is for others.) Yet ſtill they muſt come as *Learners*: They are no way permitted to be *Vmpires* nor *Teachers*, they are to keepe themſelues within the bounds of *Modeſtie* and *Sobriety*.

And Secondly, hence they would be Admoniſhed to be the more faithfull, and diligent, in doing all the good they can in domeſticall affaires, and buſineſſe, ſeeing by nature they are not fit to manage greater. Their calling is within dores, and therefore ſhould not be like thoſe that *Solomon* tells vs of, *Pro.*7.11. whoſe *feet will not keepe within their houſe*, nor like thoſe that Saint *Paul* reproues, *Gadders abroad*, 1 *Tim.*5.13. but rather like *Rachell* and *Leah*, who are noted to be in the houſe while *Iacob* was in the field, *Gen.*30.14.16.& 31.4. Neither ſhould they with thoſe *Athenian women*, giue themſelues to little elſe, then to heare and carry newes. As if they had no other employment then to be *Inteſligencers* of the *Towne*, *Pariſh*, or *Place* where they liue. Let them ſee that they nouriſh and inſtruct children while they are young; that they decke and adorne the houſe, and order the prouiſion for the beſt, that is brought into the houſe; that nothing bee loſt nor ſpoiled, and ſuch like buſineſſe as theſe, and in theſe and ſuch like particulars (next to their obedience to God, and to their owne husbands in God) conſiſts their worthy doing.

Next, it affoordeth a good vſe for *Men*, that they thus *honour the woman as the weaker veſſell*, in giuing her ſuch domeſticall employments, as her gifts are fit for. Chriſt hath gone before vs herein, who hath left many things, indifferent, to the will of his *Church*: ſo ſhould the husband leaue, at leaſt meane and triuiall things, which are not of great weight (though neceſſary) to the ordering of his wife: For when the husband will be *husband* and *huſwife* too, and be dealing with waſhing the diſh, ſweeping the houſe, laying the leauen, ſeruing the poultrie, &c. it is not onely a great abaſing of his Authority, but alſo a great diſcouragement and prouocation of the wife, as if ſhe were ſo

ignorant, foolish, childish, as that she could not tell how to dispose and order such things without his direction. In these things therefore let the husband permit his wife to rule vnder him, giuing her leaue to know more then himselfe in things of this nature.

Mystically; by this *Woman* the *Pastors* and *Gouernours* of the *Church* (Christ being chiefe) are to be vnderstood, whom *God* hath beene pleased to employ in this businesse of soule-seeking and sauing: They are resembled to a *Woman* fitly, in regard of their *Imbecillity* and *Weakenesse*: A woman being the weaker sex; And so it may teach vs thus much: that

Doctrine. *God chuseth weake Instruments to worke by.*

Weake meanes God often chuseth to effect his purposes. The meanes he is wont to worke by, are oftentimes *weake* and *simple*. In this great Worke of mans Conuersion, hee vseth meanes, but they are such, as being iudged of by carnall reason, appeare to be but *vile* and *base*: First, by *Preaching*, which is by the most and wisest of the world esteemed but *foolishnesse*, 1 *Cor.*1.21.23. And Secondly, after such a kinde of *Manner* as is plaine, and without all ostentation, and shew of humane learning, as Saint *Paul* protesteth his was, 1 *Cor.*2.1.4. Then Thirdly, by such men as haue no shew with them in the world; no outward glory nor pompe to draw men after them; but poore *Fishermen*, whose employment was about mending of nets and catching of Fish, *Matth.*4 18.21. Men ignorant and vnlearned, *Acts* 4.13. Such as the world well knowes (by reason of their yeares and education haue had no meanes, or very slender meanes to bring them to learning. And for our Sauior himselfe; what beauty was in him in regard of outward condition of life? In the eye of the world he had no *forme nor comelinesse*, men could see no beauty in him *why they should desire him*, *Esay* 53.2.3. none in his *Birth*, none in his *Parentage*, none in his *Followers*, none in his *Friends*, none in his *Life*, none in his *Death*; And yet he the *Corner Stone* laid in *Sion*, *elect and pretious*; the *Foundation* vpon which our Saluation and happinesse is builded.

1 Cor.1.21.
1 Cor.2.1.4.
Matth.4.18.21
Acts 4.13.
Isay 53 2.3.
1 Pet.2.
1 Cor 3.

And

And this God doth doe: First, As to proue the obedience of his people: And Secondly, to bring downe the high looks of the proud, and confound the wisedome of the wise: So Thirdly, and especially that hee may haue the greater glory, and the whole praise redound vnto his name, as Saint *Paul* shewes fully, 2 *Cor*.4.7,8,9. *Wee haue this treasure* (saith he) *in earthen vessels*; and what hee meanes by earthen vessells, hee shewes when he further saith, that *they were afflicted, in pouertie, and persecuted, &c.* Now if you aske him the reason why the Lord doth suffer his Ministers to liue in so meane, and base estate; why he suffers them to be so vile and contemptible in the eye of the world: He giues you the reason, *verse* 7. *that the excellencie of the power may be of God and not of vs.* We often think that God shall gaine and winne more a great deale to the obedience of his Gospell, if hee would employ such in the worke of his Ministerie as are men of state, and credit, in the world, but God sees that then the glory of the worke would be ascribed to the meanes and not to him.

Reas.
1 Cor.1.27.28.
2 Cor.4.7,8,9.

Which first serueth for the *Reproofe* of such as iudge of things by the outward appearance, much like to *Naaman* the *Syrian*. 2 *King*.5.10. who comming to *Elisha* to bee cured of his leprosie, and receiuing a message which carried in it neither respect of his person, nor probability of effect. *Goe and wash in Iordan seuen times, and thy flesh shall come againe to thee, and thou shalt bee cleane*; flings away in a chafe, and scorne, as if hee had beene mocked: For (thinkes he) what can water doe in clensing leprosie? If water could, haue we not as good streames at home as any *Israel* can affoord? Are not *Abana* and *Pharphar* riuers of *Damascus* better then all the waters of *Israel?* Thus Carnall hearts looke vpon our *Iordan* with *Syrian eyes*. How can the applying of a little water in baptisme helpe to wash the soule from sinne, doth not as good water runne from our own springs? What is a little piece of bread, and small draught of wine, to the nourishing vp of the soule to eternall life? What is there more in hearing of a Sermon prea-

Vse 1.

2 King.5.10.

preached, then in reading one out of ſome good booke which we haue at home? Who are theſe Miniſters, or what are they more then men, yea and weake men too, that we are ſo called vpon to waite attendance on them? Is not this courſe as good, this Inſtrument more likely, this way as plauſible, &c? Why may I not then heere waſh and be cleane? Thus, *Folly* and *Pride* ſtriue for places in naturall hearts, one in meaſuring the power of Gods ordinances by the rule of humane diſcourſe; the other in a ſcorneſull valuation of Gods holy inſtitutions, in compariſon of our owne deuiſes. But ſuch muſt know that no meanes which the Lord hath not bleſſed by his word of Inſtitution, will ought auaile to a mans ſaluation, though they bee neuer ſo likely in the iudgement of fleſh and blood: And thoſe that are ſo bleſſed to ſuch a purpoſe, ſhall mightily auaile though otherwiſe neuer ſo vnlikely. If I ſhould aske the reaſon, why graſſe cannot nouriſh a *Lyon*, or Hay a man, it will ſoone be anſwered, becauſe God hath not ordained it, nor bleſſed it to that end, by his word in the creation: So here in this caſe. Let it be granted then that thoſe riuers of *Damaſcus* are as good water as any that Iſraell can affoord, yet ſhall they neuer cure any *Naaman* of his leproſie, they not being ſet apart by diuine ordination for any ſuch end.

Vſe 2. Meanes to ſtrengthen vs againſt the contempt of the meanes.

And therefore let vs ſtrengthen our ſelues againſt the contempt and baſe eſtimation of thoſe meanes that God affordeth for our good, Conſidering

1. God choſeth them.

First, ſuch meanes are of Gods owne chooſing, 1 *Cor.* 1. 27,28 *God hath choſen* (ſaith Saint *Paul*) *the fooliſh things, God hath choſen the weake things, and things which are deſpiſed hath God choſen*; See, here often he doth reiterate it, that God hath choſen, &c. ſurely they are no idle tautologies, or vaine repetitions, but often repeated that they ſhould be the more ſeriouſly conſidered. Being then of Gods owne choice, who are we that we ſhould once dare to queſtion his wiſedome therein, whoſe fooliſhneſſe is wiſer then men, 1 *Cor.* 1. 25?

1 Cor. 1. 25.

Secondly,

Secondly, in that (to choose) he rather worketh by such meanes then greater; See this in that one example (amongst many) *Iosh.6.3.5. Israel* must goe round about the walls of the Citie *Iericho* once a day, for sixe daies together, and the seuenth day they must compasse the walls seuen times, and the Priests must blow with trumpets of Rams hornes, (Instruments base for matter, and not loud for sound) which sound being seconded with the shout of the people, all the walls fall downe flat at once. Questionlesse the men of *Iericho* made themselues merry al this while with the sight of this their walking enemy, supposing them to be idle headed, and not well in their wits, to lay such a manner of siege against their walls. And yet no Ramme of yron could haue beene so forcible for battery, as these Rammes hornes were, they being of his gods choosing and ordaining, and such as whereby he would so much more honour himselfe as they in themselues were more inglorious. And thus we may finde that God hath beene wont to prepare such of his seruants, as he intends to make speciall Instruments for the good of his Church, by letting them see their owne weakenesses and insufficiencie, thereby to bring them to a low and base opinion of themselues, *Exod.*4. 10. *Esay* 6. 5. *Ierem.* 1. 6. 1 *Cor.* 2. 3. 2 *Cor.* 2.16.

2. God rather chuseth to worke by weake meanes then greater. Iosh. 6. 3 5.

Thirdly, our profiting by the meanes, depends not vpon the strength or weakenesse of them, but vpon the blessing of God vpon them who doth oft giue a greater blessing to the lesse then to the greater, as we see, *Matth.*14,17.25. with fiue loaues he fed fiue thousand, and twelue baskets full remained, when *Matth.*15.36.38. with seuen loaues there was but foure thousand fed, and but seuen baskets full remained. We see in Nature, those who are leane and weakely men abound with many children, when others fat and strong and more likely to looke vpon, haue none at all: And so is it here. *Iosua* was a person farre inferiour to *Moses* in respect of gifts, yet his gouernement was blessed farre aboue his Master *Moses*, and the people much

3. Our profiting depends on Gods blessing.

much better in his time then euer they were in the daies of *Moses*; insomuch, that towards his latter end, hee giues that testimonie of them, which *Moses* could neuer doe; *viz.* that *they had cleaned vnto the Lord their God euen vntill that day*, *Iosh.* 23.8. And so the Apostles, how many did they conuert by their ministery, ouer Christ did by his? Did he euer conuert so many at a Sermon as *Peter* did? no questionlesse; and yet neuer man spake like him.

Iosh 23.8.

Let these Considerations preuaile with vs not to sleight the meanes, because they are but weak, and like *Ebedmelechs* raggs, *Ier.* 38.11. of themselues worthlesse, seeing by Gods good grace and wise dispensation they are let downe to draw vs out of the dungeon of sinne and misery wherein we sticke, and are euer followed vpon the conscionable vse with a blessed deliuerance: Therefore as *Ieremiah* did by those, so let vs by these; let vs put them vnder our arme-holes; In faith and obedience to Gods ordinance let vs vse the meanes, not looking to the weakenesse of them: and so wee shall assuredly finde and feele Gods mighty power working thereby for our euerlasting welfare, 2 *Cor.* 10.4.

Ier. 38.11.

2 Cor. 10.4.

Ob.

But yet if the bringers were Angels, or if God himselfe would speake vnto vs, we should readily heare and beleeue. But Ministers are weake men, and subiect to infirmities, which causeth their message not to be regarded. For answer:

Resp. *Gods loue to vs to teach vs by men like our selues.* Heb. 2.17.

First, this is Gods loue and goodnesse to vs, to teach vs, not by Angels, nor himselfe immediatly, but by poore weake men, who are sinners as well as we; For by this meanes they may teach vs with more feeling, experience, and compassion, *Heb.* 2.17. And Secondly, we may more boldly come to them to make our doubts, and distresses knowne, and to seeke for direction, and aduice: You know how that when God spake to *Israel* by *Angels*, in thunder, they cried, oh *let man speake to vs, and wee will heare, but let not God speake with vs least we die*, *Exod.* 30.19. Now the Minister may say as *Elihu* vnto *Iob*, *Behold I am according*

Exod. 20.19.

Iob 33.6.7.

according to thy wish in Gods stead, I also am formed out of the clay: Behold my terrors shall not make thee afraid, Iob 33.6,7.

Secondly, though they haue infirmities, yea though they were guilty of grosse sinnes, yet is not their ministery euer the lesse to be regarded by vs, nor shall it be euer the lesse effectuall to vs, if the fault bee not in our selues, *Mat.* 23.2.3. 1 *Sam.*2.24. Hence was it that Saint *Paul* reioyced, that *Christ was preached*, euen by those who did it with an intent to add affliction to his bands, *Phil.*1.18, which certainely he would neuer haue done, if the grosse sinnes of the Minister (much lesse if his infirmities) had force to make the doctrine deliuered vnauaileable to the comfort of the godly.

Ministers not to be disregarded for infirmities. Matth 23.2. 1 Sam 2.24.

Phil.1.18.

Thirdly, if we profit not by the meanes brought vs in their ministery, neither would we profit by the ministery of *Angels*. Those who haue *Moses* and the *Prophets* and will not heare them, neither would they heare if one should come from the dead, *Luke* 16.31. Let an Angell preach to them, Let a diuell come out of hell and preach to them, they would bee the same: And the reason is plaine; For whether an Angell, or a man say, that Iesus is the Sonne of God, it is not more true in an Angell, then in a man. And then secondly, in the begetting of faith, the naked word is nothing, further then as it is ioyned and accompanied with Gods spirit, whose worke properly it is, and which worketh ordinarily in the meanes by God appointed, which spirit so long as they want, they would not beleeue Angels, nor men; dead, nor liuing; neither *Moses*, nor the *Prophets*; neither *Peter* nor *Paul*, no nor Christ himselfe, if he were againe vpon the earth, and should preach vnto them. And thus much for the *Agent* as shee is described by her *Sex*, now for her *Substance*.

If we profit not by men, wee would not by Angels. Luke 16.31.

Hauing tenn pieces of siluer] The word is δραχμὰ, A piece of coine, by which the Grecians counted their sums, as the Hebrewes did by *Shekels*. It was a quarter of a *Shekell* and valued of our mony about seuen pence halfe-penny. Tenn

Text.

Breerewood de num.

Tenn of these pieces this woman had; By which number some would vnderstand the seuerall orders of *Angels*: But as (therein) *Maldonate* speakes well, there is no greater mistery in this, then was in the number of sheepe mentioned in the foregoing Parable. And whereas she is said to haue but tenn pieces, when the Shepheard before spoken of, is said to haue a hundred sheepe; That may be, because shepheards vsually tend large flockes, but women haue not ordinarily (their employments not requiring it) so much money in their purses. Something might bee obserued thence, but that I may not be thought to be ouer-curious; I will passe ouer the *Number* or *Quantity* of her pieces, and come to the *Quality*, for they are said to be *pieces of Siluer*. And thereto man may be fitly compared in regard of his state by *Creation* before the Fall; It is a truth:

Doctrine. *Man by his Creation was a Siluer piece.* Psal 8.4. & 139.14,15.

Man by Creation was an excellent piece, an admirable Creature. *Dauid* cannot but wonder at him, *Psal.* 8.4. and admire his wonderfull Creation, *Psal.* 139. 14 15.

This may appeare, First, if we consider the *Manner* of his Creation: Secondly, the *Time*: Thirdly, the *Place* where God placed him after he was made.

How man was made: 1. *With Consultation.*

For the manner it was, first, with *Consultation* he said not *fiat* let it be, as he did in the making of other creatures; But *faciamus* let vs make. A great diuersity of words (saith *Chrysostome*) to shew the difference of workes; All the Trinity are called to this care and workemanship. *Father, Sonne*, and *Holy Ghost*; all lay their heads together (as it were in this businesse:) Not in regard of any hardnesse in the doing, or need that God had of helpe and councell; but in respect of the greatnesse of the worke; Scripture speaking after our capacities, who in doing any thing of moment vse aduise, and take the greater care in the performance; hereby God would commend vnto vs the excellencie of this piece which farre surpasseth the framing of the heauens.

2. *By degrees.*

Secondly, it was by Degrees, and not at once as other things

things were made, for first, God formed him, and then inspired him; he gaue him first a *Body*, next a *Soule*; which also shew his excellencie.

Thirdly, whereas other things were made in seuerall shapes, like to none but themselues, man was made after Gods owne Image, *Gen.* 1.27. where we haue it repeated in one verse twice, least happily we should doubt of it. In other creatures the likenesse of God is found *per modum vestigij* (as Schoolemen speake) but the likenesse of God is in man, *per modum Imaginis*, of which more anon.

3. After Gods Image.

Aquin. par. 1. Quest. 93. art. 6.

Next the dignity of mans Creation is much amplified from the Circumstance of *Time*, when hee was made; which was last of all, after all other things: Now the last workes (vsually) of a cunning artificer are most absolute. God hauing made him, forbore to make any thing more anew, here in this he rests: He made birds flying, fish swimming, wormes creeping, beasts feeding, and yet he rests not: He made the glorious lights of Heauen; the Sunne, the Moone, the Starrs, and yet rests not: He made all trees, and flowers of the Field, which are more beautifull then *Solomon* in his robes, yet he rests not: But no sooner had he made man, but he makes *Holy-day*; Now he rests from all his workes of creating: He doth euen repose and quiet himselfe in this worke as in the most exquisite piece of all, wherein all the perfections of the rest are contained, aptly (in this respect) termed a *Little-world*; an *Epitome of all Gods workes*, or an *Abridgement of the creatures*, who serues as an *Index* to Gods great booke in *Folio*.

When man was made.

After God had made man, hee made it Holy-day.

Lastly, consider we the *Place* where God did place him after he had made him, and it will set yet further forth vnto vs his Dignity, and Excellencie. No sooner could man see then he saw himselfe happy, hauing Heauen aboue him, Earth vnder him; the Creatures about him; God before him: And yet to all this his happinesse an addition is made: A faire Garden, a place of admirable delights is prouided to lodge him in. Needs must hee admire the earth,

The Place where God placed man after he was made.

earth, but comming to *Paradise*, he is rauished. What strange varieties and excellent pleasures haue men found in gardens planted by the hands of men? And yet none so excellent but somthing in them haue been found wanting: But in this no herbe, flower, tree, was missing, that might serue for ornament, or for vse; Gods bounty reaching further then to necessity, euen to Comfort and Recreation. And as it was rarely furnished, so as brauely scituated in *Æden*, that is in English in a pleasant place: And yet not the whole countrie, but a garden, or part of *Æden*; the fat as it were of that which was the fatnesse of the earth; well watered by that riuer, (being placed as it seemeth vpon the banke thereof) which from *Æden* was deuided into foure streames, as *Moses* makes mention at large, *Gen.*2.10. And thus mans excellencie may appeare from these Circumstances considered. But if we proceed and consider particularly of his perfections and created endowments, we shall see how wonderfully he did excell, which it will not be amisse to take a little notice of, so far forth as this resemblance in our Text doth leade vs; He being compared to siluer: And that first, in regard of *Matter*. No mettall (except Gold) (which indeed is most solid and perfectly concocted with sufficient heate so that it neuer corrupteth by rust) is to be compared with it: So man is the excellentest of all Gods Creatures, except *Angels*, and but a little inferiour vnto them, *Psal.*8.5. A little, whether in regard of *Time*, or in regard of *Nature*, (for the word signifieth either a little while or a little deale) which saying of the *Psalmist* may well be vnderstood of man, as he was first made in Gods Image, and Lord of the world; And so but a little deale lower (though since the transgression, it is indeed peculiar to Christ, of whom the Apostle to the Hebrewes interpreteth that passage, *Heb.*2.7.) being a creature partly *Celestiall*, partly *Terrestiall*, partly *Mortall*, partly *Immortall*; and one who doth participate with whatsoeuer excellencie is in any other creature, and into whose being enters the nature of euery thing without him:

Man resembled to siluer: First in regard of the Mettall or Matter.

Psal.8.5.

Man doth participate with whatsoeuer excellencie is in any other creature.

him; Hee hath *Beeing* with *Stones*; *Liuing* with the *Plants*; *Sense* with the *Beasts*; and *Vnderstanding* with the *Angels*; So that as the *Iewes* said, haue wee not all a part in *Dauid* the King, 2 *Sam.*19.4. may the Creatures both *Celestiall* and *Terrestiall* say, haue wee not all a part in Man? And as thus he is a little lower in regard of *Nature*, so also it is true in regard of *Time*, for it is but for a little while, that God hath made vs inferiour vnto them, hereafter we shall be as they are, according to our Sauiours doctrine, *Matth.*22.30.

2 Sam.19.43.

Secondly, in regard of *Lustre*; For albeit siluer in the oare be base, and vnsightly to looke on, yet comming out of the mint purified and fined, it is beautifull: Thus though man while he was in the lump of clay, was without beauty; yet being formed, God put vpon him great glory, and maiestie, *Psal.*8.5. So that in beauty and faireness, he excelled all other visible creatures, as by those relicks yet remaining, and to be found in sinfull men, wee may gather: As the Complexion of *Dauid*, 1 *Sam.*16.12. The *Beauty* of *Absolom* in whom there was not a blemish from top to toe, 2 *Sam.*14. the *Stature* of *Saul*, 1 *Sam.*10. 23.24. all which being ioyned together would make a most rare man. Not any infirmity, nor deformity was there, but a conuenient proportion, and a most godly well ordered Constitution. *Dauid* compares him, in regard of his admirable *Shape*, to a piece of curious tapestrie or Arras worke, *Psal.*139.15. consisting of skin, bones, muscles, and sinewes. His *Forme* is erect, and strait, not groueling towards the earth, nor stooping downeward as all other creatures doe, but aspiring vpwards towards God, to whom he is to speake; and *Heauen*, which he is to minde. A goodly order is in all his outward parts; In such an admirable sort are they set and disposed, as that in each beauty, strength, conuenience, meete together. The *Head*, that stands vpon a goodly tower-like necke, most sinnewie because smallest, which as it is neerest heauen for place so for figure and guests. How goodly proportions hath God

2. *In regard of Lustre.*

ſet in the *Face* of man which euen tranſport to admiration? and (which yet is more admirable) amongſt the many millions of faces, it is almoſt (if not altogether) impoſſible to finde two in all things alike? Should I relate the ſituation, figure, vſe, motion, of other parts of the body, as of thoſe curious window workes the *Eyes*, placed in the midſt of the viſage, wherein the many variety of colours may be ſeene, as painted glaſſe, in thoſe windowes for greater ornament, curiouſly glaſed with the horney tunicle, hard, thicke, tranſparent; being as the lanthorne, for the light; and mightily defended with hollow bones and prominent browes becauſe they are ſuch tender opticke pieces. As alſo of the excellencie of the *Eare*, with her windings and hollow turnings, for the better conueighing of the ſound to the common ſenſe; together with that moſt artificiall inſtrument within the paſſages of it, which as a bell by repercuſſion of the ſound, moue the ſpirits of hearing, and they being awakened and ſtirred vp, take in the ſound and ſo carry it to the braine, the ſeate of the inward ſences. And ſhould I ſo goe on and carry you to his able *Armes*, and actiue *Hands* and ſo downeward to his *Feete*, and diſcouer the excellencie of each particular member of mans body. it would aske a volume. Sure it is, there is no one piece in that exquiſite frame, whereof the *Place*, *Beauty*, *Vſe*, *Forme*, doth not admit wonder, and exceed it. In a word, ſo glorious a beauty ſpread it ſelfe throughout mans bodie, as that the *Anthropomorphites* held that God had ſuch a body, and that ours was but the coppy of his: And very *Naturaliſts*, and *Pagans* anatomizing it, not onely preferred the frame thereof, before the worlds whole curious Creation, but rauiſhed in their ſenſes with a conſideration of the ſame, deified, and preferred it aboue all meaſure.

3. *In regard of Forme.*

Thirdly, in regard of *Forme*: Money is coined round, without an end. So was man a creature *Immortall* before the Fall: Not *Abſolutely* and *Eſſentially*, for ſo God onely is *Immortall*, 1 *Tim.6.16.* But Firſt, by *Creation*, and ſo his

1 Tim.6.16.

his *Soule* was *Immortall.* Secondly, by *Condition,* and so his *Body* should haue beene *Immortall* if he had stood in *Innocencie.* It is true, *Man* in his nature was mortall (standing in his state) yet was it not of necessity he should die: Our flesh is apt to receiue a wound, yet euery one is not wounded. The body of man is subiect to sicknesse, yet many often die not touched with sickenesse: So the state of *Adams* body was such, that although it was subiect to death, yet except sinne had come betweene, hee might and should haue liued for euer. Had hee stood in obedience to God, there should haue beene no contrariety betwixt the humors of his body, to haue bred *Corruption* or *Death*: And so long as he stood in holinesse, such an harmony there was amongst them, as that they could breed no distemperature. That power of dying was *potentia remotissima*, a *Remote power* which should neuer haue beene reduced into act, had he obeyed his Maker, by the vse of wholsome food, and Gods blessing thereon, he should haue continued and held out, as the hose and shooes of the Hebrewes in the desart waxed not old by wearing or consumption, *Deut.29.5.* And *Manna* in the golden pot, *Heb.9.4.* corruptible in it selfe, yet lasted many hundred yeares, and *Iosephs* bones which lasted 215. yeares through Gods prouidence and power, *Iosh.24.31.* And if in time the body would haue declined, God would haue preuented that by translating man to Heauen without sicknesse and death.

Angeli non poterant mori, neq; necesse erat eis mori, Adam poterat mori, sed non necesse erat ei mori, sed Adamo corrupto necesse est ei mori.

Man should not haue died had he not sinned.

Deut.29.5.

Heb.9.4.

Iosh.24.31.

Thus was Mans body before the Fall *Immortall*; *Ex hypothesi* by Condition, though now it is Mortall and corruptible. But for his *Soule* (in comparison whereof, the body is but like a maske to a faire face, or as a clay wall that encompasseth a treasure: it being the quickner and mouer of that engine; life of that earth, light of that orbe, and as a little god in that little world) that, (as the Angels) is *Immortall* by *Creation* and cannot die: It is an Immortall substance, tempered in the same morter with the heauenly spirits, (as the Chaldeans spake) and being

The Soule how it is Immortall.

In eodem cratere temperatas esse animas nostras cum cœlestibus.

being once kindled will neuer out, or be extinct. An indowment vnspeakeable, if seriously thought vpon; that God should make men to last as long as himselfe, and when all other things die, expire, and come to nothing, yet a mans soule shall be aliue, after thousand millions of yeares.

4. *In regard of Stampe.* Fourthly, in regard of *Stampe*: Money hath some *Impresse* and *Image* on it: As the Iewes *Shekel*, which on the one side had *Aarons Rod*, and on the other side the *Pot* of *Manna*. So the *Romans* had *Cæsars Image* vpon their coine, whereby they acknowledged subiection, and the coine which *Iacob* paid vnto the Shechemites was stamped with a lambe, *Gen.*33.19. Thus had man the Image of his Maker, which God stamped on him as a marke of his possession: Not that he was made according to the perfect Image of God, (for Christ is only the perfect natural Image of his Father, *Heb.*1.) but he was made to his Image, by way of *Analogie*; not expressing his Image fully, and naturally, but resembling the nature of his Creator after a conuenient manner of his Nature; Partly in the *Soule* properly; partly in the *Body* because of the Soule; And partly in the *Whole* and *Entire Person*, by reason of the *Union* of both.

Marke 22.21.

How man was made after Gods Image.

1. *In his Soule.* In the *Soule*, and that both in regard of the *Substance*, and *Faculties* of the same: The *Substance* of the *Soule* resembleth the Nature of God, and that either in respect of his *Being*, or of the *Manner* of his *Being*: Of his *Being*, as it is *Spirituall*, *Immortall*, *Inuisible*, *Intelligible*: Of the *Manner* of his being; For as in man is one *Soule* and diuers *Faculties*, as *Cogitation*, *Will*, *Memory*, *&c.* So in God there is one *Essence* and three persons. The *Faculties* of the *Soule* resemble the nature of God, chiefly those two, *Vnderstanding* and *Will*; the one expressing the Image of God in the *faculties* of *vnderstanding* all things, *Coloss.*3.10. The other in the *Liberty* of *Willing* and *Choosing* euery obiect, 1 *Cor.*7.37.

Colos.3.10.

1 Cor.7.37.

2. *In Body.* Next, in *Body* man did beare the Image of God, as appeares

appeares by that prohibition of shedding mans blood, *Gen. 9.6.* where this reason is added, *because in the Image of God man was made*; now it is euident the Soule cannot be killed, it must be the body then, which was also made after it: Not that God hath any *Body* or that he tooke vpon him the visible shape of a man in the *Creation* (as some conceit) and according to that shape made man; but in these respects: First, in the *Perfection* of the *Body*, which is as it were the perfection of all visible creatures: such a proportion, so maruellous, so beautifull, as that no creature in the world may be compared with it. An *Image* of *Gods Perfection*, who is of all perfections, the most perfect. Secondly, in regard of the *Sound temperature* thereof, by which it would haue continued for euer, had not sinne come betweene (as I before noted) this carryeth with it a sauour of Gods *Eternity*. Thirdly, there are none of our *members* almost but they are *attributed* to God in Scripture; And so there is a double vse of our members, one that they might *Serue* the offices of the *Soule*; the other that they might bee as it were Certaine *Types* or *Resemblances* of some of the *Perfections* of *God*. Fourthly, because the gifts of the *Minde* do cause the *Body* to shine, as the *Candle* doth the *horne* in the *lanthorne*.

Gen.9.6.

Hieron oleaster in Gen. 1.

A double vse of mans members.

Lastly, in the whole and entire *Person*, the *Image* of God shineth forth, because of the Vnion of Soule and Body, both in respect of the *Constitution* of the whole man, which euen the faithfull themselues had so admired, that by it they acknowledged *Gods Image*: As also in respect of his *Rule* and *Dominion* aboue and ouer all other Creatures, *Gen.1.26. Psal.8.6,7,8.* For if the *Man* be Gods Image for the *Soueraignty* hee hath in the *Family* as euidently appeares, 1 *Cor.11.7.* And the *Maiestrate* for his *Superiority* in the *Common-wealth*, *Psal.82.* then much more man in generall for his Dominion ouer all. Thus then, though in other creatures the *Footsteps* of *God* appeares, yet in man onely (in this visible world) did the *Similitude* of *God* appeare; in which respect the Fathers called him

3. In the whole and entire person

Gen.1.26. Psal.8.6,7,8.

1 Cor.11.7. Psal,82.6.

Nummum Dei, Gods Coine, The Lord ſetting his Image vpon him as Princes doe their ſtampe vpon their monies.

5. In regard of his Inſcription. Matth.22.20.

Fiftly, as money hath an *Image* on it, ſo alſo it hath ſome *Inſcription* about it, as Chriſt ſhewes, *Matth.* 22.20. *whoſe Image and ſuperſcription is this.* As it had the Image of *Cæſar*, ſo the ſuperſcription of *Cæſar.* And the *Shekell* of the *Sanctuary* had a *Word*, as well as *figure*: on the one ſide was written *Holy Ieruſalem*, and on the other The *Shekell of Iſrael*: Thus man as he bare Gods Image, ſo his *Word* or *Motto. The Sonne of God, Luke* 8.38. *Gods of ſpring, Acts* 17.28. *Holineſſe to the Lord, Zach.*14.20. Theſe, and ſuch like *Inſcriptions* he had, which ſince the fall can be hardly read, but with Gods Image they are againe renewed on vs.

Luke 8.38. Acts 17.28. Zach.14.20.

6. He hath his ſtampe & forme from God.

Sixtly, Money hath its *Stampe* and *Forme* from Regall authority; it muſt be refined and made (for it makes not it ſelfe) by the Princes royalty: Thus man was the worke of Gods hands, *Pſal.* 100. and his alone, *Iob* 10.8. No Angell nor other power made him, but the Lord, immediately forming him (as it were) with his owne hands. It was he, and he alone that cloathed him *with skinne, and fenced him with bones and ſinnewes, Iob* 10.11. Hee it was onely that *formed the Heart* and the inward parts of mans body, *Pſal.*33.15. the workemanſhip whereof was ſo great, as that he reſerues it as a glory onely to himſelfe, to try *and ſearch the heart and reines.* And for the outward parts, as the *Hearing eare and ſeeing Eye, the Lord hath made euen both of them, Pro.*20.12. True it is, ſince the Creation our *Bodies* are from God *Mediatly* by the helpe of man and woman, as Inſtruments; And yet they are not propagated by parents, without the wonderfull workmanſhip of God, in which regard all our bodies are ſaid to be made and faſhioned by him, as well as *Adams, Iob* 10.8. *Pſal.*139.14,15. But for our *Soules* they are ſtill *Immediately* from him, *Eſay* 57.16. and *Heb.*12.9. where is a manifeſt Antitheſis betweene the fleſh and the ſpirit, and the

Pſal.100.3. Iob 10.8.

Iob 10.11.

Pſal 33.19.

Ier.17.10.

Pro.20.12.

Iob 10.8. Pſal.139.14. Eſay 57.16.

the Fathers of our flesh, and God the Father of our Spirits, *Wee haue had* (saith the Apostle) *the Fathers of our flesh which chastised vs, and we gaue them reuerence, how much more shouldwe be subiect to the Father of our spirits and liue?* Why; was not God the Father of our bodies also? Yes surely; but the Apostle would hereby giue vs to vnderstand that hee is more Immediately the Father of our Soules, that comes not from parents by generation. Heb.12.9.

Seuenthly, *Siluer* hath a good *Sound* aboue other mettalls: And hence it was that trumpets of siluer was commanded by the Lord to be made, *Num.*10.1,2. for Shrilnesse and Clearenesse. Thus man aboue other Creatures had a tongue giuen him, to praise his Maker with, which is therefore called the *glory of man, Gen.*49.6. *Psal.* 16.9. & 57.8. both because it was one of the excellencies and prerogatiues of man aboue other creatures to be enabled to vse his tongue to the expressing of his mind, as also for that it is the instrument ordained to the setting forth of Gods glory, in the aduancement whereof the glory of man, as Gods principall Creature, doth consist. The many sweet and excellent voices that are formed by that loose filme of flesh is admirable to consider of: The ability that a man hath to expresse himselfe with infinite variety of words, made of so few letters, with their seuerall sounds, and distinct articulations, (whence flowes all conuersation and delightfull or profitable society) who can but wonder at? Oh how sweet musick did the tongue make while it vttered these good things the *heart endited?* But now alas! it is *an vnruly euill and filled with deadly poyson, Iames* 3.8. Then was mans tongue as fined siluer, but now his heart is little worth, as shall bee shewed after.

7. In regard of Sound. Num.10.1.2. Gen.49.6. Psal.16.9.& 57.8. Psal.45.1. Iam.3.8.

Eightly, *Siluer Commands all things*, and *Answers all things*, as speaketh *Solomon, Eccles.*10.19. there is nothing (whether holy or prophane) but are at the becke and command of it: Such a Commanding power had man by his

8. It Commands all things. Imperat aut seruit collecta pecunia cuiq; Eccles.10.19.

Psal.8.6.

Gen.1.28.

his Creation ouer all Creatures, *Psal.8.6. Thou hast made him to haue dominion in the workes of thy hands*; such authoritie God gaue him, *Gen.1.28.* willing him to *Rule ouer the fishes of the Sea, ouer the fowles of heauen, and ouer euery beast that moueth vpon the earth*; And then brought all creatures to him as to a Soueraigne Lord, and King, to bee named by him; And answerably euery Creature in his kinde, gaue reuerence and subiection vnto him as to their Soueraigne. The relicts of this we may yet see. For there is no Creature that can vse all the Creatures, but man: He had dominion ouer the insensible Creatures, as the *Elements*, for no creature can vse the *Fire* but man, he can do sundry things with that which no other creature can doe; which argues that he was Lord ouer it: As for the *Lyon*, who is the king of Beasts, he flieth from it, and is affraid at the light thereof. And that he had dominion ouer liuing creatures, were there no Scripture to proue it, yet it might by this, in that the relicts of Gods image makes them to stand in awe of him, yet whence is it that the *Horse* though strong and swift carries a man? that a *Dogg* though most fierce, waits vpon man? that the *Elephant* as great and terrible as he is, yet serues in publike meetings to be a sport to man? he will leape and kneele and dance: And whence is it that a Child can driue a number of *Oxen* or *Kine* before him to the pasture? Againe, in that (as Saint *Iames* speaketh) *euery kinde of beasts and of birds, and of Serpents and things in the Sea, are tamed, and hath beene tamed of man, Iam.3.7.* onely in him is Reason to be found, by which hee can subdue all the perturbations in the Creatures, which they cannot doe by themselues. By his Art and pollicie *Lyons* themselues haue beene tamed, and made gentle, so as to come when they are called; And by his skill he taketh the *Foules* in the *Ayre*, and *Fish* in the *Sea*, compelling them to serue for his vse, this shewes hee was their Lord by Creation.

Man onely can vse all creatures.

Iam.3.7. *Seruiunt homini & naturam suã humana institutione deponant: obliuiscuntur quod natæ sunt, induunt quod inbentur; Quid multa? docentur vt paruuli, seruiunt vt infirmi verberantur vt timidi, corriguntur vt subditi in mores transeunt nostros quoniam motus proprios perdiderunt Amb. Hex. lib.6. cap.6.*

And lastly, in that wee count it one of the most excellent qualities in beasts, when they can counterfet man neerest;

neereſt; as the *Ape* his *geſtures*; the *Birds* his *words*; the *Elephant* his *Reaſon*, what doth this but ſhew the truth hereof?

Thus was man (as *Ambroſe* calls him) the *King* of *Elements*, he had almoſt ſaid, the *God of all liuing Creatures vnder the Sunne*, as Monie is the God of moſt men vpon earth. And yet that we may not be miſtaken, this dominion which man had ouer the Creatures was not an *Abſolute dominion*, (for God is the onely Soueraigne Lord) it was a *Dominion ſubordinate*; As he is called *the Lord of the Sabboath*, *Matth.*12.8. not as *Supreame*, but as the *ſubordinate* Lord.

Amb. lib 6. Epiſtolarum Epiſt. 38. ad Hor. Dominiũ Dei in creaturis, eſt abſolutum, immediatum, & liberum: Dominium hominis eſt conditionatum & liberum.

Ninthly, Siluer is not all of a like worth, there are diuers pieces and of different value. The Iewes had their *Gerah*, and *halfe Shekel*, and *Shekel*, *Exod.*30.13. with diuers other coines of ſiluer: So all were not of alike degree in the Creation, though all excellent, and good; For God obſerued order from the beginning: Amongſt the *Angells* ſome are *Superiour* and ſome *Inferiour*, there are degrees amongſt them; *Coloſſ.*1.16. Now it may not bee thought that the eſtate of man before the fall, was better then theirs: It is true, *Seruile*, and *bitter ſubiection*, the Fall brought in, but it may not be thought that *Superiority*, and *Inferiority*, came by it. There would haue beene a ſubiection of *Children* to their *Parents* as well as now is; and a ſubiection of the *Wife* to her *Husband* better then now is: And this appeares euidently by the Apoſtles Argument, 1 *Tim.*1.13. God made the woman of the man, to eſtabliſh (as hee ſhewes) his prioritie and dignitie.

9. *All are not of equall valew or degree.*

Exod.30.13.

Ordo ingreſſus eſt cum creaturis Nazi.

Coloſſ.1.16.

1 Tim.1.13.

Laſtly, though Siluer be pretious mettall, and of worth, yet it is but Earth, though of the beſt Earth and well Concocted: So man for all his excellencies is but *Adam*, *Earth*; His *Body* being made of the *duſt of the ground*, *Gen.*2.7. He ſaith not onely *he was of duſt*, but (leaſt any ſhould affirme there was more excellent matter ioyned therewithall) *duſt of the ground*, that is to ſay, conſiſting chiefly, and wholy

10. *They are but Earth.*

Gen.2.7.

Nam terra siue aqua quæ nobis sunt contiguæ non sunt pura elementa, sed generationi aptæ. Arist. de gen. lib. 2. cap. 8.

1 Cor 15.47. Iob 4.19.

wholy of the Earth, as the same is mixed with other Elements; And yet he had the purest portion of *Earth* because *Dust*, being as it were *Earth sifted*, *fine*, and being laid by water was *Red earth?* Thus *God* is said to be the *Potter*, and *Man* the *Clay*, *Esay* 64.8. And that the first man was of the Earth, dustie, as Saint *Paul* saith, 1 *Cor*.15. 47. and we are said to *dwell in houses of Clay*, and to *haue our foundation in the dust*, *Iob* 4.19. And thus wee haue seene how by this Resemblance we may be put in minde of our Created excellencies. All which should teach vs

Vse.

Psal 35.10. *Nosce teipsum.*

To spend some time in the Meditation of the wisedome of our Creator, in the worke of our admirable and strange Creation: Euery part of our bodies (if we knew the forming of them) would shew a speciall glory of working in God, our very bones would say, *Lord who is like vnto thee*, *Psal.* 35.10. *Know thy selfe* then O man, and now at last seriously consider of thy miraculous body, that thou maist admire, and praise the wisedome and power of thy God. How often dost thou giue thy money to see some strange *Fish* or *Beast*, or some rare *master-piece* wrought by the hand of some curious Artist, and wondereſt at the sight? when thou carriest about with thee, the greatest miracle vpon earth, thine owne *Body* and foolishly neglectest it? Oh that thou wouldst acquaint thy selfe wel, with thy self, and be euer looking in this *Index*, which will readily direct thee to the finding out of any thing in the booke of *Nature*, which is the *World* (man being the Epitome of all Gods workes, and a patterne of the great vniuerse) which although we were as well read in, as euer *Solomon* was, yet to be ignorant of our selues, were as foolish a part, as for a man curiously to looke into all the roomes of some great mans pallace, and yet know not so much as one corner of his owne dwelling.

Wee may not adulterate Gods coine.

And as a chiefe branch of the former duty, see that wee Adulterate not Gods Coine; that we abuse not these Bodies of ours to his dishonour. What man of occupation can

can abide that his fineſt tooles ſhould be vſed (by ſome commer in) to ſome baſe worke? or that a curious picture which he hath drawne, ſhould haue durt flung vpon the face of it? And can God abide that man made for his praiſe, and after his owne Image ſhould bee defiled with ſinne, and be made an inſtrument of vnrighteouſneſſe? Our bodies are ſaid to be Gods *Houſe* and *Temple*, 1 *Cor.6.15.* 19. and ſhall we not keepe that cleane? ſhall wee turne it into a ſtie, or ſtable, and by ſwearing, lying, drunkenneſſe, adultery, &c. make it a den of diuels? And yet woe is me, for we haue not beene affraid thus to pollute, and diſhoneſt our Princes Pallace: wee haue clipt his coine, defac'd his Image, and deſerued therefore to bee arraigned at his barre, as the next point will ſhew which we come vnto, ſo ſoone as wee haue taken vp one Inſtruction, from the letter of the Parable. 1 Cor.6.15.

If ſhee looſe one piece] Something is Culpable in this woman (as we haue heard) as well as *Commendable*. That ſhee deſerued blame for, was, her looſing one of her pieces through her careleſneſſe; And yet in that ſhee ſeeketh it vp againe, it is her praiſe. The words thus literally conſidered, may teach thus much: *Text.*

That women are not without their frailties no more then men: They haue their weakeneſſes, and defects, as Saint *Peter* giues vs to vnderſtand, when hee telleth vs they are the *weakeſt veſſels*, 1 *Pet* 3.7. He calleth them *veſſels*, in regard they are inſtruments God makes vſe of, for the helpe of man. (For ſo in Scripture, any, whether man or woman, that God appoints as his inſtruments, either *Publikely*, or *Priuately*, to do any ſeruice by, are termed *veſſels*, 2 *Tim.* 2.20,21. And *weake* they are, in regard of the *Frailties* and *defects* to be found in that ſex, both of *Negation* and *Priuation*. Yea the *weakeſt veſſels*, becauſe in them there is a ſpeciall kinde of defectiueneſſe cleauing to them, not ſo vſually accompanying the nature of men; and that not onely *Naturall*, as *weakeneſſe* of *Capacity* and *Iudgement*, (as I haue ſhewed in the firſt Doctrine) which is to be found Generally *Doctrine.* *Women haue their frailties.* 1 Pet 3.7. 2 Tim.2.20.21.

Generally in all women. But likewise *Sinfull*; they being Apter to be *Seduced*, and more ready to hearken to the *Serpent* then men, 1 *Tim.*2.15. and more *prone* to *passion* then men, *Gen.*16.5. And more vehemently carried with the *sway* of their *Desires* to euill then men, 1 *Kings* 19.2. And more apt to *Vanity* and *Pride* then men, *Isay* 3.17. which also appeares by this in that the dehortations against Pride are ordinarily (especially in the New Testament) directed vnto them (Pride being of the feminine gender) And more *Cunning* and *Deceitfull* then men, 1 *King.*21.7. *Solomon* speakes of this from his owne deare-bought experience, *Eccles.*7.28. *One man amongst a thousand haue I found, but a woman amongst all those haue I not found. q.d.* I haue found amongst men one of a thousand whose politicke deuises, fraud and falshood, might be discouered, but amongst women not one of a thousand could I finde, the depth of whose diuelish deceits, could be measured; And that this is the sense of the place appeares by the words foregoing, *ver.* 25.27.

1 Tim.2 15.
Gen.16.5.
1 King 19.2.
Isay 3.17.
1 King.21.7.
Eccles 7.28.

Reas. *They are daughters of Eue.*

The Reason of the point is euident in that they are the daughters of *Eue*, as well as *Men* are the sonnes of *Adam*: Corruption hath beene as well conueighed to that sex as ours.

Vse 1.

First then let it not be expected that any woman should be without Defects: do not looke for *Angelicall* perfection in them. Good bringing vp may conceale much; Good Instruction may diminish much; Good Nature for a while may keepe vnder much: yea the worke of grace will mortifie and subdue much: but nothing can altogether roote out and expell corruption during terme of life, the stumps of *Dagon* will still remaine; the skull, and feet, and palmes, of the hands of *Iezebel* will be found, whatsoeuer wee conceiue. Want of Consideration hereof, is cause of so much discontent in the married estate. Many a man hath a conceit, that such a one hee (fondly) loues, hath none of those faults, and follies, other women are guilty of, before he hath her, but being once had he soone findes that either

she

ſhe is *Proud* like *Iezebel*, or Prouoking like *Miriam*; or prying like *Dalilah*, or Sullen like *Vaſhtai*, or Imperious like *Attaliah*, or Scoffing like *Michol*, or Scornefull like *Hagar*, or Scolding like *Zipporah*, or Taunting like *Penniuah*, or Lying like *Zaphira*, or Luſtfull like *Rachel*, or Spitefull like *Herodias*, or Diſdaineſull as *Eſau's* wiues, or Laciuious as *Potiphars* wife, or Gadding like the *Leuites* wife, or Tempting like *Iobs* wife. And now with the bird within a cage, they grow ſullen and will eate no meate, which delighted to be picking about the cage while it was at liberty: yea their liues in marriage proues like the ſoiourning of *Iſrael* in *Marah* where nothing can be heard but murmuring and complaining, brooking their match as the dogg doth his chaine, on which hee neuer leaueth gnawing till he hath broake it in two. To redreſſe this, it will helpe much; Firſt, to conclude vpon it that ſhe is a daughter of *Adam* thou doeſt take; and to conceit that ſhe hath no faults, or not many, is thy idleneſſe. Secondly, in Loue to redreſſe or couer thoſe thou findeſt: The wiues infirmities (ſaith one) muſt either be taken away, or borne withall: He that can take them quite away maketh the wife better, and more commodious; he that can beare with them maketh himſelfe better, and more vertuous: And in any caſe beware of making faults when there are none, ſeeing they haue enough of their own, and need none of your inuerting.

2 King 9.30. Num.12.23. Iudg 16.16. Eſter 1.10. 2 King 11.1 2 Sam 6.23. Gen.16.4. Exod.4.25. 1 Sam.1 6. Acts 5. 9. Gen.30.2. Gen.26.53. Gen 39.7. Iudg.19.2. Iob 2.9

Helpes againſt diſcontentments in the married eſtate.

And next a word of *Exhortation* vnto women, that they ſeeke abilities from God againſt their Infirmities, and that they account it their glory to ouercome them, eſpecially if they can excell man in the things of Gods kingdome, as ſome women haue done, *Exod.*38.8. *Iudg.*13.9. 2 *King.*4. 8,9. And it is eaſie to obſerue, that the New Teſtament affoordeth more ſtore of good women then the old which ſhould be a good encouragement thereto. And likewiſe that they feare themſelues, and ſuſpect their owne iudgements, they being more eaſily ſeduced and corrupted then men, 1 *Tim.*2.14. watching ouer the infirmities of their natures,

Vſe 2.

Women ſhould count it their glory to excell mẽ in good.

1 Tim.2.14.

natures, being willing to be taught, and admonished, especially the wife by the husband, whom God hath giuen to her for this end, 1 *Pet.*3.7. 1 *Cor.*14.35.

1 Per.3.7.
1 Cor.14.35.
Text.

If she loose one piece] *Mystically* The loosing of one of these pieces, sets forth the losse of mans Created happinesse, neither is it necessary to apply euery particular word, as that *Shee* is said to loose it, and but *one piece* said to bee lost: For in a Parable, besides the *Necessary parts* wherein the force consists, something is said partly to Adorne or fill; partly to *Explaine*, for the discerning of which, the scope and end of a Parable should be still eyed, and what tends to the end, hold *Necessary*, the rest not: now euery thing in this passage is not Necessary in regard of words, the principall doctrine taught is this; that

In a Parable some are necessary parts, other passages but as the filling or quilting of it.

Doctrine.
Man continued, not in his Created excellencies, but fell.

Man continued not in the state wherein hee was created, but fell there from, and lost his created excellencies.

This truth appeares in that Chapter by some called the *Patriarchs Catechisme*, *Gen.*3. there we haue at large laid downe the whole storie of mans fall, together with the Consequence that followed the same: Where (by the way) obserue a difference betwixt Diuinity and all other sciences: Other Sciences are busied about man; as *Phisicke* for the *health* of his *body*; *Ethicks* for his *Cinill conuersation, &c.* yet none of all leads a man to the true knowledge of his creation, and fall, but Diuinity, till *Moses* came in and shewed this, it was vnknowne: Since, that; this truth is elsewhere sufficiently confirmed, *Eccles.*7. 29. *Rom.* 5.12. 18.19. 1 *Tim.*2.14.

Eccles 7.29.
Rom.5.12.
18.19.
1 Tim.2.14.
Reas.
God permitted it

The Consideration of the grounds or Causes, directs vs to three parties differently concurring to mans fall: First, *God permitting*: Secondly, *Sathan tempting*: Thirdly, *Man himselfe yeelding.*

For the first, God was pleased to permit it, in great wisedome, that he might make way for the manifestation of the riches of his glory; both of his *Mercy* in sauing his elect, and of his *Iustice* in the deserued condemnation of the wicked, yet without any wrong vnto any, for hee instilled

Rom.11.32.
Verse 35.

instilled not euill into man, *Iam.*1.13. neither did he take from him any ability vnto Good, but he suffered Sathan to tempt him, and left man to himselfe, 2 *Sam.*24.1. compared with 1 *Chron.*21.1. 2 *Chron.*32.31.

But if God did foresee their fall and might haue preuented it, and yet did not hinder, how could he but be accessarie vnto it? *Ob.*

Whosoeuer foreseeth an euill and hindereth it not when he may, is accessary to it, if in case he be bound to hinder it. But God being a most absolute Lord, and no way bound to any of his creatures, further then he bindeth himselfe, can no way be said to be bound thereto, and therefore is free from blame in not preuenting it. *Resp.*

But did not God decree it and will it? if so, how is hee free from blame? *Ob.*

That God did more then barely permit mans fall is a truth vndeniable, for he did in part ordaine, and will the permitting of it; yet not as it was a sin, or simply euill, but as it was good, and iust, and a way in his councell to manifest his iustice and mercy, *Resp.*

But then *Adam* could doe no other then fall necessarily, seeing God willed it and decreed it. *Ob.*

Gods decree did not take away the freedome of *Adams will*, but onely order it; It was possible for him to fall, or not to fall, and his act was *Contingent*; so true that it might haue beene false, yet the Decree was as certaine before, as after the euent, seeing all things are present to God when absent to vs: So then, *Adams* fall came not to passe without Gods decree, and therefore in that respect was *Necessary*, and yet neuertheless in respect of *Adams free-will* was *Contingent* and not *Necessary*. *Resp.*

Æternum decretum Dei, ponit infallibilitatem consequentis sed non consequentiæ

Againe, know there is a twofold Connexion of things; First, of the *Cause*, with the *Effect*; and so the Effect necessarily followeth the Cause: Secondly, of the *Antecedent* with the *Consequent*. The fall of man was the *Consequent* of Gods decree *Infallibly*, but not *Productiuely*, because the Decree and it went not together as the *Cause* and the *Effect*.

Effect. The Fall God foresaw to fall out, because it would fall out, but it fell not out because he foresaw it to fall out. As for example; I see you now a writing, you write not because I see you writing, but because you are writing therefore I see you write: In *Good actions* indeed, God foreseeth otherwise, for he *Decrees* them, and they fall out as *Effects* of his *Decree*: but it is otherwise in *Sinfull* actions, for they are not the *Effects* of Gods *Decree*, but Necessary *Consequents* thereof.

2. Sathan Tempting the woman by the Serpent, and shee man.

A Second cause was Sathans tempting. Hee enuying Gods glory and mans happinesse, did vse a *Serpent* as his Instrument to seduce the Woman, and the helpe of woman to seduce the man with an apple good to behold, *Gen.* 3. 1. 2 *Cor.* 11. 3. So the *principall* Efficient of mans fall was the *Diuell*; the *Instrument* was a *Serpent*, the *Person* or *Subiect assailed* was the *woman*. An *Apple* was the *baite*; and the *quality* of the fruite (by accident) was a *Cause* to make them eate thereof. Of each something.

Gen. 3. 1.
2 Cor. 11. 3.

The occasion of the Diuels fall.

For the First, the *Diuell* was a chiefe *Agent* in mans Apostacie, who being appointed of God to be mans Guardian and Keeper (in which ministration to man (as is most probable, the occasion of their fall was giuen, and (as we may religiously thinke) through Gods wise prouidence heauen saued from all pollution, which had the Angels there fell must needs haue beene steined with their sinne, as the earth was with the sinne of man her proper inhabitant) this their ministration and seruice they disdained, and so of their owne freewill fell from God, becomming, proud rebellious, and blasphemers of him. And out of hatred to man, and enuie of his happy estate became seducers of him to the end they might make him and his posterity as themselues: In this respect our Sauiour saith hee was a murtherer from the beginning, *Iohn* 8. 44. O what need then hath man to make prouision against him? his malice is not abated with his age, but much encreased like Runnet, which the older it is, the stronger: still hee thirsts

Iude 6.

Iohn 8. 44.

thirsts after mans ruine, especially after theirs in whom the Image of God (*Righteousnesse* and true *Holinesse*) doth most appeare: As for those who lie in *Ignorance* and *Sinne*, hee labours not much about them for they are his alreadie.

A *Serpent* was vsed as his *Instrument*. All the Legions of Reprobate diuels entered into that Creature, being the subtillest of all the beasts of the earth, and by reason of his slinesse and windings the fittest for the turne, to get into the garden, and there remaine, and hauing done the feate, creepe out againe vnespied of *Adam*, whose office it was to keepe the beasts out of it. Thus Cunning is the Diuell in the choice of his Instruments, according to the euill hee would solicite to: And the Craftiest head is still fittest for his vse. Neither is there any place that can defend vs from his temptations: Our parents in innocencie found him in the midst of Paradise, no wonder then if we finde him in our walkes, closets, in our beds, at our boards, &c.

The Diuell cunning in the choice of his Instrumēts to worke by.

The craftiest head is fittest for his turne.

In and through this *Beast* he speakes vnto the woman; whether *Adam* was present at the parley is disputable, for the Text makes no mention of his absence, it saith onely that she tooke and gaue her husband, *Gen.3.6.* not that shee went to call her husband. And it is as likely that the diuell in the Serpent, did as well tempt him as her, though first he began with her as a further meanes of enticing him. Howeuer women may for euer be warned to be mistrustfull of their counsells and cariages, least the Serpent should be therin: Sathan knowes how to make vse of them still. And all weake ones should carefully looke vnto themselues, least the diuell employ them as Instruments of his temptations, with such ordinarily he first begins and therefore such should learne not to bee euer violent in things wherein they are not fully grounded.

Whether Adam was present whē the diuell tempted Eue.

Women to bee mistrustfull of their counsels.

The *Baite* was an *Apple*, the goodlinesse whereof (by Accident) was a cause mouing them to eate thereof.

How Eue knew the Apple was good for food before she had tasted it.

The woman saw saith the Text, *Gen.*3.6. it was pleasant to the eyes and good for food, which she might collect by the beautifull coulour or smell thereof: For if *Simplists* in *Physicke*, be able in this darknesse wee are fallen into, to discerne, by the sight and smell onely, of the Herb to tell whether it be hot, or cold, &c. how much more might our first parents, who had the perfection of the knowledge of those things before their fall, more then euer *Solomon* himselfe had.

Beware how we cast our eyes vpon outward beauty.

This hurt they receiued from glorious *Baits* and outward *Obiects*, should warne vs how we cast our eyes vpon them: Outward Beauty hath much enriched hell: Still Sathan raiseth aduantage to himselfe from the fairest pieces of Gods workemanship through our owne folly. Make therefore a couenant with thy senses as *Iob* did with his eyes. For these are the Broakers betwixt the Heart and the Obiect to make vp a sinfull bargaine for the Diuell.

Iob 31.1. *The Senses are the diuels broakers.*

Reas. 3. *Mans yielding.*

A Third cause of mans losse was his owne yeelding. Man was made of a mutable nature, in *Power of standing*, and *Possibility of falling*: *Power* of *standing* hee had from God his Creator, *Possibility* of *Falling* from himselfe a creature. Had God created him immutable, he had made a god and not a man (saith *Basil*;) for God onely hath this name and Nature [*I am.*] Albeit then he was Created good, yet such was the goodnesse and inclination of his will to obey God, as that it might be changed and altered by force of a temptation. And now he shall bee tryed; The diuell thus first boards the woman [*Yea hath God said, &c.*] It is like enough there had beene before some parley betwixt him and her and that he had demanded the Reason of her, why she made such dainty of that fruit as not to eate thereof; And that she had told him, they were forbidden vpon a fearefull penaltie. Then he replies, as *Moses* sets it downe, *Gen.*3.1. As if he should say; It is a likely matter that hee who hath created all things for you, would stand so much vpon an apple, if there were not

Gen.3.1.

some

ſomething elſe in it. No no, God knoweth well enough what he doth, hee enuies your happineſſe now he hath made you, and I cannot but I muſt tell you as a Friend, that if you eate of this fruit, you ſhall ſee what you neuer ſaw before, and be *as Gods*. See what a goodly tree it is, how glorious and beautifull the fruit, who but fooles would keepe their hands off? Come, come, feare you nothing, taſt a bit, I'le ſtand betwixt you and harms: Now the woman yields; ſets in her teeth, (the print whereof will neuer out while the world laſteth) ſhe eates and likes it well, perſwadeth her husband to taſt, what a daintie apple it was, and not to feare, for ſhee had eate and was aliue ſtill: He eats for company; And now it is as the diuell would haue it. Gen 3.5.

O fooliſh husband, was thy affection to thy wife ſo preposterous, as now the affection is of fond naturaliſts who are blinded in loue? why ſhouldſt thou ſhew thy ſelfe a weaker veſſell then thy wife, who had ſo many legions of diuels in one crafty Serpent to ſet on her, and thy ſelfe ouerthrowne by one ſillie woman? Surely if the diuell had not as well tempted thee as her, and peruerted thy iudgement as well as he had done thy wiues I will be ſo charitable as to thinke thou wouldſt not ſo eaſily out of meere Affection haue conſented.

But thus were the mightie ouerthrowne in the midſt of Paradiſe, through the abuſe of their owne Free-will, being ſeduced by *Sathan*, and induced to ſinne by the ſtrength of his temptation, ſubtiltie of his ſuggeſtion, and his owne free reception of both; voluntarily hearkening thereunto contrary to Gods commandement, thereby looſing not onely for themſelues the Image and fauour of God, but withall depriuing their poſterity of that bleſſed eſtate, and plunged them into the contrarie, they being in their loynes, and ſo by Gods appointment, to ſtand or fall in that tryall. Gen 4 7. Rom.3.23 & 5.12.

But good trees cannot bring forth euill fruit, if then *Adam* were created good, how could he be the cauſe of his own fall? *Ob.*

Resp. A good tree remaining good bringeth forth good fruit, but being changed it may bring forth euill.

Ob. But if *Adam* were made mutable, it may be thought that he receiued not sufficient grace.

Resp. Adam receiued sufficient grace for the Perfection of his nature, but not sufficient to cause the Immutability of his nature. He receiued sufficient for the *Perfection of his nature*, that is, for the full *Obedience of the will of God*, and for the *Attaining of eternall life and happinesse*, if hee would not haue beene wanting to himselfe, but he receiued not sufficient grace which might cause the *Immutability* of his nature, neither was it of necessity to be giuen to a Creature: A goldsmith intends to make a iewel of a singular price and valew, hee compounds it of gold, pearles, and pretious stones, when he hath brought it to perfection, hee doth not put this property to it, that if it fall it shall not be bruised nor broken. Thus God Created *Adam* in all perfection, and gaue him power and ability to continue in the same if he would, yet did hee not put into his nature this Condition, that it should be *Vnchangeable* when it should be assaulted by the force of outward temptation. And so much for Explication of the point. Now to applie it.

Vse 1. The Interest wee now haue to our Creation is not sufficient to Saluation. And first hence we may Conclude, that that Interest we now haue to our Creation is not sufficient to Saluation: which I note to shew, how grosly such deceiue themselues, as thinke God must needs saue them, because he hath made them; when yet God tells Israel that they being a people of no vnderstanding (and such as we are al by nature, *Rom.* 3.11.) therefore *he that made them will not haue mercy on them, and he that formed them would shew them no fauour*, *Isay* 27.11. And therefore it is not good trusting to saluation vpon that ground.

Isay 27.11.

Vse 2. But Secondly, this doctrine hath in it matter of extreame *Humiliation* in regard of that eternall shame, and losse, that lies vpon our natures by our vile offence, whose heart would not bee moued with sorrow? whose eyes would not run ouer with teares if this our misery were truly vnderstood? There was a great change in *Naomi* when she came to *Bethlem*, she was not then *Naomie*, *Beautifull*, but

Ruth 1.20.

but *Mara, bitternesse*: A farre greater change is now in man, being fallen from his first estate wherein he was created; ô that it were told in the gates of the city, that it were preached on the house tops, published in the eares of the whole world, till the Inhabitants of the earth mourne for the misery that is come vpon them: Few there are, but can say by roate in the words of Saint *Iames, In many things wee sinne all*, but where is hee that truly vnderstandeth what with his lipps he vttereth? To Confesse our selues sinfull, and miserable, and not to know how, or wherein, we are so, what is it, but as if the debtor should confesse vnto the creditor, that he was indebted to him, if he knew for what, but therein he must pardon him, for he could not call to mind, wherein, nor how, nor why, he should owe him any thing? Who would not take himselfe abused by such a one? Such a flouting acknowledgement would but exasperate: And yet such are the Confessions that most men make to God of their wretchednesse and miserie; while in generall tearmes it is acknowledged, but without any knowledge of the particular and seuerall branches of it.

Iames 3.2.

Great need (therefore) haue we to acquaint our selues with the point in hand. Wee Ministers to teach it, and you to learne it; the knowledge whereof seruing notably to enlarge and excite our hearts to a feeling Confession thereof, and to stirre vs vp after a longing for Gods mercy in our restoring. And the better to driue this home; In particular take wee notice of our shame and losse, still keeping to the resemblance our Text affoords:

Adams losse, and wherein it standeth;

And first that *Image* which was vpon vs is lost and gone, we *are deprived of the glory of God, Rom.3.23.* and the Image we now beare, is of the first man *of the earth earthly, 1 Cor.15.47.49. Adams* naturall substance and faculties remaine, but the Image of God in them (as anon we shall more fully see) cannot be perceiued: His power of generation continues whereby hee still liues in vs, but his first Sonne *Cain* is after the diuels Image a murtherer: His second Sonne is not able to withstand him with his armour

1. *In the losse of his Image.* Rom.3.23. 1 Cor 15.47.49

Gen.4.1.

Verse 2.

Verse 25.

armour of righteousnesse and innocencie, but in name and deed is *Able*, *Vanity*; the true image of this false vaine world: His third Sonne is *Seth*: *i.e.* set or put in the roome of another, yet begotten in his owne likenesse and after his Image, *Gen.* 5.3. *i.e.* the Corruption of humane sinfull flesh propagating lust with nature: If better things were in him or in any of vs, thanks to a better Father; for it is the worke of *Regeneration*, not *Generation*; *Spirituall*, not *Carnall*.

Quest.

Resp.

How farre Gods Image is lost in vs.

Rom 1.19.20. & 2.15.

But is the Image of God in man wholy lost by mans fall?

It is so lost, as that yet some small shadow of it is still remaining; There is a remnant of knowledge in the *minde of man* as the Apostle sheweth, *Rom.* 1.19.20. And a remnant of Gods Image in his *Will and Conscience*, *Rom.* 2.15. but it is so blurred (like the stampe vpon some old groate) as that a man can hardly tell what to make of it: Or like vnto some dead child wherein (it may be) may be discerned the likenesse of the Father, yet it is but a loathsome rotten carkase. In a word, that little that is left of Gods Image in vs, serues but as *Iobs* messengers to beare witnesse of our great losse, and to take away from vs all excuse, *Rom.* 1.20.

Iob 1.14.16, 17,18. Rom. 1.20.

2. *His Superscription.*

Psal. 90.3. Deut. 13.13. Luke 16.9. Ephes. 2.3. Colos. 3.6. Matth 23.15. Matth 13.38. Iohn 8.44. & 17.12. Ephes. 4.22. 1 Cor. 2.14. Psal. 17.14. Rom. 7.25. & 8.3. Esay 1.4.

Secondly, we haue lost with the Image, our *Superscription*; we were the *Sonnes of God* and his *Of-spring*; Now we are stiled the *Sonnes of Adam*, or *Children of men*, *Psal.* 90.3. *Children of Beliall*, *Deut.* 13.13. *Children of the world*, *Luke* 16.9. *Children of wrath*, *Ephes.* 2.3. *Children of disobedience*, *Coloss.* 3.6. *Children of Hell*, *Matth.* 23.15. *Children of the wicked one*, *Matth.* 13.38. *Children of the Diuell*, *Iohn* 8.44. *Children of perdition*, *Iohn* 17.12. *The old man*, *Ephes.* 4.22. *The Naturall man*, 1 *Cor.* 2.14. *The man of this world*, *Psal.* 17.14. *Flesh*, *Rom.* 7.25. *Sinfull flesh*, *Rom.* 8.3. And if you desire more, reade *Esay* 1.4. *A sinfull nation, a people laden with iniquity, a seed of euill doers, children that are corrupters, they haue forsaken the Lord, they haue prouoked the holy one of Israel, they are gone away backeward.*

ward. To conclude, there is no name of the Deuill (who yet hath more names (ſaith one) put vpon him by God then any Prince in Chriſtendome hath titles) but we may finde in ſome place of Scripture, the wicked called by that name; He is called a *Lyar* and ſo are they; He is called a *Tempter*, ſo are they: He is called a *Slanderer*; ſo are they: He is called a *Murtherer*; and ſo are they: He is called a *Viper*; and ſo are they: He is called a *Serpent*; and ſo are they: He is called a *Lyon*; and ſo are they: little cauſe hath any to boaſt of his titles while hee liueth in the ſtate of nature.

Iohn 4.44. Matth.22.18. Rom.1.29.30. Matth.3.7. 2 Tim 4.17.

Thirdly, our *Command* is gone; This piece of mony now can beare no maſterie. Hee that was *Lord* ouer all creatures, is now become their *Slaue*; they rebell againſt him, and (otherwiſe then by compulſion) ſerue him not, *Rom.*8.19,20. They picke out mans eyes, *Pro.*30.17. they eate his fleſh, and lap his blood, 2 *Kings* 9.36. They breake all his bones to pieces, *Dan.*6.24. They bite and ſting to death, *Num.*21.6. And euery way become mans deadly enemies. True it is, thoſe relicts of Gods Image left in man make the beaſts to ſtand in ſome awe of him, therefore ſaith *Dauid*, *Pſal.*104.22.23. when *the Sunne ariſeth they gather themſelues together, and lay them downe in their denns; Man goeth forth vnto his worke, and to his labour, vntill the euening.* Now that man ſtirrs, they lie ſtill, as fearing his nets and ſnares; his ſleights and tricks, more then his ſtrength, and yet how often doe they ſet vpon men when they ſee they cannot ſhunne them, and in their rage and hunger deuoure them? ſo that the feare of the beaſt is vpon man, rather then the feare of man vpon the beaſt.

3. *His Command.*

Rom.8.19,20. Pro.30.17. 2 Kings 9.36. Dan.6.24. Num.21.6. Pſ.104.22,23.

Fourthly, our *Glory* and *Luſtre* is gone: By our fall wee haue loſt our natiue beauty, ſo that *our vncomely parts are faine to put more comelineſſe on*, 1 *Cor.*12.23. our fleſh is ſpotted (as *Iude* ſpeakes) and our inward man much more, *Tit.*1.15. yea *Body* and *Soule* is wholy ouer-ſpread with an odious and filthy ſoare, ſo that as the Prophet ſpeaketh,

4. *His glory is loſt.*

1 Cor.12.23. Iude 23. Tit.1.15.

from the crowne of the head to the sole of the foot there are nothing but wounds, bruises, and soares full of corruption to bee seene, Isay 1. 5,6. what little cause to boast of beauty, much lesse to add deformity to deformity? God made man naked, bnt such a nakednesse it was, as cloathed him with beauty admired of Angels: But since man stripped himselfe of his best clothing, his very clothing makes him naked: Since he hath put off a *man*, he hath put on a *monster* in a humour of *Gallantrie*, and (were it not for paine) it may bee feared from slashing and cutting of their apparrell, they will in time, with sauage *Americans* adorne themselues with slitting the gristles of their *Noses*, and with *Pouncing* and *Racing* of their *Skinnes*. Remember Sinne hath cast shame on euery part, and calls for a Sober couer, which there is as little cause to boast of, as for a Cutpurse in a pillarie to brag of the paper that is ouer his head which shewes his fault.

5 *His Sound is gone.*

Gen.49.6. Psal.10.9. Phil.3.19. Iam.3.5,6. Rom.3.14. Psal.52.3. Psal.17.10. & 73.8,9. Psal.52.3. Ephes.4.29. Psal.36.3.

Fiftly, our *Sound* is gone; we are now become *like a sounding brasse and tinckling cymball.* That member which was counted mans *Glory* and his honour is now become his *Shame*; *A world of wickednesse is committed by it, and the whole body therewith defiled. An vnruly euill it is and set on fire of hell, Iam.*3. *being full of cursing and bitternesse, Rom.* 3.14. *louing euill more then good, and lies more then truth, Psal.*52.3. *Speaking proud things, Psal.*17.10. and that *against heauen* it selfe, *Psal.*73.8,9. *&* 12. Or *false things, Psal.*52.3. Or *Corrupt things, Ephes.*4.29. Or *Deceitfull things, Psal.*36.3. No sooner can a man open his mouth, but the filthy *Egyptian garlicke* that he hath eaten may bee sented: some corrupt language or other may bee heard, which argues strongly *Corrupt* and *Rotten Lungs.* Words we haue for euery purpose, but none to sound forth Gods praise; or had we, yet in no such prayses would God delight, *Pro.*15.8. the *Tongue* being so farre distant from the *Heart.* While there is a proportionable harmonie betweene the strings of an instrument, wee sit by and hearken with delight; but when it is broken, we rise vp and can endure

Pro.15.8.

to

to ſtay no longer. So while the heart and tongue agreed in one, the one like the pen of a ſwift writer vttering thoſe things the other did endite, God did ſolace himſelfe with man vpon the earth; But when the harmony was broken betwixt theſe two, God could endure no longer to attend to ſuch an vnpleaſing ſound. Pſal 45.1.

Sixtly, we haue loſt our *Waight*: being put in the ballance, we are found many graines too light: Hence ſaith *Dauid*, *Euery man at his beſt eſtate is altogether vanity*, *Pſal.* 39.5. Euery power of his ſoule comes farre ſhort of due righteouſneſſe. The *Minde* is *blinde*, *Epheſ.* 5.8. *Vaine*, *Epheſ.* 4.17,18. *Fooliſh*, *Tit.* 3.3. *Fleſhly*, *Coloſſ.* 2.18. The *Memory* is *weake* and *Feeble*, Apt to *forget good*, *Luke* 24.6,7. *Heb.* 13.2. The *Will vnable to chuſe good*, 1 *Cor.* 2.14. *Strong to euill*, yea altogether *Auerſe and Rebellious*, *Ier.* 18.12. & 44.16.17. The *Conſcience defiled*, *Tit.* 1.15. *Benummed*, *Epheſ.* 4.19. *Turmoiled*, *Iohn* 8.9. 1 *Iohn* 3.20. *Doubting*, *Rom.* 14.23. *Erroneous*, *Marke* 10.19,20. *Iohn* 16.2. Or *Superſtitious*, *Matth.* 15.2.3. Our *Affections* are all *Vnruly* and *Diſordered*, *Gal.* 5.24. *Iames* 4.1,2,3. Our *Ioy*, our *Feare*, our *Hope*, our *Loue*, *&c.* are *Impurely* and *Vnholily* moued in vs, being carried after euill and vnlawfull obiects; or not contained within due limits, for the manner and meaſure of them. And thus likewiſe the *Members* of *mans body*, they are now become inſtruments of ſin, either to *ſtirre vp ſinne in the Soule*, *Gen.* 3.6. & 6.2. *Mat.* 5.28,29. Or elſe *to execute it* being conceiued, *Rom.* 6.13.19. & *Rom.* 3.13. where we ſee the Apoſtle proues it by an induction of particulars: *Their Throate is an open ſepulchre, with their Tongues they haue vſed deceit, the poyſon of Aſps is vnder their Lips, their Mouth is full of curſing and bitterneſſe, their Feet are ſwift to ſhed blood; Deſtruction and miſery are in all their waies: There is no feare of God before their Eyes &c.* And thus he who by Creation was but a little lower then the Angels, is now degraded and become lower then the loweſt Creature, and being put in the ballance with them, will be found lighter then they, *Hee is*

6. *His Waite is loſt.*

Pſal 39.5.
Epheſ. 5.8.
Epheſ. 4.17,18
Tit 3.3.
Coloſ. 2.18.
Luke 24.6.
Heb. 13.2.
1 Cor. 2.14.
Ier. 18.12.
& 44.16,17.
Tit. 1.15.
Epheſ. 4.19.
Iohn 8.9.
1 Iohn 3.20.
Rom. 14.23.
Marke 10.19.
Iohn 16.2.
Matth. 15.2,3.
Gal. 5.24.
Iam. 4.1,2,3.
Gen. 3.6.
& 6.2.
Matth. 5.28.
Rom 6.13.19.
& 3.13.

become

Psal.49.20. *become like the Beasts that perish, Psal.*49.20. yea inferiour vnto them, they are his Schoolemaster and preferred before him, *Isay* 1.3. *Ier.*8.7. Neither is he degraded onely beneath *Profitable*, but also the *Vnprofitable* Creature, and is put in the ballance with *Vipers*, *Matth.*3.7. *Serpents* and *Adders*, *Psal.*58.4.5. *Roaring Lyons* and *euening Wolues*, *Zeph.*3.3. and with *Beares robbed of their whelps*, *Pro.*17.12. And not holding out waight with these, hee is compared with things of an Inferiour nature as with *Trees*, *Matth.* 3.10. & 7.18. with *Thornes*, *Luke* 6.44. to *Leaues*, *Isay* 64.6. to *Reedes*, *Matth.*11.7. *Isay* 36.6. to *Thistles*, 2 *Kings* 14.9. to *Grasse*, *Isay* 40.6,7. Still he is found too light, and therefore compared with things yet more base as *Chaffe*, *Psal.*1 5. *Drosse*, *Isay* 1.22. *Pro.*26.23. *Lead* and *Tinn*, *Ezek.*22.18. And yet wanting, the Holy Ghost descends to things more vile, comparing him to a *Potters vessell*, *Esay* 64.8. yea to such a vessell as is for a *Dishonourable vse*, *Rom.*9.21. and vnto (not so good) *Sherds* and *broken vessels* good for nothing, *Psal.*2.8. To *Earth*, *Ier.* 22.29, *Heb.*6.7. to *Dung*, the rottennesse and vilest earth, *Iob* 20.7. to *Dust* and *Ashes*. *Gen.*18.27. with these man is not found able to lie in ballance, wherefore he is brought into comparison with *Smoake*, *Psal.*102.4. & 37 20. and *Clouds without water carried about of the winds*, *Iude* 12. with *water*, *Reuel.*17.1.15. and with one *Drop of a bucket*, *Isay* 40.15. with *Foame vpon the waters*, *Hos.*10.7. with a very *Vapor which appeareth for a little time, and then vanisheth away*, *Iam.*4.14. Still these are with the heauiest, put him into the ballance with things more light, as with a *Dreame in the night*; *Iob* 20.8. with a *Tale that is told*, *Psal.* 90.7. with a *Shadow that passeth away and continueth not*, *Psal.*144.4. *Iob* 14.2. And yet he cannot beare it. What weights shall we next put into the scales? there is *Nothing* left. Let vs then weigh him with *Nothing*, and we shall finde that *All Nations vpon earth are lesse then Nothing*, *Vanity*, *Isay* 40.17. yea *they are lighter then Vanity*, as *Dauid* testifieth, *Psal.*62.9. *Surely men of low degree are Vanity, and*

Isay 1.3.
Ier.8.7.
Matth.3.7.
Psal 58.4,5.
Zeph.3.3.
Pro.17 12.
Matth.3.10. & 7.18.
Luke 6.44.
Isay 64.6.
Matth.11.7.
Isay 36.6.
2 King.14 9.
Isay 40.6.
Psal.1.5.
Isay 1.22.
Pro.26.23.
Ezek.22.
Esay 64.8.
Rom.9.21.
Psal.2.8.
Ier.22 29.
Heb.6.7.
Iob 20.7.
Gen.18.27.
Psal.102.4. & 37.20.
Iude 12.
Reuel.17.1.
Isay 40.15.
Hos.10.7.
Iam.4.14.
Iob 20. 8.
Psal.90.7.
Psal.144.4.
Iob 14.2.
Isay 40.17.
Psal.62.9.

and men of high degree are a Lie, to be laid in the ballance they are altogether lighter then Vanity. Would you then haue man's iuſt waight? *Dauid* giues it you, If you put men of all degrees high and low in one ballance, and vanity in the other, they will mount vp, (as the word imports) that is, be lighter then *Vanity* it ſelfe, but if you put a *Lie* in the one ſcoale and them in the other, then you haue their iuſt waight to a haire, for all men are *Lyars*, yea a *Lie* it ſelfe. And thus our waight is gone. Rom.3.4.

7. Our Forme is gone.

And laſtly (to add no more) our *Forme* is gone: wee are no more *Round* we haue an *End*. As *Adam* was created he might die, but it was not neceſſary that he ſhould die, but as he is now corrupted he muſt die, and it is neceſſary that he ſhould die. *Duſt we are and to duſt we muſt returne, Gen.* 3.19. *Eccleſ.*12.7. early or late, home will the borrowed thing: And *what man is there that ſhall not ſee death?* As it is with fruits, ſo it is with men; Some of a harder kinde endure till *Winter*, that the froſt of age nip them of; thus did *Dauid* and *Iehoſaphat* who were full of daies; Some are gathered in the *Autumne* of ripe yeares, when the ſap begins to turne as *Joſiah* was: Some death like the haſtie hand of a liquoriſh mouth plucks, while they be *Greene* as *Ieroboams* ſonne, who was taken away in his youth: Some fall in the *Bud* and *Bloſſome* as did *Dauids* child, borne of her that was the wife of *Vriah*. Yet in the end, death like *Dans* gathering hoaſt taketh all away, and with the womans accuſers, *Iohn* 8.9. *we goe all out from the eldeſt euen to the laſt.*

Heb.9.27. Gen.3.19. Eccleſ.12.7. Pſal.

As for the *Soule*, that indeed remaines *Immortall* in regard of the *Abſolute* or *Eſſentiall life* thereof; for the *Eſſence* of the Soule is *Metaphyſicall*, hauing a beginning but no end, hauing no corruption within it: but in regard of its *Relatiue life*, that life which it hath in Relation to God, and getting grace from him (who is the life of the ſoule, as the Soule is the life of the body) is loſt and gone: So that when we ſay it is *Immortall* we deale by it as by *Zedekiah* who hath the title of a King ſtill, but his *City* is

Duplex vita, abſoluta & Relatiua.

Ier.52.7.

is broken vp and without walls, we haue no rule ouer our *Spirit*, *Pro.*25.28. *All the men of warre are fled*, our *Affections* transported *and scattered in the Plaines of Iericho*: the Plea-
Verse 9. sures of sensuality; *There they tooke the King* (meaning the forces of the King of *Babylon* tooke him) a type of the ty-
Verse 10. rant of hell, who *slew the sonnes of Zedekiah before his eyes*, strips the soule of all its seeming excellencies, then *puts out*
Verse 11. *both his eyes*, our vnderstanding and will; *And bound him in chaines*, An accusing conscience, *and carried him to Babylon and there imprisons him.* The kingdome of the Diuell, *Hell* it selfe; till the day of his death, the soule being to endure a second death for euer. And thus we haue seene our losse.

Now if *Dauid* had cause to wonder at mans fearefull making, what cause haue we to wonder at mans fearefull
Rom 11.33. marring? and as Saint *Paul*, *Rom.*11.33. breake forth in admiration, crying, *O the depth of diuine iustice, how vnsearcheable are his iudgements, and his waies past finding out*; So let vs, as men astonished, cry out, *O the depth of humane wickednesse! how vnsearcheable is mans mistry and his losse past finding out?* The Ignorance hereof (my brethren) is that, that makes vs carry our heads aloft, outface the heauens, and swell so bigg with high thoughts of our owne worth and excellencie. Shew me that man that is truely sensible of his Fall, that feelingly knowes his naturall and cursed condition by sinne, and walkes not humbly before his God,
Dan 9. and meekely towards his poore brethren. O! how is such a one humbled in his owne eyes? how ashamed and confounded in himselfe when he commeth before the Lord in the Confession of his sinnes? How thankfull to God for the least of all his mercies, wondering at his bounty who bestoweth so many fauours vpon a Caitiffe so vile and cursed. Too, too blame we are, if wee doe not often exercise our thoughts vpon this subiect, what sharper spurre to put vs on vpon the seeking of a Christ then these things deliuered? Or what doctrine can giue a better relish to a Christ then this doctrine heard and learned?

We

We haue done with the Fault for which this woman deserued blame, now for that which is here spoken to her praise and Commendations.

Doth not light a candle and sweepe the house and seeke diligently till she finde it.] *Text.*

Before I come to the Particulars, arising either from the Letter of the Parable, or spirituall part thereof: Thus much obserue we in the generall:

Doctrine. *The chiefe taske of a minister is to saue soules.*

Sauing of soules and seeking vp the lost is a Ministers taske and chiefe employment. The words generally considered affoord the point; And is further strengthened by these Texts, *Pro.9.3. Ephes.4.11. Rom.11.14. Heb.13.17. 1 Tim. 4.16.*

Reas. *We are hereunto called.* 1 Cor 12.7. Ephes.4 11,12.

For God hath placed vs in this Calling, and giuen vs those gifts we haue for this very purpose, *Ephes.4.11.12. 1 Cor.12.7.*

Vse.

Great cause we haue to lament the little regard that is had this way: some looke after a fat benefice, others a good aire, other for further preferment in the Church; but alas! how few set themselues and bend their studies after the sauing their peoples soules, and bringing home the lost? that doe waite vpon the sacred affaires of this heauenly trade? But will the wealth we haue gathered, or the credit and applause that we haue gotten, yield vs that comfort in life and death, as the gaining of one soule to God? Or are these the things that will indeed assure vs, that God hath called vs to be Ministers of his Gospell, and approueth of our labours? Good Fathers and Brethren thinke of it, put *Iobs* question to your consciences, and be willing to receiue its answer; *When God shall come to iudgement what shall I doe? when he visiteth, what answer shall I make him, Iob 31.14.* If we be not diligent in reading and in preaching, *1 Tim.4.13.16.* If we rather seeke to preach our selues, then Christ; desiring rather to bee eloquent then profitable, or if wee hinder the fruit of our labours by a loose life, what shall we doe or say when the *Archbishop* of our soules shall come to visit vs? Iob 31.14. 1 Tim.4.13.16

And

Vse 2.

And let people ſo encourage and prouide for their Paſtors, as that they may comfortably attend vpon their functions, and not be enforced to ſeeke out for bread for their childrens mouthes; while they ſhould be prouiding bread for their peoples ſoules. It is an Egyptian tricke that is put vpon vs in this latter age, ſtraw is taken away, yet the tale of bricke is called for, which if we make not vp, wee are idle, *Exod.* 5.8. This ſhewes the prophaneſſe of mens hearts who make leſſe account, and giue the ſlighteſt reward to this noble Calling then to any other ſcience: A better reward ſhall be giuen to the Painter that Paints a man, or to the Taylor that cloathes a man, then to him that ſeekes to ſaue a mans ſoule and bring him vnto heauen. Had Miniſters but ſo good a reward for euery Soule they teach weekely vpon the Sabboth, as a Primmer dame hath for euery of her ſchollers, it would be (generally) an indifferent competencie; but not one Miniſter of an hundred in this kingdome hath it, not two pence a weeke for euery Communicant. This is but a poore reward, you will ſay, for thoſe who ſpend their time and ſtrength for peoples good. Now to Particulars.

Exod. 5.8.

Text.

Doth not light a candle, and ſweepe the houſe, &c.] As it was the fault of this woman to looſe one piece of her ſiluer; ſo it is her praiſe that ſhee ſeekes it vp, not giuing ouer her ſeeking till ſhee had againe found. From the letter of the Parable wee may gather: that

Doctrine. *Women haue commendable parts as well as frailties.* Pro. 31.29. 2 Tim. 1.5. 2 King. 4.8. Luk. 2.37. Acts 16.14. Luk. 10 39. Luk. 2.19.

As women haue their frailties, ſo alſo commendable properties for which they deſerue due praiſe. As ſomething *Culpable* may be found in that Sex, ſo likewiſe ſomething *Commendable* and *praiſe-worthy*. *Many daughters haue done vertuouſly, Pro.* 31.29. God hath raiſed vp the glory and light of many worthy women, who haue beene as Eminent for *Holineſſe* and *Virtue*, as men haue beene; As in *Profeſſion* of the *Faith*, 2 *Tim.* 1.5. *Loue to Religion*, 2 *King.* 4.8. *Zealous deuotion*, *Luke* 2.37. *Conſcionable Attention*, *Acts* 16.14. *Luke* 10. 39. *Holy Meditation*, *Luke* 2. 19.

Religious

Religious Fasting, *Hest*.4.16. *Deuout Praying*, 1 *Sam*.1.10. *Tenderness of Conscience*, *Marke* 5.33. And of *Affections*, *Luke* 7.38. *Succouring of the Saints*, *Rom*.16.1.2. *Releeuing of the poore*, *Acts* 9.36. Boldnesse and *Constancie in Persecution*, *Heb*.11.35. *Inoffensiue liuing*, *Luke* 1.5,6. And so likewise in their *Particular Callings*, as in *Reuerencing the Husband*, 1 *Pet*.3.6. *Obeying of Parents*, *Ruth* 2. *Instructing their children*, *Pro*.31.1. *Ouerseeing their Seruants*, *Pro*.31.27. and in all other points of good *Huswifry*, as is at large in that Chapter shewed by God himselfe, and in diuers particulars illustrated.

Hest 4.16.
1 Sam.1.10.
Mark.5.33.
Luk.7.38.
Rom.16.1,2.
Acts 9.36.
Heb.11.35.
Luk.1.5,6.
1 Pet.3.6.
Ruth 2.
Pro.31.1.& 27

Yea, in diuers particulars we may reade they haue excelled, as in *Knowledge*, thus *Priscilla* did helpe *Aquila* in godlinesse, in which regard the Holy Ghost giues her the vpper hand, and sets her before her husband (though he also a faithfull man) *Rom*.16.3. and *Acts* 18.18. and 2 *Tim*.4.19. And thus *Sampsons* mother had more *Knowledge* and *Resolution* then her husband (and yet a godly man,) the Angell appeares to her rather then to him, and by her is her husband confirmed and strengthened, *Iudg*. 13.9.22,23. In *Faith* they haue excelled; it was stronger in them then in men, see *Luke* 24.8,9,11. and *Matth*.15. 28. And for *Zeale*; they haue shewed more in the performance of Gods seruice and worship then men haue, *Exod*.38.8. they were more forward in timely comming, so that they did attend while the dores were open, and further manifested it by parting with those things they highly esteemed of (their looking glasses) for the vse of Gods Sanctuary; this likewise appeares in the New Testament, *Acts* 16.13. So for *Courage*, how oft haue wee knowne femall hearts in mens brests, and contrarily manly powers in the weaker vessels? *Iudg*.4.9. *Deborah* must accompanie *Barak* else he wil not go, A woman vndertakes to treat with *Ioab* for the safetie of the City *Able*, when not one of the Inhabitans within those walls moue for the preseruation of their whole body, 2 *Sam*.20.16. And she by her *Wisedome* as well as *Courage* preuailes for the cutting

Rom.16.3.
Acts 18.18.
2 Tim.4.19.

Iudg.13.9.
22.23.

Luk.24.8,9.
Matth.15.28.

Exod.38.13.

Acts 16.13.

Iudg.4.9.

2 Sam.20.16.

ting of *Shebaes* head, and the deliuering of it vnto *Ioab*. By
Iudg.4.21. the hand of a woman doth the great terror of Israel sleepe his last; *Sisera's* head is fastened to the earth with a naile by the strength of *Iaels* hand, *Iudg*.4.21. And with a piece
Iudg.13.8. of millstone cast downe by a woman vpon *Abimileck's* head, he is wounded to death, *Iudge* 13.8. (where by the way we may take notice, that we haue hardly any example in the Scripture of a womans wounding of man, but still
Gen.3. shee aimed at the head: A semblance (it may be) of that we reade that the seed of the woman should breake the Serpents head.) Thus we see it no rare matter to finde in feminine breasts, masculine spirits. And lastly, about Christ, women were most officious to doe him any seruice either in *Life* or *Death*.

Luk.8.2,3. In his *Life* they left their *Houses*, *Countrey*, and *Delights*, and followed him from *Galily*, ministring vnto him of all their substance, *Luke* 8.2,3. The like is not reported of any man. And *Luke* 7.44. our Sauiour tells
Luk.7.44. *Simon* that inuited him to a Feast, hee then receiued more kindnesse from a woman then from him.

At his *Death*, when all his acquaintance stood a farre off, and his *Disciples* fledd, *Women* followed him with *Constancie* and *Courage*, and declared themselues and
Luk 23.27.49. their affection to him euen to his Crosse, *Luke* 23. 27.49.

And after his death they were women that came so early in the morning with spice, balme, and syndon to
Factæ sunt Apostolorum Apostolæ. burie him, to whom the Angels said, *Goe tell his Disciples, and Peter that he is risen, Marke* 16.1.7.

Reas. The Reason is that which Saint *Paul* giues, *Gal.*3.28.
Gal.3.28. *Colos.*3.11. In Christ Iesus neither *Male* nor *Female* is any
Colos 3.11. thing, God often chuseth to giue grace to such weake ones to confound the mighty.

Vse 1. This should first *Admonish* men that wee beware how we looke vpon their *Infirmities* so as to forget their *Virtues*, but rather for their virtuous qualities and good properties, passe by their many weakenesses and faylings. We endure

endure the bitternesse of wormewood, the distastfulnesse of Rue. &c. because of the wholesome quality which we find in them by experience, and shall we reiect those good inclinations which are to bee found in women, because of something in their dispositions and natures offensiue to vs? It is true that Sathan who blasted Paradise, hath much blemished the honour of this Sexe; he made choice of a woman to bee his first engine, and euer since hee knowes well how to make vse of that Instrument. *Dalila* shall be a *Trap* for *Sampson*; the Daughter of *Pharaoh* for *Salomon*; and what heresie though fathered by men, yet hath not beene furthered and nourished by womens wit? *Helena* furthers the stratagem of *Simon Magus*; *Montanus* hath his *Prisca*; *Donatus* his *Lucilla*; *Priscilianus* his *Galla*; *Arius*, *Constantines* sister to assist him; and *Nicholas* the Deacon a whole consort of such Companions: There are no such ensnaring attractiues to *Idolatrie* and *Superstition* as *Women* are. Yet withall I must tell you, where sinne hath abounded grace hath superabounded: And as the diuell neuer found out such an engine as the woman for his turne, so he neuer found out such an enemie against him as the woman; It was her seed that brake his head. God hath highly honoured them, let not vs disdaine them, but rather be prouoked and stirred vp to good, as *Simon* was by the loue that a woman shewed to her Sauiour, *Luke* 7.44. seeing there is no beautious flowre nor medicinable herbe but may be found in the womans garden. Those that are virtuous are golden women by *Solomons* testimony, now there is no piece but hath some graines allowance to make vp waight; allow them theirs and they will be good. Luke 7.44.

It may likewise serue to *Encourage women*, and put the life of Religion into their hearts, seeing that if they doe things worthy of Commendation they shall haue it. We may finde in Scripture an Inuentory taken of the particular acts performed by Women, not onely the *Chamber* prouided by the *Sunamite* for the Prophet, 2 *Kings* 4.10. but *Vse* 2. 2 King 4.10.

Iosh.2.1. 1 King.17.14 Matth.26.13. Luke 10.41. Iohn 4. Luke21.2.

a *Nights lodging* affoorded to the *Spies* by the victualler *Rahab*, *Iosh.*2.1. and a small measure of *Oyle* and *Meale* affoorded by the *Widdow* to *Eliah*, 1 *Kings* 17.14 are vpon record: And so is *Maries box*, *Matth.*26.13. and *Maries choice*, and *Martha's* chearefull entertainement, *Luke* 10.41,42. with the *woman* of *Samaria's pitcher*, *Iohn* 4. and the poore *Widdowes mites*, *Luke* 21. 2. Surely Gods Spirit aimes at this, as one end herein, to giue *Comfort* and Encouragement to that weake sex, when they shall see euery little duty of theirs so well accepted: Not to puffe them vp with pride, or cause them to tread on tiptoe (for in so doing you shall abuse Gods ordinance) but to prouoke to thankfulnesse, for (it comes not by kinde that you are so good) it is grace, not nature that giues it you. For in Christ Iesus neither *male nor female is any thing*, *Gal.*3.28. Grace makes no difference of sexes, rather the weaker carries away the more honour because it had the lesse helps.

Text.

Doth not light a candle] Mystically; this *Candle* is *Gods Word* and *Gospell*, the *lighting* of it is the opening and applying thereof to mans vse: From the first, the Collection is so easie, as that you may conceiue it before I name it: *viz.*

Doctrine.
Gods word is a Light.
Psal.119.105.
Basil.

Gods Word is a light or candle. So *Dauid* calls it, *Psal.* 119.105. *Thy word is a lampe vnto my feet and a light vnto my path.* Some make here a comparison betweene the Law and Gospell, and thinke that the *Law* is called a *Lampe*, because it did not giue so cleare a shine, neither did it illuminate any but the house of Israell, but by the light of the *Gospell* the whole world and all the houses and families of the earth are enlightned: And indeed it is most true, that the light of the Gospell is both clearer, and larger, then the light of the Law, but I cannot thinke that that is *Dauids* meaning here, for that he speakes doth properly belong to the whole Word of God, and is so to be taken, according to that of *Peter*, 2 *Pet.*1.19. *we haue a more sure word of prophesie whereunto yee doe well that yee take heed as vnto a light*

2 Pet.1.19.

that

that shineth in a darke place, vntill the day dawne, and the day starre arise in your hearts: see *Iohn* 3.19. & 5.35. 2 *Cor* 4. 4 6. *Pro.*6,23. *Isay* 2.5.

This was also figured vnto vs by the *Lamps* that were burning in the tabernacle which God commanded should be set vp, *Num.*8.2,3. these noted as much as is now deliuered, that Gods Word is a light shining in the Tabernacle of his Church, to giue light to them that sit in darkenesse, and to guide their feete in the way of peace. Num. 6 8. 2,3.

And fitly may the Word of God be compared to a light, in that, all the properties and effects of true light are to bee found therein: as *Gods Word hath all the properties and effects of true light.*

First, *Purity*; Light is a thing incorruptible, it hath no mixture of contrariety; no bodily creature or quality purer then it; It shineth vpon durt and is not defiled; vpon things filthy (as a stinking dunghill or carrion) yet cannot be corrupted. Thus the word is *Incorruptible*, 1 *Pet.*1.23. and pure, *Psal.* 19.8. & 12.7. free from all Contrariety whatsoeuer (being truly vnderstood:) And being set forth and preached to persons vile and base, yet receiueth it no tainture nor infection from any. *1. Purity.* 1 Pet. 1.23. Psal. 19 8. & 12.7.

Secondly, *Pleasantnesse*: Truly the light is sweet, and a pleasant thing is it for the eyes to behold it (saith *Solomon*) *Eccles.*11.7. neither indeed can any thing bee beautifull (to vs) without it (for let the eye be good, yet what can it discerne in the darke?) Thus the word is the beauty of a *Land, Kingdome, Citie, Country, Parish, &c.* (as the light is the glory of the skie.) *Ierusalem* was more famous for it, then for her stately buildings and goodly Towers: And so farre as a man is spirituall, so farre is this light pleasing and delightfull. Yea such a power and force is in it, soundly taught, and conscionably applied, that as the light drawes all mens eyes after it; so that, the Affections euen of many time-seruers, and carnall professors vnto it, so farre as to delight and reioyce in it for a time, *Mat* 13.20. *Ioh.*5.35. *Heb.* 6.5. Indeed soare eyes cannot endure the light, nor a cor- *2. Pleasantnesse.* Eccles. 11.7. *Quicquid cernitur, cernitur secundum affinem lucidi.* Matth 13 20. Iohn 5 35. Heb. 6.5.

rupted conſcience the Word if it be throughly awakened, further then it ſeekes for eaſe there-from.

3 *It diſpels darkeneſſe.*

Thirdly, *Light diſpels darkeneſſe*, and makes it giue way: True it is, that darkeneſſe in it ſelfe is powerfull, and dreadfull, yet not of that might that it is able to ouerwhelme the leaſt light in the world: A little ſmall candle will enlighten the whole roome, and beate away darkeneſſe on euery ſide; which way ſo euer you beare or carry it, darkeneſſe muſt giue way and flie there-from: So Gods Word, where it is receiued in the power thereof, and entertained aright, diſpelleth all kinds and ſorts of darkeneſſe whatſoeuer; whether it be of *Ignorance* and *Sinne*, or of *Temptation*, or of other *Outward Afflictions* and *Miſeries*. This is the meanes whereby Gods Spirit doth enlighten the darke dungeon of mans heart, 2 *Cor.*3.6. *Iſay* 9.2. and whereby we are deliuered from the power of darkeneſſe, and tranſlated into the kingdome of Chriſt, *Coloſ.*1.13. This is that whereby we are comforted in the day of our ſorrow, *Pſal.*119 50. it anſwering all the obiections of our hearts, and chearing vp, with *Be of good comfort thy ſinnes are forgiuen thee.* Yea the leaſt promiſe held vp and applied by Faith, will driue backe the darkeneſſe of the greateſt Affliction that can befall vs in this our pilgrimage, ſo (ſheweth the Pſalmiſt in the verſe before quoted) *Thy promiſe doth quicken me.*

2 Cor.3 6. Iſay 9.2.

Coloſ 1.13. Pſal.119 50.

4. *It cauſeth things to burne.*

Cant.6.1.

Fourthly, *Light* (by multiplication of beames) *cauſeth things to burne.* As when the beames of the Sun ſtrike vpon a ſolid body, and being denyed paſſage they recoyle backe, and vniting themſelues returne with treble force; By meanes of which repercuſſion, where the Sun-beames haue moſt reſiſtance by hitting moſt ſurely, are the more vehemently recoyled and beget moſt heate. So are our harts kindled and ſet on fire with a loue of God, and goodneſſe, by the meanes of the Word, and from the beames thereof, which ſtriking our hard hearts (wee not withdrawing them from the Word preached) are recoyled and returne againe with multiplied force, beating and ſtriking

ſtriking on them more and more, till the heart and minde of man receiuing the liuely heate of grace, burne with true loue of Chriſt, *Cant.6.1.*

Fiftly, *Light* reconcileth Contraries (as things hot and cold, moyſt and dry) by influence, and immiſſion of beames, in a band or knot of loue, and concord; were it not for it, the whole world would be a *Chaos* of diſcord, conſiſting of contrarieties, ſtill reſiſting, fighting, deſtroying one the other. Thus by the Word *God* and *Man* is reconciled, *Rom.5.1.* *Man* and *Angels*, *Epheſ.1.10.* *Man* and *Man*, *Iſay 11.6.* *Man* and the *Creatures*, *Hoſ.2.18.* *Man* with *himſelfe*, *Rom.7.25.* In which reſpect the Goſpell is called the *Goſpell* of *Peace*, *Epheſ. 6.15.* and the *Miniſterie or word of Reconciliation*, 2 *Cor.* 5. 18.

5.It reconcileth contraries.

Rom.5.1. Epheſ.1.10. Iſay 11.6. Hoſ.2.18. Rom.7.25. Epheſ.6.15. 2 Cor.5.18.

But where the Word is there is diſſention: and where more then where is moſt preaching? *Matth.10.34.I came not to ſend peace but a ſword.*

Ob. Matth.10.34.

This comes to paſſe *Accidentally*, the word of it ſelfe cauſeth not diſſention, this proceeds from mans Corrupt nature, and Sathans malice: you know that light in reſpect of the obiect hath a Contrary effect: when the Sun ſhines on a violet it makes it ſmell the more fragrant, but when it ſhines on a dunghill, or dead carrion, it cauſeth the more ſtench: Thus the word though it bring peace in it ſelfe, yet being oppoſed, and reſiſted by the hearer, cauſeth diſſention and variance. Before *Paul* came and preached at *Athens* all was quiet, but vpon his preaching all in an vprore, yet his preaching not the direct *Cauſe* of this, albeit the *Occaſion*.

Reſp.

Sixtly, *Light Refines* things and *Sublimes* them: As when the beames of the Sun, lift vp into the vpper parts of the ayre, moyſt vapors, of which are cauſed the cloudes carryed about ouer our heads, and thoſe meteors in the higheſt region: Thus the word lifts vp the hearts and affections of ſinners, *Coloſ.3.1.* *Phil.3.20.* and cauſeth them to minde and ſeeke after thoſe things that are aboue, vſing

6.It refines things.

Coloſ.3.1. Phil.3.20.

this world as if we vsed it not, and directeth vs to holy ends in all our vndertakings.

7. It discouers things.

Psal. 119.9.

Seuenthly, *Light Discouereth* what is in the roome or place where it shineth, and directeth where to goe, and what to doe. This property likewise hath the word, it discouereth the iniquity of places, and parishes, whither it is brought; and sheweth the foulnesse and wickednesse of the heart, and directeth in a course how to redresse and amend, *Psal.* 119.9.

8. It continues while it hath any matter &c.

1 Pet. 1. 25.

Lastly, a *Candle* or *Light* burne so long as there is any exustible matter to contend against: So the word shall remaine till Christ shall deliuer vp the kingdome to God his Father: while there is a subiect to be gathered, or an enemie to be subdued, it shall abide: If all the power of the earth should make warre against the very paper of the Scripture, they could not destroy it, the Word of God written should bee to bee had still, 1 *Pet.* 1. 25. And thus much for the Resemblances: Now for the Vses.

Vse 1.

Est. 7. 5. 6.

Why the Papists teach the Scriptures are obscure.

Bellar. de Euch. lib. 3. *c.* 23. *Scot.* 4 *d.* 10 *q.* 1. *&* *d.* 11. *q.* 3.

First, that doctrine that teacheth the word is Obscure and darke, and therefore a thing dangerous for common people to meddle with the reading of, cannot stand with this truth now deliuered. If you aske me, as *Ahasuerus Ester*; *who is he, and where is hee that durst presume in his heart so to doe or teach?* I must answer; The aduersarie and enemie is the *wicked Papist*, he it is that is the *Thiefe in this Candle.* And indeed the maintenance of such *Positions* may well beseeme them: great cause they haue; 1. To beare the world in hand, that the Scriptures are obscure, because that their Religion is obscurely, or not at all to be found therein: Their wisest Clarkes haue much adoe to finde some points thereof in it, and are as hard put to it, to proue them thence, as *Tyrabosco* the *Patriarke* of *Venice*, was to proue the number of their Sacraments; who from the fiue barly loaues and the two fishes that Christ brake and distributed amongst the people, was faine to conclude the number of them to be seauen. And as for other

other of their Tenents they are enforced to confesse that they cannot bee found there at all. 2. To forbid the Reading of them, and to giue the Bible the first place *inter libros prohibitos*, for should this light appeare, it would discouer their workes of darknesse, and therefore they put out the candle, that they may rifle more safely in the darke: A like practise to that which *Chrysostome* obserued in his time, amongst the hereticall Priests, who led the people by an implicit faith, and shut vp the dore of knowledge and gate of truth; *For* (saith he) *they know that if the truth bee once laid open, their Church shall be forsaken, and they from their Pontificall dignity shall be brought downe to the basenesse of the people*: And so the Papists, who although they tell the world, and seeke to delude the ignorant, as the diuell would haue done Christ, in saying *All is mine*, *Scriptures* and *Fathers* are on our side, yet the silencing of the one, and purging of the others, strongly argues a distrust of their cause, and a feare, least the truth should appeare, for then they shall neuer put off their wares; their merchandize of Masses, Dirges, Pardons, &c. would lie rotting at home vpon their hands, if men might bee suffered to bring this candle with them into their warehouses.

Canis. cateth. tit. de præcep. eccles. num. 5.

Why Papists forbid the reading of Scriptures.

Chrys. in opere imperfect. Hom. 44.

But is it not Saint *Peters* doctrine as well as his Successors, that Scripture is hard to be vnderstood, and that many a one peruerts it to his owne destruction?

Ob. 2 Pet. 3. 16.

First, he saith not, that *All Scripture* or that euery thing in Scripture is hard to be vnderstood, but that some things therein are hard: All those points, the knowledge whereof is necessary to saluation, are plainely set downe in them, so as that the simplest man which commeth with an honest heart to the reading thereof, may clearely vnderstand them, *Psal.* 119. 130. *Pro.* 8. 9. And thus much the Papists grant, while some of them say, they haue plaine Scripture in all points for the Catholick faith: If plaine, how then obscure?

Resp. *In what respects Scriptures are obscure.* Psal. 119. 130. Pro. 8. 9. 1. *Not all.*

Secondly, not hard *to all*, but to the *Vnlearned* and

2. *Not to All.*

Vnstable; to them that perish, and to them onely: As for such as vse the meanes, and are diligent in attending thereon, to such it is plaine, be they neuer so Vnlearned, to others it is not. They that are Elect shal receiue an enlightening spirit they shall be *all taught of God*, *Ioh 6.45.* yea the *least* as well as the *greatest*, *Ier.31.34.* To euery such one *it is giuen to know the mysteries of the kingdome of God*, *Mat. 13.11. but to them that are without all things are done in parables*; the plainest points are vnto them as dark riddles.

Iohn 6.45. Ier.31.34. Matth.13.11.

3. Not *Alwaies.*

Thirdly, there are *some things hard*; and that, it may be, to the *Elect* also, but then not *Alwaies*; True it is, the best of Gods seruants may professe they vnderstand not all things, and that they know but in part, *1 Cor.13 9.* Some things are for an appointed time, as yet the vaile is ouer them and not drawen away, but it shall speake, *Hab.2.3.* And other things we may not see perfectly the light of, in regard of euery particular at the first, but the Lord will more and more scatter the darkenesse of our mindes, and send his *Elias*, his blessed spirit, to cleare all doubts in the end.

1 Cor.13 9. Hab.2.3.

The Scriptures are light in themselues. *Tract.35.Ioh.* *Enarrat.in Ps.8.* *Homil.in Matth.* *Homil 3. de Laz.* *Orat.1.ad Antiochch.*

Notwithstanding all this, the Scriptures are a *Light in themselues*, and that defect that is, is *In vs*, and not *In them*: so speaketh *Austin*; *The Scriptures* (saith he) *are lighted vp to be our candle in this world, that we walke not in darknes, and elsewhere thus: God hath bowed downe the Scriptures, euen to the capacities of Babes and Sucklings, that when proud men will not speake to their capacities, yet himselfe might.* *Chrysostome* speaketh thus; *The Scriptures are easie to vnderstand, and exposed to the capacity of euery seruant, and plough-man, & widdow, and boy, & him that is most vnwise.* And in another place, *God penned the Scriptures by the hands of Publicans, Fisherme̅, Tent-makers, Shepheards, and vnlearned men, that none of the simple people might haue any excuse to keepe them from reading, and that so they might be easy to be vnderstood of all men.* *Theophilus Antiochenus* saith, *we must not say there is no light in Scripture, because the blinde see it not, but let them that see it not, accuse their own eyes.* This then was the perpetuall and constant

constant iudgement of the *Ancient*, far from the *Paradox* of *Papists*, that the Scriptures are obscure, and beyond the peoples capacities, who therfore hide Gods book from them, as mothers do *Rats-bane* from the eyes of their children, for feare of further danger.

Vse 2.

Secondly, we may be from hence Instructed to a double duty; First, Ioyfully to entertaine it. Secondly, to walk worthy of it. Looke how the wise men were affected with the Starre that went before them to Christ, so should we with this word of his grace: Especially considering; First, how long our *night* of *ignorance* and sin hath beene. Can they doe other then account light pretious that haue not seene it along time? Was not *Paul* and his companions (thinke we) much reioyced, and maruellously reuiued, to behold the shine of the Sunne, when after so many daies tempests it appeared to them, *Acts* 27. 20. Secondly, our owne Deserts: What iust cause haue wee giuen God to cause the Sunne to set vpon our Prophets euen at noone day? to remoue his candlesticke, and leaue vs againe in darkenesse for our extreame vnthankfulnesse? These considerations, if we had no more, should cause vs to striue effectually to bring our hearts to thankfulnesse and admiration.

Ioyfully entertaine the light of Gods Word. Reason 6.

Act. 27. 20.

And as we should be thus affected towards it, so also our Care should be to *Walke worthy* of it, and thereby manifest our thankefulnesse; of which worthy walking, Saint *Paul* laies downe two speciall branches, *Rom.* 13. 12. The first is a *casting away of the workes of darkenesse*: some particulars whereof he mentions, *verse.* 13. as *Surfetting* and *drunkennesse*, *chambering* and *wantonnesse*, *strife* and *enuying*; and grounds his Exhortation vpon this Reason, for that *the night is farre spent and the day is at hand*: as if hee should say, if you now in these daies of so cleare light and reuelation, are found in the deeds of darkenesse, your sinne will bee the greater, as being 1. *Excuselesse*; 2. *Shameless*. It is day with vs, (though not so day but that there is some darkenesse remai-

Walke worthy of the light and how. Rom. 13. 12.

Sinnes done in the light are Excuselesse and shameless.

remaining, yet) light appeares: *Israel* hath both heard, and
knowne, and not now to learne, that drunkenneſſe, ſwea-
ring, Sabboth-breaking, &c. are diſpleaſing vnto God, ſo
Iohn 15.22. that now *no cloake is left for ſinne, Iohn* 15.22. It may be,
Eccleſ. 5.1. we thinke to plead at Gods dreadfull barre, for our Infide-
lity and diſobedience, as Fooles, that wee knew not that
they were euill, *Eccleſ.* 5.1. or (as Saint *Paul* excuſeth the
Iewes) had wee knowne, wee would not haue done ſo
wickedly. But alas! that plea will proue but poore;
2 Pet 3.5. for if we are ignorant, it is becauſe *we willingly are ignorant*,
as Saint *Peter* ſpeaketh of the Iewes, 2 *Pet.* 3.5. wee cloſe
our eyes and ſhut the paſſages, and will by no meanes en-
dure the light to breake in vpon vs.

Ezek. 16.48. Beleeue it, beleeue it (Brethren) *Samaria and Sodome
hath not done halfe the abominations of our Ieruſalem.* Gods
mercies to vs of this land, are more in euery reſpect then to
other nations; In this reſpect eſpecially, our knowledge, at
leaſt the meanes of our knowledge farre greater then to
any offered: How euer then in regard of *Kinde* and
Matter their ſinnes (it may bee) may ſway with ours,
yet in regard of *Circumſtances* (which adds to the
weight and degree of heynonſneſſe, ours are farre grea-
ter then theirs.

And further, it being day with vs, our ſinnes muſt bee
more void of Shame: Darkeneſſe indeed diminiſheth
ſhamefaſtneſſe; men are bold to doe that then, of which
they would be aſhamed in the day light; For night ap-
parell any thing, though neuer ſo patcht and homely, will
ſerue the turne; but *light manifeſteth faults*, ſo faith the
Apoſtle, in the night time of your ignorance, and blindneſſe,
you neuer bluſhed for drunkenneſſe, and whoredome, but
now that the night is paſt and day at hand (yea hath long
ſince appeared, *Tit.* 2.12.) if you now liue as in times paſt
you haue done, you are paſt ſhame; like *Abſolon* in lying
2 Sam. 16. 22. with his fathers concubines in the ſight of all Iſrael,
2 *Sam.* 16. 22. ſuch muſt haue a whores fore-head,
and brow of braſſe, that practiſe thoſe ſinnes, at
which

which very children can houte and point at.

A ſecond branch of our worthy walking in regard of the light, is a putting on of the *Armor of light*; *i.e.* doing thoſe workes that are the workes of light, or a *walking honeſtly*, as Saint *Paul* explaines himſelfe, *Rom.*13.13. Rom.13.13.

1. [*Walke,*] Lie not downe, be not idle: God ſets not vp his candle euery morning to enlighten the earth that men ſhould ſleepe, or play, but to worke by, *Pſal.*104.22, 23. And ſo his word, 1 *Iohn* 2.8. Pſal.104.22,23 1 Ioh 2.8.

2. Walke [*Honeſtly*] or as ſome render the word, *Walke honourably*, according to the credit of the place, or walke *accurately* or *ſtrictly*, as it were in print: And ſurely in regard we haue the light ſo clearely ſhining, wee may doe things more exactly then did our forefathers, who liued but in the dawning of the day. Not onely greater faults, but leſſer ſtumblings ſhould be auoided by vs, 1 *Ioh.*2.10. 12. wee ſhould doe all things to the life and power of them, ſhewing *Diſcretion* as well as *Knowledge*. 1 Ioh.2.10.12.

And to that end let vs daily come vnto this light, that it may be manifeſt *our workes are wrought in God.* In all our vndertakings take *Dauids lanthorne with vs*, *Pſal.*119.105. and as Iſraels courſe, in the wilderneſſe was directed by the *Cloud* and *Pillar* of fire, ſo let ours be by that: without a written word do nothing; with it any thing. Credit not thy ſtepps to any, vnleſſe the light of this candle go before thee, to direct thee. And in difficulties and Ignorances, deſire God to light thy candle, *Pſal* 18.28. pray him to ſhew forth his light and truth vnto thee, that thy feete may not ſlide, *Pſal.*43.3. beware of that *Ignis fatuus*, or fooles fire; *Carnall Reaſon* or *Pollicie*: walke not after the blaze of any fire of thine owne kindling, all ſuch blazes will not keepe you from lying downe in ſorrow, *Iſay* 50. 11. And ſee likewiſe that you hold out this light to others, *Matth.*5.15. *let your light ſhine*; hang it forth, put it not vnder a buſhell, nor into a theeues lanthorne: ſo carry your ſelues in that holy, blameleſſe manner, that your very liues, though you held your tongues, may lay open and condemne,

Iohn 3.21.

Pſal.119.105.

Exod.13.21.

Nulli credas tuis niſi præeunte lucernæ iſtius luce, proceſſum. Amb.

Pſal.18.28.

Pſal.43.3

Iſay 50.11.

Matth.5.15.

Phil.2.15.

condemne the lewd fashions of the world, *Phil.*2.15. And this is to *walke as the children of light*, *Ephes.*5.8. or worthy of the light that is amongst vs.

Motiues herunto Our workes are such as require light.

Now to stirre vs vp to the performance of these duties (which indeed are but sleightly performed by vs:) Consider we, First, the workes that we haue to doe are such as require light. A few naturall actions a man may do in the darke, as eate, drinke, sleepe, but matters weighty and of importance, we chuse the light to worke by: Christianity is a *Race*, a *Combate*, a *Warfare*, and shall we not entertaine the light for businesses of this nature?

*Multæ foueæ, multiscopuli in istius seculi caligine non videntur, præfer tibi lucerram, quam Propheta monstrauit. Amb. in Ps.*119.

Secondly, the *Lets* and *Obstacles*, wee are like to meete withall in this our *Pilgrimage*, are many: There are many pits in this mistie world, many rocks in this turbulent sea which are not seene, nor can they bee without this light, and therefore not more then needs to seeke for the benefit thereof.

Ioh.12.34.

Thirdly, the *Light* we haue will not alwaies last with vs, *Night will come* (saith our Sauiour) *and then none can walke*, *Iohn* 12.35. And that either a *Night* of *Restraint*, the meanes may be taken from vs, or wee from it: Or a *Night* of *Temptation*, which may for a time frustrate the life of the meanes: Or a *Night* of *Death*, which is as certaine as the vicissitude of light and darknesse, euening and morning, day and night: Wherefore, now if euer, entertaine this light and walke worthy of it.

Vse. 3.
Pro.29.18.

Further, the point in hand may serue for *Information*, and so it shewes vs the misery of such as want this light, to whom as yet it hath not shined, *Pro.*29.18. What had the whole Creation of God beene, but a confused heap, had not God set light in it? And what other then a confused *Chaos* is that Land, Country, Citie, where the word is not taught, where the shine of that light is not? In Particular, consider we how full both of *Error* and of *Terror* such a condition is.

Ioh.12.35.

He that walketh in darknesse (saith our Sauiour, *Iohn* 12.35.) *knoweth not whither he goes*: He cannot see his way,

he knoweth not whether hee bee right or wrong, in the way to *Samaria* or *Dothan*, 2 *King*.6.19. euery one may misleade him that wanteth light, as the Prophet did the *Syrian* band who were strucken blinde. They goe they know not whither; doe they know not what; and downe will bee in the pit before they are aware thereof. 2 King.6.19.

Besides, it is a most Vncomfortable condition being full of *Feares* and *Terrors*. None of all the former plagues spent vpon *Pharaoh* frighted him so much as that of darknesse; Into the dungeon God casts him, when other punishments would not amend him: And yet alas! what was that three daies darkenesse being compared with this? had it in it halfe that discomfort? Onely it is not so sensible through our carnality. Pittie we then the estate of such; Pray for them that God would shew them mercy; Call vpon them to open their eyes; Cry out before they drop downe quicke into hell; Some mercifull body take such by the hand, lead them to the high-way side that they may begg, with *Bartimeus*, not of men, but of Christ; not for siluer, but for sight; *O sonne of Dauid haue mercy on vs. Lord cause thy light to shine vpon vs.*

Secondly, this truth may Inform vs of the true cause, why the shine of this light is so hated by men of this world, seeing light in it selfe is so pleasing vnto all; Indeed men loue it as it shines, but they hate it as it discouers and directs. It hath a property to make all things manifest, it reueales that which they desire aboue all things to haue kept close and secret, their *Naughtinesse*: This is the true cause (whatsoever other bee pretended) why men of corrupt minds, are vexed with it; and sin against it, in blowing at it with their strongest blast, and striking at the Candlesticke that holds it; *Me the world hateth* (saith our Sauiour) *because I testifie of it that their workes are euill, Iohn 7.7.* *Why men hateth the light.* Ioh 3.20. Ioh.7.7.

Let such Consider well what they reade, *Psal*.104.22, 23. Euery good and profitable creature loues the light, and followes Psal.104.22.

followes it, except the beasts of prey; All true men walke in it, except the Thiefe and Adulterer, &c. and our Sauiour doth peremptorily conclude against him that hateth the light, that hee is an euill doer, *Ioh.*3.19,20. Had you not soare eyes you would not shunne the Sunne.

Ioh.3.19,20.

Consider likewise, what fearefull condemnation will follow, if you loue darkenesse more then light, *Iohn* 3.19. *This is the condemnation of the world*, (saith Christ) As if he should say, this is such a sinne, that brings swift vengeance with it, though you had no other sinnes to bee charged with, albeit you liue neuer so Ciuilly, and Fairely, yet this is enough to bring heauie damnation vpon you.

Vse 4. The last Vse I make of this point in hand, shall bee of *Comfort*; Great cause we haue to reioyce in this light; that the Candle yet shines, and burnes cleare; It is not yet come vnto the snuffe: this may Comfort vs, in the midst of all other discouragements; Other lights faile vs, and run from vs as vermin from a house on fire: we look abroad in the *World*, and there is no light, *Friends* are gone; wee looke in the *Shop*, there is no light, *Custome* is gone; we looke into *Markets*, there is no light, *Prouision* is gone; we looke into the *Cupboard*, there is no light, *Bread* is gone; wee looke into the *Purse*, and there is no light, *Money* is gone; wee looke into *Gods Sanctuary*, and there is light, the *Word* is not gone; the lamps are burning still, and as cleare as euer: while other Churches are smitten with darknesse, like to *Egypt*, we are like to *Israel* in *Goshen*, our light abounds, this should sweeten the want of all the rest, which being conscionably vsed, will soone bring a supply of all the rest.

2 Cor.4.4.6. Saint *Paul* in the 2 *Cor.*4.4.6. assignes three reasons of Consolation, why we should reioyce in this light: First, to consider how many haue their mindes blinded by the God of this world (and those of the wisest and learnedst) it should make vs to *reioyce in spirit* as our Sauiour did for that

that these things are *reuealed to vs babes*, and we haue a portion in this light giuen vs while it is withheld from thousands.

Secondly, to consider what darknesse we haue liued in, yea blacke darkenesse; Now God hath done as great a worke vpon our hearts in causing light to appeare there, as he did when he commanded *light to shine out of darkenesse* in the Creation, *verse 6.*

Thirdly, they are Glorious things that are reuealed vnto vs by this light, and therefore called the light of the *glorious Gospell*, and the light of the *knowledge of the glory of God*; As Saint *Peter* elsewhere calls it *maruellous light*, 1 *Pet.* 2.9. not onely for that it deserues wondering at, but for that also Christians, at the first discouerie thereof, are full of *Affections* towards it. We see how it is vpon the bringing in of a small candle into a roome, it puts as it were new life and spirit into all present, they talke more liuely, and stirre more liuely; So in this case vpon our first conuersion we wonder at, and are maruellously taken with the discouery of those glorious mysteries that concerne Christ, and our owne saluation, shewed vs in the preaching of the Gospell; we see in a *Mirrour*, behold as in a *glasse the glory of the Lord.* Nothing more rauisheth the heart then doth this light, shewing to vs the glory of Gods grace.

1 Pet. 2.9.

2 Cor. 3.18.

And to conclude, thinke we for our further Comfort, if the shine of this candle be so glorious and delightfull here, what shall that light be which we shall haue in the world to come, when *God* and the *Lambe* shall be our immediate light; There shall bee no need of the *Sun* by *day*, nor *Moone* by *night*, no need of *Temple*, *Preaching*, *Sacraments*, or any other meanes. God himselfe shall be the glory of that new *Ierusalem*, and the Lambe the light thereof, *Reuel.* 21.23. & 22.5. There shall be no darkenesse, nor clouds of Afflictions, and temptations to eclipse our light; It shall be an eternall light without all darkenesse. There we shall see light, not in *houses of clay*, as here we doe, where death, sorrow,

Reu. 21.23. & 22.5.

ſorrow, ſinne, and diuels dwell, but in the *Heauen* of *Heauens*, a place where God, Immortality, and all Holineſſe dwels. Here the light we haue is infuſed into vs, but there wee ſhall ſhine our ſelues as the Sunne in its greateſt glory.

Text. *Doctrine.* *The candle muſt be lighted, the Word opened and applied.* Num. 8. 1,2,3.

Light a Candle.]

Though the word be a light in it ſelfe, yet it muſt be lighted; that is, *opened and explained for the better and readier finding this loſt piece*, which ſhall be our obſeruation. And this was ſhadowed out vnto vs, *Numb.*8.1,2,3. by the Prieſts ordering, and trimming of the lamps; their lighting of them, ſignified what is now deliuered; And the lighting of one lampe from another, ſhewed the opening and enlightening of one Scripture by another, in comparing place with place: The middle lamp lighted from the fire of the Altar; noted, that the fountaine of all light and knowledge commeth from Chriſt, who hath the ſeuen ſpirits of God, *Reuel.*3.1. figured by the ſeuen lamps of fire, *Reuel.*4.5. Thus our Sauiour himſelfe, when he had read his Text, cloſed the booke, and opened and applied it, *Luke* 4.16. it being the order vpon the reading of the law to add an expoſition, and interpretation thereof, *Act.*15.21. *Moſes was of old time in euery citie both read and preached euery Sabboth day*, (not that he was preached, becauſe he was read, as ſome (who deſire reading ſhould be preaching) would vnderſtand it, but) becauſe the conſtant courſe of the times was, to ioyne *Preaching* with *Reading*; thoſe which read *Moſes* on the Sabboth daies in the *Synagogues* did expound him alſo. Thus the Leuites vnder the Law, vpon the reading of the word gaue the ſenſe and meaning, as we may reade, *Neh.*8.1.---9. where we finde the very forme of preaching now vſed then practiſed: 1. The *Congregation* meets both men and women, euen all that could vnderſtand, they gather together as one man, *verſe* 1.3. 2. For the *Place* it was *Publike*, before the ſtreet that was before the water-gate, *verſe* 1,2. 3. *Ezra* the *Prieſt* ſtood vp in a *Pulpit* of *wood* made for the purpoſe,

Reuel.3.1. & 4.5.

Luke 4.16.

Acts 15.21.

Neh.8.1.---9.

purpose, *verse* 4. 4. Standing thus aboue all the people, *he opens the booke* in the sight of them all, *verse* 5. 5. All *the people stand vp*, they Reuerently prepare themselues to the worke, *verse* 5. 6. He makes his *Prayer* before Sermon, to which all the people answer *Amen*, *verse* 6. 7. He then *reads his Text*, opens the meaning, giues the sense of the words, and caused the people to vnderstand the reading, *verse* 7. 8. This was their practise: And thus the Apostles vnder the Gospell, as appeares, *Acts* 13.15. *Paul* and *Bernabas* being at *Antioch* vpon a Sabboth day after the lecture of the Law, and the Prophets, the Rulers of the Synagogue sent vnto them, to intreat them that if they had any word of exhortation, they would be pleased to deliuer it, which request arose vpon the custome of ioyning the opening of the Law with the publike reading thereof. Acts 13.15.

In this respect are Gods Ministers called the *Lights of the world*: *Matth.*5.14. and *Iohn Baptist* a *burning and shining light*, *Iohn* 5.35. and the word is said to giue light vnto all that are in the house being thus held forth by Gods Ministers, who are also in that respect resembled vnto the *Candlesticke*, *Matth.*5.15. according to that wee reade, *Reuel.*2.5. Matth.5.14. Iohn 5.35. Matth.5.15. Reuel 2.5.

If against this it bee obiected, that Christ is the true light that lighteth euery man, *Iohn* 1.9. neither was *Iohn Baptist* nor any other Minister *the light*, *Iohn* 1.8. *Ob.* Ioh.1.9.

I answer, that there are two sorts of lights, *Originall* and *Deriued*. *Originall*, is that which is the cause of all light, and so Christ alone is the light of the world, and in this sense the Scriptures denie *Iohn Baptist*; or any other Minister to be the *Light of the world*. *Deriued* light, is that which is borrowed from another, as the light which the Moone hath from the Sunne, and shineth with; thus *Iohn Baptist*, and other Ministers are *Lights* and *Starrs* in Christ's right hand, by whom he giueth light vnto his Church, *Reuel.* 1.16.20. *Resp.* *Light is of two sorts, Originall or Deriued.* Reuel.1.16.20.

Now the Reasons of the point, why it is needfull to

 haue

Reas. 1. *In regard of the manner of penning of Scriptures.*

haue this Candle lighted, the word opened and explained may be these; First, in regard of the *Manner of penning* the Scriptures, a great part of it not being penned in proper termes, but in sundry diuine *Figures* and *Allegories*, *Gal.*4. 22. so the Song of *Solomon* is an Allegory, borrowed from the fellowship of Man and Wife, to signifie the Communion betwixt Christ and his Church: So the *Parables*, both in the Old and New Testament, are Figures, or Allegories; of which places and the like, a mysticall sence must be giuen. Besides, sometimes there is a defect of words, which doth much obscure the Text, and are often added by our Translators (and to be discerned by the different letter) not to corrupt the Text, but to enlighten it: Also the Change of *Names*, *Words*, and *Letters*; as also of *Number*, *Time*, *Person*, and the like, is very frequent. Yea there are in Scriptures things seemingly Confused, carrying semblance of Contrariety, Anachronismes, Metachronismes, and more of them then in any writing that we shall (ordinarily) meete withall, secular or diuine. In which respect it is needfull to haue this light lighted.

Iudg. 9. 2 King. 14. Isay 5.

2. *In regard of matter.* 2 Pet. 3. 16. Luke 1. 35.

Secondly, in regard of *Matter*, which sometimes is so full of Maiestie, as that it denies to be exprest in ordinarie termes, as *Luke* 1. 35. *The Holy Ghost shall come vpon thee, and the power of the highest shall ouershaddow thee*, there is depth of mysterie laid vp in some words which are as chests wherein he keepes his treasure.

3. *In regard of time* Hab. 2. 3. Dan. 12. 8. Reu. 2. 11. 17. Reu. 1. 3. & 22. 7.

Thirdly, in regard of *Time*: Some parts of Scripture are *for an appointed time*, *Hab.* 2. 3. till then they are sealed vp, so a veile is drawne ouer some parts of the *Reuelation* in things not yet accomplished: so it was in *Daniels* time, *Dan.* 12. 1. and yet must Gods people vndertake with all sobriety the studie thereof, *Dan.* 10. 7. therefore they are exhorted to *heare what the spirit saith*, *Reuel.* 2. 11. 17. 29. And a promise of blessing is made and repeated to the keepers of those words, *Reuel.* 1. 3. & 22. 7.

Ob.

It may be you will obiect, that this doctrine derogateth from that before deliuered concerning the brightnesse and

and plainnesse of Scripture: for if it needs this enlightening, how is it a light? and if it cannot bee vnderstood without opening and explaining, how can it be otherwise then obscure and darke?

For answer hereunto: First, the Scriptures are two waies lightsome; First, in *respect of themselues*: Secondly, *in respect of vs*: In respect of themselues, they are alwaies lightsome, and in themselues haue light; but in respect of vs, they are lightsome when we vnderstand them, and receiue light by them; which we shall not doe vnlesse we be prepared to it, by some familiar instructions in the preaching of it.

Resp. The Scriptures are two waies lightsome.

Secondly, that is not obscure, which by *Ordinary meanes* may be apprehended, but that is obscure which either hath *no meanes at all* to open it, or only such as are not *Ordinarie*: the meanes to attaine to the right vnderstanding of Scripture are *Ordinarie*, and alwaies present in the Church, which the children of God partake of; As in *Publike*, the Ministery of the word; and in *Priuate*, as Reading, Prayer, conference, &c.

That is not obscure which by ordinary meanes may be apprehended.

Thirdly, this lighting of the candle wee here speake of, is not strictly to bee vnderstood, as if light or shine should be added to them which was not in them before, as if there were a defect in the *Obiect*, but onely of a producing of it, to its operation; As the setting of a candle vpon the socket adds no light to it, that was wanting in it selfe, but onely remoues some impediments that hinders the standers by from seeing, and is a meanes of spreading forth the brightnesse of it into euery corner: Or as the opening of the windowes lets in the light, but makes not the Sunne to be imperfect or but a partiall light: So in this case are we to conceiue of the preaching of the Word and no otherwise.

No light is added to the Word by the preaching of it which was not in it before.

And yet fourthly and lastly, we may not thinke that the Word can enlighten without the spirit: that indeed is the candle, but the spirit is the fire that kindleth it; now as the candle is a fit instrument to giue light by, and is capable

The Word enlightens not without the spirit.

of ſhine, yet vnleſſe it be lighted it giueth none. So the word, though a fit inſtrument, yet except it be kindled by the ſpirit, it cannot giue any ſauing light to the darke mind of man: And this ſpirit God is pleaſed to giue in the Miniſtery of his ſeruants by the preaching of the Word, and not (ordinarily) otherwiſe.

Vſe 1. Strange then are thoſe *Inferences* of *Papiſts* hence, Firſt, that therefore the Scriptures are defectiue: Secondly, a neceſſity of vnwritten *Traditions*, and the *Popes authority* for diſcerning of that light. But how followes it in any good forme of reaſoning, from the neceſſity of the means, to conclude the inſufficiencie of the thing? The light of the Scripture ſhines not vnto vs without the means of the Church; therefore the Scripture is inſufficient, not containing all things needfull to ſaluation. As if a man ſhould ſay, the light of the candle appeares not to vs, but when it is put into a candleſticke, therefore there is much light that is wanting in the *Candle* and is ſupplied by the *Candleſticke*.

The meanes whereby wee come to the vnderſtanding of Scripture: 1. Inwardly, Gods Spirit. Iohn 6.45. Iohn 7.38,39. *2. Outwardly, Scripture is its owne interpreter* Iſay 5.7. Matth. 13.18. Iohn 7.38,39. *Oportet ſecundũ plura intelligi pauciora. Aug. lib. de Adul. coniug. c. 11.12.*

Againe, how followes it, that becauſe meanes muſt bee vſed for the vnderſtanding of Scriptures, the Pope and his Traditions are the meanes? ſeeing there are other meanes to be found, *Ordinary* and *Infallible*. 1. *Inwardly*, the Spirit of God opening our iudgement, and reuealing the will of God vnto vs, *Iohn 6.45.* by the aſſiſtance of which Spirit, *Iohn* was able to interpret that ſpeech of Chriſt, *Iohn 7.38. He that beleeueth on me, out of his belly ſhall flow riuers of liuing water: This he ſpake* (ſaith the Euangeliſt) *of the Spirit which they that beleeue on him ſhould receiue, verſe 39.* And indeed who is fitter to interpret Scripture then that Spirit that indited it? 2. *Outwardly*, Scripture it ſelfe which is its owne Interpreter, and that two waies: Firſt, by annexing a plaine Expoſition immediately following, as *Iſay 5.7. Matth. 13.18.38. Iohn 7.38.39.* Secondly, by other places of Scripture wherewith it may be Compared, and that in places Parallel, and like, either in regard of *Matter*, or *Words*, or *Both*: And ſo the meaning of

of one Euangelist being obscure, is often gathered by Collation with the other handling the same thing. Thus *Psal.*91.11. alledged and depraued by Sathan, *Matth.*4. Our Sauiour interprets by, *Deut.*6.13. so *Matth.*19.5,6. with *Gen.*2.24. so *Psal.*2.7. with *Heb.*1.5. so may *Iohn* 6.53. be expounded by comparing it with *Iohn* 4.14. & *Iohn* 3.5. by *John* 7.38. and 1 *Cor.*7.19. by *Gal.*5.6. and the like. Or else in places that are *Vnlike* in shew, so *Matth.*5.30. Compared with *Exod.*20.13. shewes that the words are to be vnderstood spiritually, not litterally; so *Iohn* 5.31. compared with *Iohn* 8.14. shewes that one place speakes of him as a meere man, and the other as of a diuine person: so *Iohn* 14 28. compared with *Iohn* 10.30. shewes that the former place is to be vnderstood of Christ in respect of his humanity; Many such like places we might instance in. Thus by plowing with Gods heyfer we may finde out the meaning of Gods riddle, and need neither *Tradition* nor the *Authoritie* of the *Pope* to helpe.

But if these bee the meanes, and if Scripture doth expound it selfe, whence is it that you agree no better in your Expositions, and interpretations of Scripture? whence comes it that *Caluinists* giue one, since *Lutherans* another, *Puritanes* a third, &c. *Ob.*

Wee deny not but that Gods owne people may bee ignorant in some parts of his truth. God hath not promised to any the perfect knowledge of euery thing that is reuealed in his Word, *we know* but *in part, and prophesie* but *in part*, and hence ariseth variety of interpretations, and expositions: howbeit in fundamentall points, God hath promised to giue by his spirit cleare direction to such as feare him, *Iohn* 6.45. and herein they doe agree. *Resp.* 1 Cor.13 9. Iohn 6.45.

But euery Heretique will pretend they haue the spirit, and that they are taught of God to vnderstand Scripture, and expound it after their owne fancies. *Ob.* 2.

The interpretation that Gods Spirit giues of any place, may be discerned by this: First, if it agree with the maine *Resp.*

Propositio obscura, primò omniũ ad certam alicuius disciplinæ methodum reuocetur & ex rerum in ea traditarũ principijs & ἀναλογίᾳ iudicetur.

Papists corrupt the Text by mangling and mingling it.

Current and tenour of the doctrine of the Scriptures, The *Analogie of Faith*, *Rom.*12.6. set downe in the *Tenne Commandements*, *the Lords Prayer*, the *Doctrine of the Sacraments*, and the *Articles of the Creed.* And so I know the Papists exposition of *This is my body* is not good, because it is against the sixt Article of my Creed, *He ascended into heauen, and there he sits at the right hand of God the Father Almighty, &c.*

Secondly, when it is not wrested, nor peruerted; neither by mangling, and leauing somewhat out, nor by mingling and putting ought thereto, to corrupt the Text: both which are the *Papists* faults, as appeares by their leauing out of one whole Commandement, and diuiding another into two: And so in their vulgar latine translation, in *Taking in* as *Luk.*1.28. in all their latine copies, the word [*Full*] in the Angels salutation to *Mary* is added; whence they gather an argument to deifie her: And in *Leaning out*, as they haue done all that clause, *Rom.*11.6. *But if it be of workes, then it is no more grace, otherwise worke is no worke*: which words they well know, make strongly against merit of workes. This *Rule* I take to be sound, and good; that, *for ground of Faith, we are necessarily bound to accept the litterall, plaine, and vncontrouersible meaning of Scripture without any addition or supply, by way of Interpretation except it be there where the Holy Ghost himselfe treads vs out another way.* Wherefore as the Lords of the *Philistines* sometimes said of the kine that drew the Arke to *Bethshemish*, *If they goe of themselues, then is this from God, but if they goe another way, then it is not from God, it is some chance that hath happened vnto vs*; so may it be said of al pretended sense of Scripture: If Scripture come of it selfe then it is from God and from his spirit, but if it goe another way if it be violently vrged and goaded on, then it is but a matter of *Chance*, it is mans wit and inuention. And so much for a first vse. Now to come nigher home, and so it Concernes both *Minister* and *People.*

A Rule.

1 Sam.6.8.9.

Vse 2.

It teacheth vs our duties; 1. To preach the Word: 2. So

2. So to preach it as that our people may ſee the light thereof and vnderſtand the meaning.

For the firſt, lighting of this Candle is our *Eſſentiall duty*, and that is done by *Preaching* not by *Reading*. The Text is the Word of God abridged: Preaching is the Word of God enlarged; It is the ſpreading of the net, or according to Saint *Pauls* deſcription of it, *It is a ſpeaking vnto men to Edification, Exhortation, Comfort*, 1 *Cor.*14.2. I denie not but *Reading* is a bleſſed exerciſe, for *bleſſed is he that readeth, Reuel.*1.3. And I could wiſh the proper honour due to each of Gods ordinances, ſhould be reſerued to each without others impeachment; but if wee compare *Preaching* and *Reading* together in efficacie, and liuelihood of operation, the odds muſt needs bee giuen to *Preaching*, the one being (almoſt) *mortuum quid* (as ſpeakes a Reuerend Diuine) and as nothing in compariſon of efficacie to the other, the promiſe being annexed vnto it, *Rom.*10. 12,13.

Were *Reading* Preaching, or to be equalled with it, or preferred before it (as ſome *ſlow-bellies* would) why are not people conuerted that haue a Reader? Why, or to what vſe ſerue the ſchooles of Prophets? Why did our Sauiour cloſe the book, and make application at *Nazareth*, *Luk* 4.18,20. and proue from his Text that he was ſent to preach the Goſpell? &c. Why did he not in ſending out his Diſciples giue this charge, *Goe Reade*, but *Goe preach to all Nations?* And why did not *Paul* charge *Timothie* to *Read in ſeaſon & out of ſeaſon*, but to preach? In the Primitiue Church, why did they hunger, and thirſt, and labour, and trauell, and bleed, and die, and compaſſe Sea and Land, for the preaching of the Word? and in that infancie of that Church hauing found it (though as the Wiſe men Chriſt in the cratch) why did they ſo adore it? what need had they in after times to haue beene at ſuch coſt, and paines, for Preachers, and Preaching? *Iuſtin Martyr* records that in his time there was preaching an houre euery Sabboth: *Tertullian* teſtifieth, that all the meetings of Chriſtians were

1 Cor.1.17.

What Preaching is.
1 Cor.14.2.

Reuel.1.3.

Dr. *Sclater in* Rom.1.

Reading is not Preaching.
Tit.1.12.

Luk 4 18.20.

Matth 28.19.
2 Tim.4 2.

Iuſtin Martyr in Apologet.

were celebrated with *holy Sermons*. *Origen* auouc heth, that in his time God rained Manna vpon their heads *euery Sabboth day*: The Councell of *Mentz* ordained that euery *Lords day* the *Gospell* should be *preached*. And whence came it that the workes of the Fathers grew to so many faire Volumes as we haue them? Doth not the Scripture make the ministery to be a calling of that weight and importance, as that it questions *who is sufficient for these things?* now surely if so sleight and easie a performance would discharge it, as Reading a few Chapters, or a Homilie, who then might not be sufficient for it? Ah vile shame! that any man of Learning, or of parts, should either by *Pen* or *Practise* vndertake the maintenance of such an opinion as this, that *Reading* is *Preaching* or as *Good* as it.

Secondly, as we are to *Preach*, so likewise to preach so *Plainely*, as that our people may vnderstand vs: we must so hold forth this Candle as that it may giue light to all. Such sentences, and darke sayings as fly aboue low conceits, are to be auoided as much as may bee. *Except you vtter words that haue signification, how shall it be vnderstood what is spoken, for you shall speake in the ayre* (saith that chosen vessell, 1 *Cor*.14.9.) he himselfe was a great Schollar, and a profound Diuine, and yet he became a nurse to the weaker sort, 1 *Thess*.2.7. and professeth, that he had *rather in the Church speake fiue words with vnderstanding that hee might instruct others, then ten thousand words in a strange tongue*. 1 *Cor*.14.19.

1 Cor.14.9.
1 Thes.2.7.
1 Cor.14.19.

Austin writing a booke against the *Manichees*, penned it in so darke a phrase and high straine, as that the common people were not able to vnderstand it; whereupon some of his friends aduised him to haue respect to popular capacities, and not to forsake the common and ordinary phrase; which councell he liked well of, and giues the reason, *Hunc enim sermonem vsitatum & simplicem etiam docti intelligunt, illum autem indocti non intelligunt*; that which is common and ordinary the learned vnderstand, but

but the other, the vnlearned vnderſtand not. And as hee liked it, ſo he followed it, for expounding thoſe words of the 139. Pſalme, verſe 15. *Non eſt abſconditum os meum à te* (as the vulgar tranſlation hath it) my bones are not hid from thee: becauſe *os* may be taken for the mouth as well as for a bone, he rendred it *oſſum* a more plaine and familiar, though not ſo Grammaticall a word, adding this, *Melius eſt vt nos reprehendat grammatici quam non intelligant populi.* It is farre better that Schollars ſhould reprehend vs then the people not vnderſtand vs: Let vs follow his practiſe, and ſtudie how to bee moſt plaine, imitating our bleſſed Sauiour (whoſe example (in things imitable) is beſt worthy to be followed) who as he tooke our nature on him, ſo hee tooke vpon him our familiar manner of ſpeaking, vſing ſuch Compariſons, and ſimilitudes, as they were beſt acquainted withall with whom he had to deale. It is not worth the while, nor labour, by ſpeaking in the clouds, making *darkeneſſe* as it were to bee our *pauilion* to ſeeke to get applauſe, and praiſe of learning. Saint *Paul* would approue his faithfulneſſe by this, in that he had preached ſo plainely vnto all, that *if the Goſpell were hid, it was hid to them that were loſt, whom the god of this world had blindfolded* and to no other. That which the Romane Prieſt ſometimes told an ouerpleaſant and wittie veſtall virgin, *Coli deos ſanctè magis quam ſcitè*, hath an eſpeciall place in our ſtudies and labours; The holy things of God muſt bee handled with feare and reuerence, not with wit and dalliance. When we haue ſpent our time in ſtudying for tricks and cranckes, for termes more then matter, embelliſhing our Sermons with the gleanings of all manner of Authors, or any thing that may bee thought to ſauour of eloquence or learning, profoundneſſe, or variety of reading, wee may ſay as one ſaid of his owne worke, *quod ad vſum luſi, quod ad moleſtiam laboraui.*

2 Cor. 4.

Auſonius in monoſyl.

Laſtly, from this Doctrine be you Exhorted, highly to prize the miniſtery of the Word, and kindly to entertaine the Miniſters thereof. The great benefit wee haue by the Word

Vſe. 3.

Word preached few doe, or indeed can conceiue; and therefore the Lord doth teach it vs by ſundry Compariſons and Similitudes, ſuch as euery man can vnderſtand and iudge of: Sometimes Gods people are called the *Lords building*, his *Houſe* and *Temple*, as 1 *Cor.*3.9. and 2 *Cor.* 6. 16. And *Preachers* reſembled to *Builders* and *Carpenters*, who muſt both lay the foundation and ſet vp the frame, 1 *Cor.*3.10. Sometimes Gods people are called Gods *Houſhold*, *Gal.*6.10. *Epheſ.* 2.19. And then the Miniſters of Gods Word are reſembled to *Stewards*, who muſt giue euery one their portion of meate in due ſeaſon, *Luke* 12.42. Sometimes the Godly are called the *Sonnes and Daughters* of God, as 2 *Cor.*6.18. and then Preachers are called both *Spirituall Fathers*, by whom they are begotten vnto God, 1 *Cor* 4.15. and *Spirituall Mothers*, who trauell in birth with them, *Gal.*4.19. and *Nurſes*, by whom they are fed while they are babes in Chriſt, 1 *Theſſ.*2.7. Sometimes the people are called the *Lords* pleaſant *Garden* and fruitfull *Orchard*, *Cant.*4.12,13. and then Miniſters are called the *Planters* and *Waterers* of it, 1 *Cor.*3.6. Sometimes the Church is called the Lords *Husbandrie* and *Corneſield*, 1 *Cor.* 3.9. and then we are called both his *Labourers*, who by ſtubbing, dunging, and plowing, muſt prepare it, 1 *Cor.* 3.9. And his *Seedſmen* who are to *Sowe* it, *Marke* 4.26. As alſo his *Reapers*, who muſt get the corne downe, and bring it into his barne, *Iohn* 4 38. Sometime the people are called *Pilgrims*, who trauell in a way vnknowne and dangerous, 1 *Pet.*2.11. and then are wee Miniſters compared vnto *Guides*, *Heb.*13.7. and vnto *Lights*, *Matth.*5.14. becauſe we light this candle, and hold it forth to direct you in the waies of life.

1 Cor.3.9.
2 Cor.6.16.
1 Cor.3.10.
Gal.6.10.
Epheſ.2.19.
Luk.12.42.
2 Cor.6.18.
1 Cor.4.15.
Gal.4.19.
1 Theſſ.2 7.
Cant.4.12.
1 Cor.3.6.
1 Cor.3.9.
Mar.4.26.
Iohn 4.38.
1 Pet.2.11.
Heb.13.7.
Matth.5.14.

Now can we thinke that the Holy Ghoſt doth vſe theſe, and diuers other ſuch like compariſons in holy Scripture in vaine? ſurely no; God would faine haue vs take notice of our happineſſe and be thankfull for it. But ô this vnthankfull age! ô this vngratefull Nation, to whom God hath giuen ſuch plenty of Preachers, and of preaching, and of ſuch

ſuch preaching too, as (if we may giue credence to the reports of thoſe who haue beene in other Countries and heard) exceedeth all other parts of the world beſides, and yet how is it ſlighted! What ſhall God giue thee (O *Nation not worthy to bee beloued*) that may bee reſpected when the beſt bleſſing hee hath to beſtow, (next to the Lord Ieſus) is ſo vnderualued? Alas! what were all other fauours worth, if we had not the Goſpell preached, to conuert vs? if wee had not our eyes opened, and the light ſhining to vs, whereby we may diſcerne the beauty of thoſe things that are about vs? Did but one tell vs the way to a neighbours houſe if we knew it not, or hold thee out a light in a darke night, that thou mighteſt eſcape the kennell, thou wouldeſt be thankefull, and giue him a *good night*, and is it not thankes-worthy to hold thee out this light, that thou maiſt finde the way to Heauen aboue, and eſcape the danger of the pit beneath? Zeph.2.1.

And yet a higher degree of Ingratitude it is for any, to goe about to blow out this light, and ſtrike at the Candleſticke that holds it, crying out of *Preachers* and Preaching? as an vnneceſſary burden: and therefore ſeeke to ſpoyle this function and diſgrace the calling, with their vtmoſt ſtrength: But had you any light of true vnderſtanding in you, any life of grace, or ſenſe of your ſpirituall danger, it were impoſſible that you ſhould be ſo ill affected: Take downe the lanthorne in ſome hauen towne that ſhould direct the Sayler in, and in what danger is the veſſell? And are your ſoules in leſſe where theſe lights are wanting? Doth not the Scripture tell vs, *where there is no viſion the people periſh?* Three eſpeciall remarkeable wants we read that Iſrael had, all harbingers of their woe: *No Smith in Iſrael*, 1 *Sam.*13.19. *No King in Iſrael, Iudg.*18.1. *No Prieſt in Iſrael*, 2 *Chron.*15.3. the laſt of all the reſt was worſt. Neuer was there ſuch miſery amongſt the people, as when there was no Prophet to inſtruct them. As doleſull as fearefull is the complaint of that time; *Wee ſee no tokens, there is no Prophet more, no man of God in the land, no man* Pro.29.18.

Iſrael's three wants, forerunners of their ruine.
1 Sam.13.19.
Iudg 18.1.
2 Chron.15.3.

Pſal.74.9.

man that vnderſtandeth any more. No Teaching, no Law, no Peace, no God among them; becauſe no Prieſt amongſt them. Say then as *Iob* in another caſe, *Once I have ſpoken like a foole but I will ſpeake no more*: Set your mouthes no more againſt heauen, *Pſal.*73.9. for how can a man more directly contradict the Word and Spirit of God, then by ſaying there is too much preaching, and Preachers are needleſſe? Can a man haue too much of Gods bleſſing? Remember *Sheepe* when they complaine, will *bleate* vnto their *Shepheard*; but *Wolues* they are that *barke* againſt them.

One point more may hence bee taken notice of, namely that

Doctrine. *It belongeth to Gods Miniſters to expound the Scriptures.* Iob 33.23.

The lighting of the candle i.e. the opening and expounding of the Scripture is the worke of the woman, i.e. of Gods Miniſters. Gods Miniſters are the perſons that haue to doe with opening and expounding of the Scriptures. Hence they are called *Interpreters*, *Iob* 33.23. It being their calling and office to open and apply the Scriptures, and theirs onely.

Reaſ. *They are called and gifted thereunto.* Heb.5.4.

For they onely are called thereunto, now no man taketh this honour to himſelfe, but he that is called of God, *Heb.* 5 4. God hath giuen them the tongue of the learned, and fitted them with gifts, and made a gratious promiſe to them of aſſiſtance in a ſpeciall manner with his Spirit, for the leading of them into all truth, *Iohn* 14.

Vſe. 2 Pet.1.20. *The danger of priuate interpretation of Scripture.*

Thoſe therefore are to be Reproued, who being priuate perſons, dare take vpon them to expound Scripture to their Friends or Families. Let ſuch remember, Firſt, *no Scripture is of priuate interpretation*, 2 *Pet.*1.20. Now that interpretation a priuat ſpirit puts vpon it, or giues vnto it, without the ſpeciall aſſiſtance of the Spirit of God can be no other. Secondly, Conſider Scripture is the voice of God himſelfe, and none denies, but that the ſenſe is Scripture rather then the words: It cannot therefore bee auoided, but that he who ſtriues to faſten ſome ſenſe of his own vpon it, other then the nature of the place will beare, muſt take

take vpon him the perſon of God, and become a new Inditer of Scripture: And thoſe who ſhall wilfully applaud, and giue conſent vnto any ſuch doe in effect cry the ſame that the people did to *Herod*, *the voice of God and not of man.* If hee then that abaſes the Princes coyne deſerues to die, what is his deſert, who ſhall ſtampe the name and Character of God vpon his owne baſe and brazen ſtuffe?

Thirdly, the Iudgements of God vpon ſuch bold aduenturers, ſhould not be forgotten; none euer entered vpon any part of the Prieſts office without a Calling but hath ſmarted for it, as *Corah*, *Dathan* and *Abiram*, *Numb.*16.9. *Pſal.*106.17,18. for taking vpon them the Prieſt-hood: *Saul* and *Vzziah* for offering of ſacrifice, 1 *Sam.*13.9.13. 2 *Chron.*26.16.19. *Vzzah* for holding the Arke, 2 *Sam.*6. 6,7. And the men of *Bethſhemeſh* for looking into it and vncouering of it, 1 *Sam.*6.19. How is it then that theſe Iudgements of God, are not remembred by ſuch as tranſgreſſe in the like kinde, in executing any part of the Prieſts function without a calling? If theſe were ſo ſeuerely dealt withall, why tremble not you, before the ſame dreadfull God who ſtand guilty before him of the ſame ſinne? (eſpecially you who dare turne diuers paſſages of holy Scriptures and peruert the ſenſe and meaning, for patronizing of your ſinnes) It is true, God doth not thus execute his iudgements from heauen, in ſuch extraordinary manner as then he did, vpon tranſgreſſors of his ordinances, yet the ſinne is not thereby leſſened, nor the hand of God ſhortened, but *ſtretched out ſtill* though iudgement according to deſert be a while deferred.

Num.16.9.
Pſal.106.17.

1 Sam.13.9,13
2 Chro.26.16
2 Sam.6.6,7.
1 Sam.6.19.

But hath not God promiſed his Spirit to helpe in priuate, in iudging and interpreting of difficult places.

Ob.

It is true, God hath and will make good his promiſe, yet not after our waies and meanes, but his owne. The Spirit is a thing of darke and ſecret operation, the manner of its working is hard to bee deſcried: As vnderminers are neuer

Reſp. *God giues his Spirit by meanes of his owne ordaining.*

The spirit is not seene but by its effects.

neuer seene till they haue wrought their purpose, so the spirit is not perceiued but by its effects: Now the effects of the Spirit (as farre as they concerne knowledge and instruction) are not particular Information, for resolution in any doubtfull case (for this is no other but Reuelation) but as the *Angell* which was sent vnto *Cornelius* sent him to *Peter* to schoole, and informed him not, *Acts* 10.5. So the Spirit in these ordinary times doth not otherwise teach, then, by stirring vp in vs a desire to learne, and putting vs on vpon the meanes by God ordained, which being conscionably vsed, he is pleased to make effectuall. The promise to the Apostles of the spirit, which should lead them into all truth was made good to them by priuate, and secret: Informing their vnderstandings, with the knowledge of those high misteries, which as yet had neuer entered into the conceit of any man: The same promise is made to vs, but fulfilled after another manner, for what was written by reuelation in their hearts for our instruction, they haue written in our bookes; and otherwise then out of those bookes, and holy and godly expositions of the same, the spirit speakes not for *Information*: So then, if thou wouldst come to the knowledge of the truth, Compare Text with Text; attend vpon the teachers; and desire the assistance of Gods spirit by prayer; and craue a blessing on the meanes: And if in your priuate families you would doe any thing by way of Exposition, deliuer onely what you haue receiued from the mouthes or bookes of those whom God hath called to the office of teaching: For as the Priests said to *Vzziah* (who was yet a King) *It pertaineth not to thee Vzziah to burne incense to the Lord, but to the Priests the sonnes of Aaron*, so I to thee, who art a priuate person concerning Interpretation of Gods Word.

Acts 10.5.

How farre Priuate persons may expound Scriptures in their families.

2 Chro 26.16

Text.

And sweepe the house] By *House* wee haue shewed in the Exposition, is meant Gods *Church*; And so we gather, that

Doctrine.
The Church is Gods House.

The Church is Gods House. This may bee strongly confi-

confirmed by these Texts, *Heb.* 3. 6. *Ephes.* 2. 19. 1 *Tim.* 3. 15. 2 *Cor.* 6. 16. 1 *Pet.* 4. 17. 1 *Corinthians* 3. 9.

And fitly may it be resembled to a house in sundry respects amongst others, these

Wherein it may be resembled to a house.

First, *Euery house hath some Builder* (saith the Apostle) *Heb.*3.4. It doth not make it selfe: And so the Church. He that set vp this great vaulted work of Heauen ouer our heads, and *laid the corner stone of the earth*; He that laid his *Chamber beames in the waters*, and *hangs the earth vpon nothing*, he is the *Principall* and *master builder*. He it is that *doth build vp Ierusalem, and gather together the out-casts of Israel, Psal.*147.2. *His workemanship we are, Ephes.*2.10 By him we are made *men*, so also *new men*; he cuts vs, and squares vs, and by the bond of his spirit ioynes vs vnto Christ: Indeed he hath his *Inferiour workemen*, and *Ministers*, in which respect they are called *Labourers together with God*, 1 *Cor.*3.9. And Saint *Paul* tells the *Corinthians*, they were *his worke in the Lord*, 1 *Cor* 9.2. but we haue a Calling from him, we are directed, and ruled by him; and with his tooles wee worke. It is his *Hammer*, *Ier.*23.29. and his *Axe*, *Hos.*6.5. *Matth.* 3.10. And his *Rule*, *Gal.*6. 16. and his *Arme* too, or else we shall make but poore worke of it, *Esay* 53.1. none will beleeue our report *if the Arme of the Lord be not reuealed*; He must shew *his power in our weakenesse: except he build the house, they labour but in vaine that build it, Psal.*127.1.

1.
Heb.3.4.
Iob 38.6.
Psal.104.3.
Iob 26.7.
Psal.147 2.
Ephes 2.10.
1 Cor.3.9.
1 Cor.9.2.
Ier.23 29.
Hos.6.5.
Matth.3.10.
Gal.6.16.
Esay 53.1.
Psal.127.1.

Secondly, Euery house hath some *Foundation* on which it is built, *Matth.*7.24. So hath the Church. Christ is the *Rocke* on which it is built, *Matth.*16.18. *Hee is the Foundation stone, a tried stone, a pretious corner stone, a sure foundation, Isay* 28.16. 1 *Pet.*2.6. *And other foundation can no man lay, then this which is laid, which is Christ Iesus*, 1 *Cor.*3.11 As for the doctrine of the Prophets and Apostles, Called the Foundation vpon which the Church is said to be built, *Ephes.*2.20. it is onely to be vnderstood *ministerially*, so farre forth as by their ministery they doe sustaine

2.
Matth.7.24.
Matth.16.18.
Isay 28.16.
1 Pet.2.6.
1 Cor.3.11.
Ephes.2.20.

ſuſtaine and maintaine the *Church* of God, ſtill *Chriſt is the chiefe corner ſtone*, as that Text alſo ſhewes. And therefore to that Queſtion the *Rhemiſts* make in their Annotations vpon that Text, Why may not the Church bee builded vpon *Peter*, ſeeing it is there ſaid to be built vpon the *Apoſtles* and *Prophets* ? We Anſwer; Firſt, that all the *Apoſtles* and *Prophets* are called the foundation of the Church as well as *Peter*. Secondly, that they are ſo called, not in regard of their *Succeſſors*, (for the Prophets haue none which ſucceed them in that office) but in regard of their doctrine which they left behind them; So we grant it is built vpon *Peter* as one of the foundation ſtones, but that vpon *Peter* onely, we denie.

Queſt.

Reſp.

Fulk. in loc.

3. Thirdly, A houſe conſiſteth of ſundry ſorts of *Matter*, and is built of *diuers things*, as *wood, ſtone, lime, &c.* or if it be built all of ſtones, yet one ſtone differeth from another in quality, quantity, colour, ſcituation, &c. So is it in the Church; It hath many members, πολλὰ and διάφορα, many and diuers, *Rom.*12.5.6. diſtinguiſhed in faſhion, ſtation, office, &c. All are not of one kinde; not all *Gouernors*, nor all *Teachers*, nor all *Hearers*: but as in the body of man, ſo here: one member is an Eye; another an Eare; another a Hand, &c. Neither are all alike gifted; *To one man is giuen the word of wiſedom, to another the word of knowledge, to another Faith, to another the gift of healing, to another the working of miracles, to another prophesie, to another diſcerning of ſpirits, to another diuers kinds of tongues, to another the interpretation of tongues,* 1 *Cor.*12.8,9,10. the grace of God this way is very manifold and diuers. He giueth variety of gifts to all men, yet not all to any one man, *Rom.*12 6,7. Some may haue more gifts then another, yet not any one, *All*, nor none, *Many* in the like *Meaſure* and *Degree*. You may obſerue this in the Miniſtery, one hath an excellent gift for *Interpretation* of the Scripture, and opening of a Text; another excels for *Application* and preſſing a point home vpon the Conſcience; One hath a more excellent gift of *Conference*, another of *Prayer*.

Rom.12.5.6.

1 Cor. 12.8.9, 10.

Rom.12.6.7.

Peter

Peter (it is very likely) in ſome gifts did excell the other Apoſtles, which might be one cauſe amongſt the reſt, why Chriſt did in ſpeciall giue him the charge of feeding his *Lambes*, *Iohn* 21.15. and yet in terrifying and reproouing ſinners, and denouncing of Gods iudgements, *Iames* and *Iohn* excelled him, and were therefore ſurnamed by Chriſt himſelfe *Boanarges the ſonnes of thunder*, *Mar.* 3.17. Saint *Paul* had many excellent gifts, both for *knowledge*, and alſo for *vtterance*, 1 *Cor.* 11.6. wherein it ſeemes he excelled the reſt, for wee reade, *Acts* 14.11. that the people at *Lyſtra* called him *Mercurie*, becauſe hee was the *chiefe ſpeaker*; And yet in Comforting of troubled conſciences, *Barnabas* (probably) exceeded him, who was therefore named by the Apoſtles *Bernabas*, which is, by interpretation, *the ſonne of Conſolation*, *Acts* 4.36. Hardly, ſhall you heare any two Preachers, but you may obſerue ſome difference in their gifts. As we ſee in faces, let a thouſand bee together, and yet you ſhall not find two amongſt them all whoſe countenances are in all things alike: So in preaching, though many ſhould take one and the ſame portion of Scripture to handle, yet they wou'd all ſhew diuerſitie of gifts though euery of them preached ſoundly, and to the purpoſe. This doth much magnifie the riches of Gods goodneſſe and mercy to his Church, that the variety of mens affections might be ſatisfied, with the variety of his gifts: For as it is with the bodies of men all like not the ſame meat, and therefore God hath beene ſo large in bounty, as to prouide variety of creatures, to ſerue euery appetite: So for ſome, this mans gift is fitteſt, for others that mans; But all are giuen to profit withall, 1 *Cor.* 12.7. and not to breed a *Schiſme*, which was that Saint *Paul* ſo ſharply reproued the *Corinthians* for, 1 *Cor.* 3.4.

Ioh. 21.15.

Mar. 5.17.

1 Cor. 1.6.

Acts 14.11.

Acts 4.36.

1 Cor. 12.7.

1 Cor. 3.4.

And as there is this difference amongſt the members of the Church in reſpect of *Grace*; ſo alſo great difference in regard of *Place*; Some *Stones* wee know are put before others into the building, and yet thoſe oftentimes that the builder medleth laſt with, are more comely and better

polished and put in higher place then those that were first laid: So is it sometimes with the members of the Church, *Paul* was called last to the Apostleship, yet not inferiour to the chiefe Apostles, 1 *Cor.*15.9.10, and *Dauid* was *wiser then his teachers*, *Psal.*119.99. And this is that Saint *Iohn* saith, concerning Christ, *he that comes after is preferred before me.*

1 Cor.15.9.10 Psal.119.99. Ioh.1.30.

4. Fourthly, a house cannot be builded, nor the matter prepared without *noyse* of *axes, hammers, &c.* no more this spirituall building: there is no child-bearing without throes, no conuersion without noise and opposition. At *Ephesus*, when the dore is opening, *Aduersaries are multiplied*, 1 *Cor.*16.9. In the Infancie of the Church what bloodie persecutions arose? and with what plenty of Heresies was the world pestered? At the first rising of *Luther* what vproares was the whole Christian world filled withall? and still as the Gospell spread it selfe newly from kingdome to kingdome, so grew tumults more frequent and outragious. In Particular, Gods children may obserue how frequent and vehement temptations are in their first retiring from the world, how furiously that hellish *Pharaoh* doth pursue vpon the leauing of *Egypt*, and trauelling towards *Canaan* the land of promise, that they may serue and doe sacrifice to their God. All the power and pollicie of Hell combines to detaine or worke a rescue. If *Nehemiah* will set vpon the building vp of the walls of *Ierusalem*, let him looke (at the best) to be lashed of lewd tongues, either by bitter taunts, or by scurrilous inuectiues. Thinke it not strange then, to see preuailing ministeries accompanied with popular tumults.

1 King.5.17.18. 1 Cor.1.6.9. Neh.2.19.

5. Fiftly, Though there be wood and stone prepared, yet it is no house till it be *Composed* and *Ioyned*, fitted and lay'd together orderly: So till the faithfull are vnited, they cannot bee one perfect and entire building, as shewes the Apostle, *Ephes.*4.12.13.16. for the edifying of the Church, we must all *come in the vnity of the faith*: the *whole body* must be *fitly ioyned together, and compacted by that which*

Ephes.4.12.13.16.

euery

euery ioynt supplieth according to the effectuall working in the measure of euery part maketh increase of the body vnto the edifying of it selfe in loue. Thus is *Ierusalem* builded as a city that is compact together, *Psal.*122.3. the building of the Church must hold proportion with the walls, as well as with the foundation, *Rom.*15.2.

Psal.122.3.

Rom.15.2.

Sixtly, a house is built vp by *Degrees*, not all at once; First, the Foundation is laid, then the walls, and then the Roofe: So the *Church* in *Generall*; and the *Faithfull* in *Particular* are brought to their perfection. *All the building* (saith the Apostle) *fitly framed together, groweth vnto an holy Temple in the Lord, Ephes.*2.21. *Solomon* in the daies of Peace hauing one hundred and three and fifty thousand, and sixe hundred workemen, yet could not vnder seuen yeares finish the materiall temple; how hardly then will this spirituall temple consisting of *liuing stones* be reared? how slowly will it vp, hauing so many enemies to oppose, as there be naturall men on earth, vnmortified lusts in men, or diuels in hell? How much to doe hath Gods Ministers to fit one stone? How many yeares labour to digg one out of the earth, to make vs lay aside our naturall roughnesse, and earthly-mindednesse? and then how many yeares doth passe ouer our heads before we are compleate and attaine to a perfect stature in Christ? *Perfection* of *parts* we haue indeed the first moment of our Conuersion, As the infant hath all the parts of a man: so hath God giuen vs all his graces, yet is grace euery way *Imperfect* for the *degree* of it, as it is with the members of that infant, for it hath no member which is not imperfect in that respect. Or as the aire, in the morning, or first rising of the Sun, though it be euery where light, yet it hath euery where darkenesse, and therefore receiueth (till high noone) further and further illumination: So the Sonne of Righteousnesse arising in our soules, doth so dispell the darkenesse of them, that still there is much left in them, by his presence to be more and more subdued in vs.

6.

Ephes.2.21.

2 Chron.2.17.

Duplex perfectio graduũ, & partium.

Seuenthly, A house hath many *Roomes*, *Parts*, and *Chambers*

7.

1 Cor.12.20. *bers* in it: So hath the Church, *now they are many members* saith the Apostle, 1 *Cor.*12.20.) *yet but one body*. This one Church hath many parts; As the Ocean Sea though but one, yet is distinguished according to the region vpon which it lies, so we say the English Sea, the Irish Sea,&c. Or as a kingdome diuided into many *Shires*, and more *Cities*, and more *Townes*, and more *Villages*: so the Church is *Militant* or *Triumphant*; the *Militant* part is *Visible* or *Inuisible*; the *Visible* we distinguish according to the Nation, so wee say the *Church* in *England*, the *Church* in *Germany*, the *Church* in *Holland*, *&c.* And yet againe, the seuerall Congregations in these Particular Churches, as the Church of *Corinth*, of *Galatia*, *Ephesus*, *&c.* so the Church and Congregation in such or such a place, yet all as subiects of one Kingdome, members of one body, beds of one garden, and chambers of one house.

8. Eightly, A house hath some dore to enter in at: And so hath the Church, *Reuel.*22.14. *Gen.*28.17. *Psal.*100.4. *&* 87.2.

Adoption and Sanctification the two dores of Gods Church. Rom.8.15. Now these *Gates* or *In-lets* into the Church of God, are two especially; *Adoption*, and *Sanctification*, we must bee children before we can claime the priuiledges of the Fathers house: No nourishment from his board, till we become his little ones and haue receiued the spirit of *Adoption*, *Rom.*8.15. Therefore the Font is placed at the Church dore, to signifie our entrance (Baptisme being the Sacrament of our *Admission* into the Congregation) this dore we must passe through, before we come vp vnto Gods table to be there fed and nourished. *Sanctification* is another dore, of which Saint *Peter* speakes, 2 *Pet.*1.11. *For so an enterance shall bee ministred vnto you abundantly, into the euerlasting kingdome of our Lord and Sauiour Iesus Christ.* For so *i.e.* by adding grace to grace, as I haue exhorted you: Whereby it appeares (according to our Sauiours speech) that the dore is *Strait* and *Narrow*; *Luke* 13.24. for it will not giue enterance to any that resolues not in truth

2 Pet.1.11.

Luk.13.24. & 5.85.

truth to leaue his sinnes, according to that we reade, *Reuel.* 21.27. *there shall in no wise enter into it any thing that defileth, neither whatsoeuer worketh abomination or maketh a lie, the* Gate into this temple is called *Beautifull*, there is no other way to passe. Reuel.21.17. Acts 3.2.

Ninthly, No house, but *Harbors something in it, that is not of it* (as vermine) and haue some about it, which truly belong not to it, as theeuish persons, &c. Thus the Church; So sheweth Saint *Paul*, *Rom.9.6. they are not all Israel which are of Israel*, and thus Saint *Iohn*, *They went out from vs, but they were not of vs, for if they had beene of vs, they would no doubt haue continued with vs*, 1 *Iohn* 2.19. If you would finde a foule toad, looke for it vnder a stone of the Temple: where shall you finde *Antichrist* that man of sin? will you looke for him in *Turkie?* no, that is not his Sea; he sits in the *Temple of God* (saith Saint *Paul*) 2 *Thess*.2.4. that is, in the Church of God, there you must looke for him if you would finde him. 9. Rom.9.6. 1 Iohn 2.19. 2 Thess.2.4.

Tenthly, and lastly, there is no House but stands in need of *Reparations*: and so doth Gods Church: it lyeth open to winde, and weather; stormes, and tempests, of deadly enemies; besides its owne subiection to fall to ruine, being composed of things that are corruptible, hauing the ruines of our depraued nature still remaining in vs; In which respect, God hath giuen Pastors and Teachers, *for the perfecting of the Saints, for the worke of the Ministery, for the edifying of the body of Christ*, *Ephes*.4.11,12. and those to continue to the end of the world, *Matth*.28.20. And thus much for the Resemblances. 10. Ephes.4.11.12. Matth 28 20.

The vses that may be made of this truth are many: First, it may *Encourage* vs Ministers to our worke, our hands should not be faint, seeing the labour we bestow is about *Gods House* (not mans) who will abundantly reward our worke and labour, wee need not feare it. Indeed if wee looke with a carnall eye, an eye of flesh, we may question this truth; for who haue seemed to be more neglected of God, then his faithfull Ministers? their portion in this *Vse* 1.

Acts 7.52. Iam. 5.10. 1 Cor. 4 9.

life hath beene persecution, *Acts* 7.52. *Iames* 5.10. God seemes to set them forth *as men appointed vnto death*, 1 *Cor.* 4 9. they are *made a gazing stocke to Angels and men, being hungry, thirstie, beaten, and buffetted, hauing no certaine dwelling*, (as the Apostle sheweth) but if we looke with a spirituall eye, an eye of faith, wee shall finde that God hath a speciall care to prouide for them aboue other men, both while they are about their worke in this life, and after this life, when their worke is ended. See what *Moses* saith, *Deut.* 10.8,9. *At that time the Lord separated the Tribe of Leui, to beare the Arke of the Couenant of the Lord, to stand before the Lord, to minister vnto him, and to blesse in his name: Wherefore Leui hath no part nor inheritance with his brethren, the Lord is his inheritance according as the Lord thy God promised him.* This promise we haue made to them, *Num.* 18 20. *Leui must haue no inheritance*, to wit, in the land of *Canaan* which was diuided by lot to the other Tribes: Notwithstanding they had Cities to dwell in, and suburbs giuen them, with a conuenient circuit of ground for the maintenance of their cattell (which was as glebland) *Num* 35.2. Neither were they to haue any part in the spoyles, or prey, gotten by warre of the *Cananites*. And all this for two reasons. First, because God had put them apart for his seruice, they were to warre another warfare in the Lords Sanctuary, and therefore not to bee entangled *with the affaires of this life*, 2 *Tim.* 2.4. Secondly, because the Lord is their Inheritance; hee would bee their part, as he promised them both in giuing them those gifts which were his right by law, (24. in number as the Hebrew doctors reckon them all expressed in the law) As likewise by other blessings, wherewith hee would abundantly recompence their worldly want, as *Preseruing* and *Protecting* them from enemies, for which they haue many gratious promises (such as none other haue) *Psal.* 122.16. *Ier.* 1.18.19. *Reuel.* 2.1. Reuenging of their wrongs, and iniuries, 2 *Chron.* 36.16. 1 *Kings* 19.14 16,17. *Psal.* 105.14,15. As also in *Administring* vnto them his heauenly

God hath a speciall care to prouide for his faithfull Ministers.

Deut. 10.8,9.

Num. 18.20.

Num. 35.2.

2 Tim 2.4.

Deut. 18.1.

uenly graces, which doth abundantly ſupply all other wants. So that here is *prouiſion* enough. And hereupon haue the godly euer teſtified their faith and hope in God, by theſe and ſuch like ſpeeches; *God is the ſtrength of my heart and my portion for euer, Pſal. 73.26. Thou art my portion in the land of the liuing, Pſal.142.5. The Lord is my portion ſaith my ſoule, therefore I will hope in him, Lament.3.24.* Pſal.73.26. Pſal 142.5. Lam.3.24.

Secondly, Gods Care is not wanting, neither towards them, nor theirs after their worke is ended: See a notable experiment of this in 2 *King*. 4.1.--7. One of the ſonnes of the Prophets dies in debt, and left his wife and children in great diſtreſſe; not through lauiſhneſſe, and riot of expence (queſtionleſſe) for he was a religious and worthy man, but through the iniquity of the times, which were ſuch, as that it was a great happineſſe for any good Prophet to haue his breath free, though his ſtate were not: *Ahab* and *Iezabell* were lately in the throne, and no wonder then if a Prophet were in debt, and came behind hand with the world: His wofull widdow, comes and bemoanes her condition to *Eliſha*, her husband (whom ſhee makes a louing and honourable mention of, though he had left her ſo diſtreſſed) is loſt; her eſtate clogged with debts; and now her two ſonnes (the remaining comfort of her life) are ready to be taken for ſlaues, by the creditors: what courſe to take in this her miſery, ſhe knowes not: Shee had not complained, if there had beene any poſſibility of remedy at home, but there was nothing in the houſe ſaue a pot of oyle. See now how miraculouſly God prouides, both for the payment of his debts, and future liuely-hood of wife, and children; Out of that one ſmall *Iarre* was powred out ſo much oyle as (by a miraculous multiplication) filled a great many empty veſſels borrowed, with which her debts are payed, and ſhe prouided, not onely againſt the bondage, and thraldome of her children, but againſt future want. Certainly if that of *Dauid* were euer true of any (as it is moſt true) *I neuer ſaw the Righteous forſaken, nor their ſeed begging bread*, then verified 2 King 4. 1.-7. Pſal 37.25.

concerning faithfull Ministers and those they leaue behinde them; they haue neuer beene so forsaken, but that God hath stirred vp some to succour and relieue them, though they haue beene brought to that extremity, as to begg their bread (for that I take to bee the Prophets meaning) and stand in need of the charity of others.

Reuel. 11. 18. *Gods Prophets are of the first that shall receiue reward in heauē.* Dan 12.3. *Their reward greatest.*

And for *Ministers* themselues, when the day of payment comes, God hath expressed himselfe, that hee will haue more respect to them then to other of his seruants: They shall be the first that shall receiue their wages, *Reuel.* 11. 18. *The time is come that thou shouldest giue reward vnto thy Seruants the Prophets, and to thy Saints, and to them that feare thy name.* And as they shall be first, so their reward shall be the *greatest*, *Dan.* 12.3. *They that be wise shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, as the starres for euer and euer.* All those who are wise and godly, shall haue vnspeakeable glory, and shining brightnesse put vpon them; but those *wise* and *godly* that haue taught many and saued many, as the Apostle speaketh, 1 *Tim* 4.16. *shall shine as the Starres* (which haue a brighter glory then the firmament) and be preferred before those whom they haue taught and saued.

1 Tim. 4.16.

These things should preuaile with vs to goe on Comfortably about our worke, (as Saint *Peter* doth exhort) with *a willing and ready minde*, and not to be troubled about wages ouermuch, seeing he that sets vs on worke will pay it with an *incorruptible crowne of glory*, 1 *Pet.* 5.2.4. And if Care will needs be following of vs at the heeles, turne it another way; finde another game for the pursuit of it: See 1. *What* you build: 2. *How* you build: 3. That you neglect not the *Time* of building; here your Care cannot bee too much, and therefore put it vpon the chase.

1 Pet. 5.2 4. *Which way a Minister should turne his Care.*

First, see that you build not *straw* nor *stubble* vpon the *Foundation*, but *gold, siluer, precious stones, &c. For euery mans worke shall be made manifest, and the day shall declare it, because it shal be reuealed by fire, and the fire shal trie euery mans*

1. *To what hee builds.* 1 Cor. 3.13.

worke

work of what sort it is. Now if any mãs work abide what he hath built thereupon he shall receiue a reward; If any mans worke shall be burnt, he shall suffer losse, but he himselfe shall be saued, yet so, as by fire, 1 *Cor.* 3. 13, 14, 15. The Apostle had likened himselfe to a *master-builder*, to whom it belongeth to lay the foundation; and his after-commers in that worke, to *Masons*, whereof those that bee faithfull build vpon this Foundation, nothing but gold, siluer, & pretious stones; matter sutable and answerable to the foundation: Others that were vnfaithfull, yet retaining still the *Foundation* which is *Christ*, laid vpon it wood, hay, and stubble, vnfit and vnsutable matter to the foundation, as did the false Apostles; who preaching Christ crucified, did teach also curious and vaine matters, vnmeet and vnsutable to the Crosse of Christ, and simplicity of the Gospell: Now the Apostle shewes there shall be a manifestation of euery mans building by the day, and fire; vnderstanding by both, one and the same thing, namely *the light of the truth*: for as the truth of the Gospell is *day* and *light*, *Rom.* 13. 12. 13. to discerne, and reueale, sound and vnsound doctrine, so it is *Fire* to trie it, whether it be gold, or stubble; and if gold, to make it glitter; or if stubble, to consume it: Now saith he, if any mans worke that he hath built, will abide this tryall, hee shall haue a reward; *i.e.* that reward promised and before spoken of, *Dan.* 12. 3. But if not (as hay and stubble will not abide the fire) then he shall sustaine losse, all his labour is lost, and shame and disgrace will befall him in regard of his *Worke*; but for his *Person* hee (holding the Foundation) may be saued, yet not without great difficultie, *hardly saued* as is said of the righteous in another case, 1 *Pet.* 4. 18. And a farre lesser degree of glory shall he haue, then another. So then the words rightly vnderstood, afford but a cold blast to kindle the fire of *Purgatory* withall; as the Rhemists would haue, vpon that Text.

14, 15.

Rom. 13. 12. 13

1 Pet. 4. 18.

Secondly, Looke we vnto the *Manner*, how we build; see we that we please God, and not man therein, for if we

2. *How they build.*

please

Gal.1.10.

pleaſe men therein (ſaith Saint *Paul*) *we are not the ſeruants of Chriſt*, *Gal* 1.10. that is, if I ſhould bend and apply my ſelfe in this building buſineſſe, to fit the humors of Carnall men with doctrines pleaſing, I ſhould ſhew my ſelfe their ſeruant, and not Gods: And therefore elſewhere he proteſteth, that he, and the reſt of the Apoſtles, ſo ſpake *as not pleaſing men, but God, who trieth the heart*, 1 *Theſſ.* 2.4.

1 Theſſ.2.4.

1. *Orderly.*

Order to bee obſerued both in doctrine.
Heb 5.13,14.
And Diſcipline.
Matth.18.17.
And manner of celebration of Gods worſhip.
1 Cor.14.20.
And in ſubordination of Perſons.
Epheſ 4.11.
Rom.12.6,7.
1 Cor.12.28.

Now that God may be pleaſed, care muſt be had, Firſt, to *Order*, leaſt we build a *Babel*. Now there is *Order* in *Doctrine*, milke muſt be propounded before ſtrong meate, *Heb*.5.13,14. And *Order* in *Diſcipline*, we muſt proceed by Degrees with Offenders, *Matth*.18.17. And *Order* in the *manner of Celebration* of Gods worſhip, 1 *Cor*.14.40. And *Order* in the *Subordination of perſons* in the Miniſtery, ſome to *Rule*, ſome to *Teach*, ſome to *Exhort*, ſome to *Diſtribute*, *Epheſ*.4.11. *Rom*.12.6,7,8. 1 *Cor*.12.28. Now as it was in the building vp of the walls of *Ieruſalem*, *Neh*.3. euery *Iſraelite* knew his ſtation, and obſerued *Order*; ſo muſt we, which indeed wonderfully commends whatſoeuer it is, in *Coloſ*.2.5. You know our Miniſtery is called *Orders*, and we are ſaid to take *Orders* when we take this Calling vpon vs: Other mens Callings are *Trades*, and *Occupations* and *Myſteries*: *Law* and *Phyſicke* are called *Sciences*; and *Profeſſions*, and many others haue many other names, ours is *Orders*. Though others then of all Trades and Callings ſhould bee diſorderly and would obſerue no order, yet ſeeing we are men of order, we ought to be more carefull.

2. *Plainely.*
1 Cor.2.4.
1 Cor.14.24.
25.

Next to *Plaineues* and *Power*; our building muſt be *Strong* and *Plaine*, there muſt be *Euidence* and *Demonſtration* of the ſpirit, as 1 *Cor*.14.24,25. *If all propheſie and there comes in one that beleeues not, theſecrets of his heart are made manifeſt: He will fall downe and ſay plainely God is in you of a truth*, God likes not Anticks vpon his building; when Truth is moſt naked, it is moſt louely and powerfull. So (ſaith one) blow the Trumpet of your Miniſtery, as that the ſpirit may blow

blow with it, now it ſeldome or neuer liſts to blow in a painted pipe: As for thoſe flaſhes and floriſhes of wit, they haue no more power in them then a pot-gun-ſhot, to beate down theſe *high altitudes that exalt themſelues againſt the kingdome of Chriſt Ieſus*: And thoſe teſtimonies and ſayings of *Heatheniſh Oratours*, which many bend their ſtudies almoſt wholly after, vnder pretence (perhaps) of ſtrengthening doctrine, and making it more plauſible: they are but like your little *Images*, or *Puppets*, placed in the very bowing of the vaults of our Temples, and other buildings, which ſeemingly vphold the whole ſtructure, but it is nothing ſo; you may take an axe and knocke them downe, and yet the building ſtand firme enough without them.

To cloſe vp this; if you would ſo build as giue God Content, then (laſtly) *build by Rule*. Wee reade that *Moſes* being to build the Tabernacle, made it iuſt according to the patterne, ſhewed him in the Mount, *Heb.*8.5. And when all was done, *Moſes* beheld that *all was done in every point as the Lord commanded, and hee bleſſed the people*, *Exod.*39.43. Thus muſt we ſticke cloſe to the direction of the Word in the matter of Gods worſhip, not deliuering *for doctrine mens precepts*; not making the dores, nor windowes of this houſe ſtraiter, nor wider, then is giuen vs in charge: *The faſhion* and *Cuſtome of the Country* will be no ſufficient plea, 2 *King.*17.34. *What we haue receiued of the Lord, that are wee to deliuer to our people*, 1 *Cor.* 11.23.

3. *By Rule.*

Heb 8.5.

Exod.29.43.

2 King.17.34.

1 Cor.11.23.

And thus much for the *Manner*, How wee are to build. The laſt thing wee muſt bee carefull of, is the *Time*.

3. *When they build*

We reade, *Acts* 9.31. that after *Pauls* conuerſion, the *Churches had reſt throughout all Iudea, and Galilee, and Samaria, and were edified, and walking in the feare of the Lord, and in the comfort of the Holy Ghoſt were multiplied*. Theſe times of *Peace* were *Building times* with them, And ſo we ſee they are with the men of this generation; Into what Towne,

Acts 9.31.

Towne, Citie, or Countrey can we come, but we ſee our long peace in our glorious and ſtately buildings? Thus ſhould it be with vs while we enioy the *Goſpell* of *Peace*, and *Peace* with the *Goſpell*; let vs employ our talent; if euer we meane to doe any good, let vs now fall to worke: where are thoſe *Ædifices* and *Buildings* that we haue reared; thoſe Soules we haue conuerted vnto God in this our long time of peace? Are *our ſonnes as plants growen vp in their youth, and our daughters as corner ſtones poliſhed after the ſimilitude of a pallace?* Alas! our *workes praiſe vs not in the gates.*

Pſal.144.12.

The Spring time is fitteſt for Miniſters to go forth to build in.

More Particularly we reade, 2 *Sam.*11.1. that there is a ſpeciall time when Kings goe forth to battell in, this was the ſpring time which in thoſe Countries was thought to be meeteſt for warre in regard of food and reliefe that might more commodiouſly bee had for horſe and armies: This Time wee ſhould by no meanes let ſlip to begin our building in, *Pro.22.6. Teach a childe in the trade of his way, and when hee is old hee will not depart from it.* If you die cloth in the wooll, not in the webb, the colour will be better, and more durable; begin with youth and the younger ſort, endeauour to lay the foundation by Catechiſing and other good meanes in their hearts, ſo they ſhall haue the longer time before winter come, for drying and ſetling. As for our owne ſpring time, it would in a ſpeciall manner bee obſerued, both in regard of our firſt comming amongſt a people, or placing in ſome particular Congregation; As likewiſe in reſpect of our firſt enterance into the Miniſtery, and vpon the worke thereof. If we obſerue it well, we ſhall often finde that ſuch Preachers as God hath made moſt fruitfull in their Miniſtery, haue conuerted moſt to God vpon their firſt comming amongſt them; Saint *Paul* ſpeaking of the ſucceſſe his Miniſtery had amongſt the *Philippians*, praiſeth God for the fellowſhip they had in the Goſpell from the *firſt day*, *Phil.*1.5. and writing to the *Theſſalonians*, he put them twice in minde of his *manner of enterance in amongſt them*, 1 *Theſſ.*1.9. *They themſelues ſhew of*

Pro.22.6.

Miniſters ordinarily finde beſt ſucceſſe vpon the firſt comming amongſt a people.

Phil.1.5.

1 Theſſ.1.9. & 2.1.

of vs what manner of entring in we had vnto you, and how you turned to God from idols, &c. and Chap. 1. *your selues Brethren know our enterance in vnto you that it was not in vaine.* So he shewes the like successe of his Ministerie amongst them at his first comming amongst them. I know not, it may be it is the *infirmities* which by long conuersing familiarly with vs, they must needs espy, that causeth a secret dislike & disregard: or else the desire of nouelty that is in euery one naturally; we being apt to loath those blessings which are common, and haue beene long enioyed, and highly to affect and prize that which is new and strange, Sure I am (for experience makes it good) that where the means of grace are giuen to a people, they are most powerfull, and effectuall, to the Conuersion of soules within a very short time after they haue first enioyed them.

Gal. 4. 13, 14, 15.

Num. 11. 5, 6. 2 Tim. 4. 3.

And for our owne enterance, it is good, with young *Samuel* and *Timothy*, to dedicate our youth and strength to God. It is no fit time to begin to build when age and painefulnesse haue disabled naturall faculties; nor to take vp the Axe to hew the wood, and cleaue the sacrifices when the fingers are benummed, and the ioynts stiffe; *when the keepers of the house begin to tremble, and the strong men bow themselues, and the grinders cease, &c. Eccles.* 12. 2. I know there may bee too quicke and speedy an enterance vpon the worke. He was wise that said *the matters must be all prepared without ere we build within*: neither is any thing more to be lamented, then the ouer-forwardnesse of many young men, who not considering the weight of that holy calling, doe suddenly thrust themselues into it, and vndertake to teach others, before they themselues are well instructed; their presumption being greater then their strength as we see in those who are lately recouered out of some great sicknesse, in whom appetite is stronger then digestion: But yet being competently furnished with learning and other qualities befitting the Calling of the Ministery, let none lie lingring and loytering in their *Speculatiue courses*, but shew themselues willing and ready to yield their

Eccles. 12. 2. *Yet Ministers may not be ouer-forward.*

1 Chron. 2. 9.

Prius ad docendum quam ad discendum.

their seruice to the Church, when they shall bee called thereunto. An apple may as wel hang too long vpon the tree as be pull'd too soone, and both waies it becomes vnfit for vse. So may a man as well stay too long as goe out too soone, and both waies made vnprofitable, or at least lesse profitable to the Church. And thus for a first vse which especially concerneth vs. Now the second concerneth you the people.

Perk. 2. *Treat. Of the duties & dignities of Ministers.*

Vse 2. Where to finde God.

And so you may bee hence *Instructed* to some duties in your Carriage, both to God, and Man: In respect of God you may hence be first *Directed* where to seeke him, that you may finde him. His Church is his house, and where would you seeke a man but at his owne house? this is *the habitation of Gods house, and the place where his honour dwelleth*, *Psal.*26.8. here is his speciall presence to be had in the signes of his grace, and fauour: In which respect also the place of Gods publike worship, is called *the Face of God*, *Psal.*105.4. *Seeke the Lord and his strength, seeke his face continually.* And when *Caine* was banished from his fathers house (the onely place where Gods publike worship was then to be had) he complained that he should be hid from Gods *Face*, *Gen.*4.14. And to all holy Assemblies Christ hath made a gratious promise, to bee in the midst *amongst two or three gathered together in his name*, *Mat.* 18.20. And so is said to *walke in the midst of the seuen golden candlestickes*. If you would find him then in the testimonies and signes of his speciall fauour, resort hither, for *out of Sion the Lord commands the blessing, euen life for euermore*, *Psal.*133.3.

Psal.26.8.

Psal.150.4.

Gen.4.14.

Matth.18.20.
Reuel.1.13.

Psal.133.3.

Secondly, Admonished to liue onely to him as his owne Peculiar, seeing the Church is his house, *which house wee are.* It is true, that naturally euery mans heart is the diuels hold, *Ephes.*2.2. it may be said of vs as it was of *Babel*, *Reuel.*18.2. we are become *the habitation of diuels, and the hold of euery foule spirit, &c.* but this is not by *Creation*, for so we are Gods, 1 *Cor.*3.16. *Reuel.*3.20. but by *Vsurpation*: the diuell doth but intrude, wee are none of his by right;

Naturally euery mans heart is the diuels hold.
Ephes.2.2.
Reuel.18.2.
But this is not by Creation, but through Vsurpation.

right; And there are ſome Reaſons iuſtifiable by law for his eiection: amongſt others, theſe.

Reaſons to eiect Sathan:
1. Non-payment of Gods rent.

Firſt, he paies not the rent of this houſe which is due to God, who hath made vs and euery piece of vs for his ſeruice, and as it were lett vs to farme diuers poſſeſſions and tenements, (as the members of our bodies, and the gifts of minde) yielding and paying therefore a daily rent of *Prayer* and *Praiſe*, with a clauſe of reenterie, for the non-payment of it at his owne houſe and habitation, and at the time apointed and aboue ſpecified. Now not any part of this rent hath beene paid nor will be paid while the diuell hath poſſeſſion.

2. He ſuffers all to goe to ruine.

Secondly, hee ſuffers all to fall into decay, contrary to another of our couenants, we being bound to preſerue and keepe in good repaire all things letten, and at the end of our terme ſo to leaue and deliuer: but hee ruinates euery tenement, burning ſome with luſt, drowning others with drink and makes the chiefeſt and faireſt roomes hog-ſties, and dens of luſts, as the *Eye*, and *Eare*, *&c.* yea the *Heart* an hold of vncleane ſpirits.

3. God will take the forfeiture, & is purpoſed to come dwell in his owne.
Pſal. 90.
Reuel. 3. 20.

Thirdly, God himſelfe is purpoſed to come and dwell in his owne: the leaſe being forfeited, and (if it were not) the time is expired, who letteth vs a leaſe of threeſcore yeares and tenn, yet with a prouiſo, that whenſoeuer hee ſhall come and require his owne, we ſhould giue vp. Now he ſtands at the doore and knocks, *Reuel.* 3. 20. therefore the diuell muſt be packing.

Ob.

But will hee not plead preſcription and quiet and peaceable poſſeſſion for this fortie or fiftie yeares? &c.

Reſp.
No preſcribing againſt God.

The longer it is (I confeſſe) the worſe; and yet know, no time may be preſcribed againſt the King, the God of heauen at any time may enter vpon his owne; Do thou thy duty as followeth.

Firſt, giue God the poſſeſſion of thy heart, deſire him to take ſeiſen and poſſeſſion of thee by his ſpirit: take vp the words of *Dauid* and call vpon thy Soule, *be yee open you euerla-*

Pſal. 24. 7.

euerlasting dores that the King of glory may come in, Ps.24.7. Cry to Gods spirit as *Laban* to *Abrahams* seruant, *Come in thou blessed of the Lord, wherefore standest thou without? I haue prepared the house, &c. Gen.24.31.* once admit him, and let him alone to maintaine his owne right.

Gen.24.31.

Secondly, be Content to be built vp fitting for his vse; suffer the *Axe*, and *Hammer*; thy naturall hardnesse is not easily remoued; to cut thee out of the hard rocke of thy naturall condition, is a thing not soone done; thou must be hewed, and squared, and made fit to lie close and comely in the building of the Lord; Say it be a painefull pollishing, yet it must be, or thou hadst beene better to haue neuer beene. Those stones which were laid in the base of the building of the Temple, were not ragged & rude, but hewn and costly, 1 *King.5.17.* so must euery liuing stone of the spirituall Temple be, least they deface the whole: Sathan may admit of the rubbish of stone or rotten sticks, or any thing; So he may haue a dwelling, patch it vp how you please, but Gods Church consists of none but faithfull ones, and will admit of nothing that is not pure and polished.

1 King.5.17.

Thirdly, giue the Lord leaue to furnish thee with graces as he sees fitteft: There is neuer a roome in his house which he adornes not with admirable houshold-stuffe, that was not there before, though it may be he doth not cram it so full as we could desire: At the least, there is, as in the chamber of the Prophet, a *Bed*, a *Table*, a *Stoole*, and a *Candlesticke*, 2 *King.4.10.* necessary vtensils; such graces as are necessary to the being of a Christian, and yet we cry, *what no more?* as if we tooke it vnkindly that God doth no better furnish vs; Such holy discontentments are dangerous; Desire more we may, and ought, so it be in a holy manner, free from impatience, and vnthankefulnesse: while we vexe our selues with dislike of the measure, care must be had that we grudge not at the giuer.

2 King.4.10.

Grudge not at the measure of graces that God giues.

Fourthly, Submit wee our selues to the gouernement of him; let him rule in his owne house and beare sway there,

there, and haue the command, of *Inward* and *Outward* roomes; thy *Vnderstanding*, *Will*, *Memory*, *Affections*, let them be ordered by him: thy *Eyes*, *Eares*, *Hands*, *Feete*, *Tongue*, let them acknowledge no other Lord but him: If Sinne or Sathan, or the World, or the Flesh, should desire to borrow a roome a while to entertaine a friend; a base temptation; Answer, it may not be, the roomes are all taken vp already. And conclude vpon it, God will neuer dwell where he may not rule.

Lastly, let vs giue him *worship* and *seruice*, wherefore serues Gods house but for his worship? In the *Temple* there was the *Altar*, the *Table* of *Shew-bread*, the *Manna*, the *Lamps*, *&c.* None of these may be wanting in his liuing temples. From our *Cleane hearts* as *Altars*, the smoake of our *Meditations*, *Prayers*, and *Prayses* should continually ascend; our *Hearts* being the *house of God* should bee the *house of Prayer*, we should abound therein, 1 *Thess.* 5.16.17, 18. our *Soules* like his *Arke* should keepe the Tables, and pot of *Manna*; treasuring vp his Word as a pearle, and our onely portion: The *Lamps* and *Lights* of a holy conuersation, must neuer out, but shine continually before God, and men; and the *Shew-bread*; the *bread of life* must euer stand ready vpon the *tables* of our *hearts*. This is way to haue God speake Comfortably vnto vs from his *Mercy-seate*. And thus much of those duties we owe to God in that we are his House.

1 Thess. 5. 16, 17, 18.

Next there are some duties owing to the Church of God which is this House: as first, an high estimation of it, preferring it aboue all other places in the world: *Ierusalem was the glory of the earth*, not for her high turrets and glorious buildings but because of the *Temple* that was in it, and are not then the Faithfull of all people the most excellent who are the *Temples of Gods blessed spirit?* 1 *Cor.* 6. 19. what was it to be admired in that holy structure that may not in this? The *matter* of that goodly frame was all of the best The *wood* sweet, and lasting; The *Stone* was beautifull and costly; the *mettall*, was the most pretious,

1 Cor. 6. 19.

pure gold; Thus the Church it consists of none but faithfull ones, and the graces of those faithfull ones are all of the best and choyfest; excellent in their nature, and lasting in their vse. The furniture within that Temple was excellent, there was the *Mercy-seat*, the *Table* of *Shew-bread*, the *Manna*, the *Altar of Incense*; and for burnt offerings, the golden *Candlesticke, &c.* Besides the *Ordinances* of God in his *Church* holy and comfortable; the furniture of his Saints is incomparable and vnconceiueable: there is the *Propitiate* Gods true seate of mercy, whence also he vttereth his *Oracles* euen his diuine answers, giuing the gratious testimonies of his good Spirit *in witnessing with ours, that we are the children of God.* Rom.8. There is that *heauenly Manna that is hid.* Reuel.2.17. There are the golden *Candlesticks*, with the *Lamps* of sauing Knowledge Continually burning in them: There doth Christ spiritually Feast; on the tables of our hearts he dines and supps; and vpon that table stands the *Shew-bread* the heart of a Christian preseruing a *standing manner of Affection and longing* after the Lord Iesus. And there is the *Altar* euen *a broken and a contrite heart* whereon our sacrifices of *prayer* and *prayses* are offered vp to the Almighty. If then the materiall Temple was so glorious, needs must the Spirituall: Wherefore giue them their praise. In matters of this world a wicked man may be before a godly one; but in this, that he is the house of God, he cannot: He may haue gold in his purse, but none hath God in his heart but the true Christian.

Wherein a poore Christian excells a rich worldling.

Secondly, seeing it is Gods House, we should all endeauour the welfare of it. It is a worke well beseeming the greatest Prince and Potentate vpon the earth, to defend and foster it, according to that prophesie, *Kings shall bee her nursing Fathers, and Queenes her nursing Mothers,* Isay 49. 23. It is the house in which we are bred, borne, and brought vp, therefore with *Dauid* we should loue *the very stones thereof* and *pray for her welfare*, that *Peace may be within her walls and prosperity within her palaces.*

Reuel.2.17. Isay 49.23. Psal.122.6.7.

If

If we remember our selues in prayer and forget the Church, we ma be truly said to be too priuate in our prayers: neither doe we remember our selues in forgetting it, for if the ship miscarrie, can the passengers be safe? Vow we then with *Dauid, if I forget thee O Ierusalem let my right hand forget her cunning.* Forget not to enquire how it doth, how things goe in it, whether forward or backeward, increase or decrease; grow better or worse: Forget not to commend it in your prayers to Gods protection, and preseruation. If you forget this, then forget not that message which *Mordecai* sent to *Ester, Thinke not with thy selfe that thou shalt escape in the Kings house more then all the Iewes: For if thou altogether holdest thy peace at this time then shall their enlargement and deliuerance arise to Gods Church from another place, but thou and thy Fathers house shall be destroyed, Ester* 4.13.14.

Bee not too priuate in thy prayers.

Psal. 137.5.

Ester 4.13.14.

Thirdly, the last duty (I will mention) that is required of vs vpon the former ground is, that we *endeauour to keepe the vnity of the spirit in the bond of peace, Ephes.*4.3. neither axe, nor hammer was heard in the setting vp of the Temple; All the noise that was, was in *Lebanon* where it was framed, there was none in Sion, where it was erected: Surely this was not without its mystery, may wee not thinke that God would giue vs hereby to vnderstand, that albeit there be tumults abroad, yet there should bee quietnesse and sweet concord in the Church, and amongst the members of it? He that is the *God of Peace* can take no delight to bee vnder that roofe where there is no peace.

Ephes. 4.3.

1 Kings 6.7.

Rom. 16.

Were it not a prodigious sight, to see one stone in a building to iustle out another, we are as liuing stones in this spirituall building, why doe we contend? Is Gods house built with blowes, or beaten downe? *If a house bee deuided against it selfe how shall it stand?* we are Gods house and therefore should not be deuided, but as one stone in a building beareth vp another, sometimes a little one the greater, and sometimes a great one the lesse; so let vs beare

Blowes beate downe Gods house, but build it not vp.

vp, and ſuſtaine each other. See how often the Apoſtle beates vpon this point, 1 *Cor.*1.10. *Bee knit together in one minde and in one iudgement*, and 2 *Cor.*13.11. *Be of one minde, liue in Peace*, and *Phil.*2.2. *fulfill my ioy that you may be like minded, hauing the ſame loue being of one accord and of one iudgement.* Well did the Apoſtle know that the Church receiues much happines in the concord of her children, but when they ſtriue as the children in *Rebeccaes* wombe, then with griefe ſhe ſaith, *why am I thus*, *Gen.*25.22. why am I ſo fruitfull in children ſeeing they are ſuch contentious and diſagreeing children?

1 Cor.1,10. 2 Cor.13.11. Phil.2.2. Gen.25.22.

True it is, that in *Fundamentals*, all ſhall agree, for God hath paſt his promiſe to the faithfull, *I will giue them one heart and one way*, *Ier.*32.39. And our Sauiour prayed (and was euer heard in that he prayed) *holy Father, keepe them in thy name whom thou haſt giuen me, that they may be one as we are*, *Iohn* 17.11. but O! that it were ſo likewiſe in *Circumſtantials*. But this is rather to be prayed for, then hoped for: we are euery one for our parts to endeauour it, and deſire it, but neuer ſhall we ſee it vpon earth, that Gods faithfull ſeruants agree in all points. *Perfect vnity* is for the *Heauens*; it is to bee looked for, *when we all meete together vnto a perfect man and vnto the meaſure of the age of the fulneſſe of Chriſt*, *Epheſ.*4.13. and not before, though wee are to ſtriue for it, and labour after it before; elſe why pray we that the will of God may be done by vs on earth as it is by the Angels and Saints in heauen? I will forbeare all motiues more then hath beene vſed, except this one, the wicked take great aduantage at our *Contentions* and *Differences*, this preuailed much with *Abraham* and made him ſo loath to fall out with *Lot*, and ſo ready to compound all differences that were betwixt their heardmen, as the Holy Ghoſt would intimate vnto vs when he ſaith, *And the Cananites and the Perizzits dwelt at that time in the land*, *Gen.*13.7. Let this be well conſidered. And thus we haue done with the ſecond Vſe.

Ier.32.39. Iohn 17.11. Epheſ.4.13. Gen.13.7.

Laſtly, from hence we may gather much *Comfort* in that the

the Church is Gods Houſe; for then he will owne it and not forſake it, but ariſe in due time for the defence of it; *The Lord thy God* (ſaith *Zephanie* 3.17.) *in the midſt of thee is mighty he ſhall ſaue thee*: as if he ſhould ſay, the dangers you are like to meete withall are ſo many, that they are enough to diſcourage you, and put you out of heart, but feare not, for there is one in the midſt of thee, who there dwels and inhabits, that is mighty and euery way able to ſaue, and will not ſit idle, but in due time ariſe for your ſuccour, he will defend his owne. Yea but might the Church ſay our ſinnes are many therefore we haue little cauſe to hope he will ſtand by vs, he may leaue his houſe and forſake his people; that's our feare, Nay (ſaith the Prophet) *hee ſhall reioyce ouer thee with ioy, he will reſt in his loue, he will ioy ouer thee with ſinging. q.d.* looke how it is with the kinde husband, who doth paſſe by many faults in his loue that he hath choſen, ſo long as he perceiues her to be faithfull in the marriage couenant, doing euery good office for her with much readineſſe and chearefulneſſe of ſpirit, contenting himſelfe with that choice that he hath made; ſo will the Lord doe by you, whom he hath choſen for his inheritance: he will not take all aduantages, but gratiouſly paſſe by your failings, reſting himſelfe well contented with that choice of his, in ſetting his loue vpon you, and therefore feare not. But what then becomes of all thoſe threatnings (may the Church ſay) that before were made; if they be made good, we can haue but little hope; the power of the Babylonians ſhall be great and we diſperſed throughout all the prouinces of the Eaſt. To this the Prophet anſwers, *verſe* 18,19,20. It is true indeed they ſhould be diſperſed, yet God would not forget them that were his, though they had many failings; yea, hee would get them praiſe and fame in euery land, where they had beene put to ſhame, he would turne backe their captiuity before their eyes, and make them a name and a praiſe amongſt all the people of the earth. We ſee then, that God may ſuffer the wicked to afflict his people, and that for a long time, yet

Zeph.3.17.

God lookes vpon his Church as vpon his house in all their Afflictions.
1 Pet. 4. 17.

he will remember them and in all his dealing with them, he remembreth still that they are his: yea he looketh vpon them, and considereth them as his own house, so we read, 1 *Pet.* 4. 17. *the time is come that iudgement must begin at the house of God*; the iudgements that hee bringeth on them, cannot make him forget they are his house; he must speake of them as of his house, and deale with them as with his house, and no otherwise: Hee doth but purge them and sweepe them, that he may take more delight in them: And look as is the dealing of some owner with some rotten piece of building; he knockes it downe, and seemes to neglect it, but his purpose is to build it vp fairer: Or like as some Carpenter, who hauing set vp a house in comely order, soone after knocks one ioynt from another, and laies it flat vpon the ground, yet he hath no purpose to destroy it, onely to amend something he spies amisse therein: such is the Lords dealing with his Church, and no other: wee thinke it a comely structure and nothing amisse therein, but God sees something that must be amended in it, he takes it downe againe, and plucks piece from piece, and laies it flat vpon the ground; yea it may be he may carry it elsewhere to be framed, but his intent is no other then to reare it vp againe, in a more goodly and glorious manner then it euer was, and to bring it againe to it's owne station. This may Comfort vs in regard of the state of the Church at this day. And we may apply it also to our owne particular cases; God is our Lord and Master, Oh happy house who hath so happy an owner! who will not let it out to *Tennants*, though he may to *Keepers* for a while, *Cant.* 8. 11. 12. hee will continually reside in it himselfe, and watch ouer euery wall, and stone, and tyle, and presently make vp euery breach thereof, as we see in *Dauid's* and *Peters* case. Tennants indeed suffer all to goe to ruine, but *Owners* will be euermore repairing, so soone as they see any thing amisse. This then may be our Comfort, when we are weatherbeaten with temptations, and tryals, *O Lord we are thy house*, thou hast built vs, and bought vs, thou hast to shew for

Cant. 8. 11, 12.

Isay 66. 2.

for vs, and in our hearts thou hast chosen to dwell, *Isay 66.* 2 Cast thine eye vpon this my weakenesse, I begin to reele, shore me vp, with the prop of thy grace; of whom should the house looke to be repaired and maintained but of the owner: Thus giue notice vnto him speedily, of what is amisse: Assure thy selfe, if God heares the cries of dead stones out of the wall of common houses that are prophaned, as we reade he doth, *Hab.2.11.* then much more will he heare the cryes, and complaints of liuing stones, made vnto their master against their wrongers.

Hab.2.11.

And as it may Comfort vs in regard of *Reparation* and *Preseruation*; so likewise in respect of *Prouision*, where God commeth to dwell he is not burthensome, after the manner of earthly Princes, but he brings his reward with him. He hath not chosen vs to be his habitation, in regard of any need that he hath of vs, but that hee might haue some on whom to bestow his benefits. Doubt not therefore but hee dwelling in vs, will make all needfull prouision for vs, nothing shall be wanting, *Psal.34.10. Psal.23.5.6.*

Psal.23.5,6.& 34.10.

Further, in that it is said, *Shee sweepes the house*, thus much is implyed: that

The Church is not without some filth. This to be vnderstood of the Church as she is *Militant* vpon the earth. There neither is, nor euer was, any Church in the world free from some *Imperfections* and *Blemishes.* The brightest day is not without his cloude; the finest lawne not without its bracke; nor the purest gold without some drosse. The Spouse in the Canticles doth confesse her selfe to be *blacke* though *comely*, *Cant.1 4.* In outward appearance she was discoulored through her owne infirmities, and duskish with tribulations, though inwardly well fauoured in the eyes of him she sought to please, he passing by her failings in mercy, and couering her with his owne Righteousnesse. This was giuen vs to vnderstand by the Priests cleansing of the house of the Lord and bringing out that vncleanesse they found in the temple, 2 *Chro.29.16.18*

Doctrine. *The Church not without some filth.*

Cum tota dicat Ecclesiæ quamdiu hic est dimitte nobis debita nostra non vtiq; his est sine macula & ruga. Aug. Retract. lib. 1.6.7.

Cant.4.1.

2 Chro.29.16, 18.

as also by that vision, Saint *Peter* saw, of a great sheete knit
Acts 10.11.12. at the foure corners and let downe to the earth, wherein
were all manner of beasts and fowle, cleane and vncleane,
Acts 10.11.12. And it was also taught by those Similitudes
Mat 13.24.47. and Comparisons in Scripture, of a *Corne-field* wherein
are *tares* as well as *wheate Matth.* 13.24. and of the *Drawnet*
which gathered not *good fish* alone, but much vnprofi-
Matth 3.12. table *filth* and *baggage* with it, *Mat.* 13.47. Of a *Corne-flore*
whereon is *chaffe* as wel as *good corne*, *Mat.* 3.12. Of a *Great*
2 Tim. 2.20. *house* wherein are *vessels* of *dishonour* as well as honour,
2 *Tim.* 2.20. If we looke vpon the state of Particular Churches in all ages, we shall finde this true: *Ierusalem* in the
Matth. 4.5. daies of Christ was called the *holy Citie*, there was Gods
Church if any where vpon the earth, and yet what the
estate of that Church was, we may reade; In it were *blinde*
Matth. 15.14 *leaders of the blinde*, a *corrupt Priest-hood* and *Ministery* of
& 23.3.16. *Sacrileage*, *Matth.* 15.14. & 23.3.16. Yea the high Priests
Iohn 11.49. office was bought and sold, and they aduanced by Simonie,
Iohn 11.49. which by Gods ordinance was to hold for
Luk. 4.29. terme of life. In it the *People* were *wicked*, *Luke* 4.28.29.
Matth. 11.20 *Matth.* 11.20.21. *Luke* 23.18. In it *Gods worship* was *cor-*
Luk. 23.18. *rupted*, *Doctrine tainted*, *Matth.* 5.21.48. and many *super-*
Mat. 5.21.48 *stitious Ceremonies* more strictly vrged then *Gods Com-*
Mark. 7.9. *mandements*, as appeares, *Mar.* 7.9. *Church discipline* abused, as
Iohn 9.22. appeares by that we reade, *Iohn* 9.22. if any did confesse
that Iesus was the Christ, he was presently to be excom-
Iohn 2.14. municated. The *Temple* was *prophaned*, *Iohn* 2.14,15. *Mat.*
Matth, 21.12. 21.12,13. The *Church* of *Corinth* an excellent and famous
Church see what S. *Paul* saith of it, 1 *Cor.* 1.2 And yet there
was *Schismes* amongst them, 1 *Cor.* 3.3. And such Fornicati-
1 Cor. 3.3. on as was not so much as named amongst the Gentiles,
& 5.1. *Chap.* 5.1. which was suffered to go away vnpunished, and
Chap. 15. so *Discipline* neglected. Besides, *Doctrine* was corrupted, as
the Apostle shewes in sundry particulars, as in that Article
of our Faith concerning the *Resurrection of the dead*, *Chap.*
15. as also concerning *Single life*, and *Difference of meates*,
Chap. 7.8.9. and *Circumcision*, which some thought necessary to salua-
tion,

tion, *Chap.*7.8,9,10. And the *Sacrament of the Lords Supper* was polluted by the addition of their owne prophane Feasts and banquets, *Chap.*11. Wee might instance in other Churches, as of *Galatia*, and the seuen Churches of *Asia*, neither could the purest Primitiue Church long keepe her selfe a Virgin.

Chap.11.

Reas. *The Church not perfect because not perfectly vnited to her head in the highest degree of vnion.*

For Corruption is not wholy and altogether expelled out of her, during her being vpon the earth. *Christ gaue himselfe* (saith the Apostle, *Ephes.*5.25.26.) *for his Church that he might sanctifie and cleanse it*: and wherefore sanctifie it? but because it was vncleane, and yet a Church. Neither is this sanctification perfect here, because she is not fully and perfectly vnited to Christ her head, from whom all graces are deriued to her: Were shee vnited to Christ in the highest degree of Vnion, shee should be wholy void of Corruption, but while it remaineth in this world, it hath not a full possession of him. Here the Church is like a maid contracted, and espoused to a man, and hath an infallible right vnto him, and hath receiued diuers rich tokens from him, to assure her of the mariage in due time, but yet is not put into a full possession of his person and estate, as she shall be on the mariage day. This is reserued for another world; And then Christ will present her to his Father *without spot*, *Ephes.*5.26. but till that time, till he shall perfectly vnite it to himselfe, and take from it the drosse of mortality to present it, it shall haue spots, yea it selfe shall be spotted and liue with spotted men.

Ephes.5.26.

Vse 1. *Separate not from a Church for some corruptions.*

Such then are to bee reproued, as Separate from our Church-Assemblies, because of blots, and spots, that are to be found therein; dreaming (as it seemes) of such a perfection here, as is reserued for the glorious body of Christ, the *Church triumphant* in heauen hereafter: For what Church will they ioyne themselues vnto vpon earth that is without some filth? Here like the *Moone* she hath her *Fulls* and *Wainings*, and must haue, so long as she hath her being in this *Planetarie world*, and yet when shee is at the best, she is not without her *Clouds* and *Spots*.

Let

Christ separated not from the Church of the Iewes, albeit it was a corrupt Church.

Let such remember Christs practise, who made no separation from the Church of the Iewes, but did communicate with them in all the parts of Gods worship, albeit they were so exceedingly corrupted, (as before we haue heard) for 1. He was admitted into that Church in his Infancie, as a member of it by *Circumcision*, *Luke* 2.21. And at the *Purification* he was presented to the Lord in that Church, and a sacrifice offered for him as well as for other children according to the Law of *Moses*, *Luke* 2.22.23. When he came to yeares he separated not from those *Corrupt Congregations*, but vpon the *Sabboth* daies, came to *Diuine Seruice*, to the *Reading of the Word*, and to *Publike Prayers*, *Luke* 2 46. & 4 16. He *Receiued* the *Sacraments* in that Church, as *Baptisme*, *Luke* 3.21. and the *Passeouer*, *Iohn* 2. 13. Communicating therein both with those *Priests* and *People*. And as this was his *Practise* such was his *Precept*, willing his *Disciples* to heare those *Teachers*, *Mat.* 22.12. And commanded the *Leper* whom hee had cleansed to goe and shew himselfe to the *Priest*, and offer his gift in the Temple, *Matth.* 8.4. All this, nor any of this would hee haue done, had he approued of a Separation from a Church corrupted, so long as the *Word* and *Doctrine* of *Saluation* may there be had. *Corinth* as we haue heard was a corrupt Church, both in regard of *Faith* and *Manners*, and yet the *Apostle* prescribes not Separation for a remedie, but doth giue allowance, for a pertaking of the holy things of God, they looking to the reforming of their owne hearts and waies; As we see in that particular of the *Sacrament*. First, he told them of their *Fault*, 1 *Cor.* 11.18.22. then Informes their iudgement in the *Institution*, *verse* 23.---27. after shewes the perill in vnprepared and vnreuerent comming, though not to others yet to himselfe that so receiues, *verse* 29. And then wills euery man to *examine* (not other but) himselfe and so come thereunto, *verse* 28. Indeed he would not that the faithfull should communicate in any of the corruptions of that Church, he hauing now detected, and proued them so to be, but he giues no allowance for a *Separation*

Luke 2.21.

Chap. 2.22,23.

Luke 2.46. & 4.16. & 3. 21.

Iohn 2.13.

Matth. 23.12.

Matth. 8.4.

1 Cor. 11.18. 22,23.---27.

Verse 28.29.

tion from the holy things of the Church in respect of Corruptions therein to be found. What thou seest then to bee amisse in any *Church* and canst not helpe, with meekenesse beare: In any case beware of offering thy mother so great an iniurie as to flie from her; Or of wronging so much thine owne soule, as to leaue Gods floore because of chaffe or vermine. Better were it that the *spirit of Meekenesse* should lead into a patient expectation for a day, when God shall further beautifie his *Sion*, then that the *spirit of Pride* should hurrie (as it doth too many) into a rash and peremptorie sentence, against (euen) whole Churches for some deformities. Waite a while, we are now *amongst the Pots*, but we shall one day bee as the *siluer wings of Doues*.

The wants of a Church beare with meekenesse.

Secondly, this doctrine how euer, vpon the first hearing may sound Vncomfortably, yet vpon second thoughts it may much Comfort those, who haue wisedome rightly to apply it. We know it hath beene the old complaint of Gods *Sion*; *The Lord hath forsaken me, and my Lord hath forgotten me, Isay* 49.14. and whence ariseth this feare, but from their corruptions and failings? But here we see the hauing some Corruption, and filth, doth not disable vs from being Gods house. True grace may stand with the hauing of much, though not with the allowance of any of it. The band of wed-lock, betwixt Christ and his Church, is not so sleight, as that euery failing and Infirmity shall vntie it: There are many iarres and breaches betwixt a man, and his wife, but the matrimoniall band holds still; It is onely in case of *Adultery*, that a bill of diuorcement is granted: So know that thy corruptions, and daily failings, cannot breake the Couenant betwixt God and thee made, except there be a quite turning backe and forsaking of God: This wee see *Psal.*44.17. *All this* (saith the Church) *is come vpon vs yet haue we not forgotten thee, neither haue we dealt falsly in thy Couenant*: And they proue it in the next words, *verse* 18. *Our heart is not turned backe, neither haue our steps declined from thy way*: As if they

Vse. 2.

Isay 49.14.

True grace may stand with hauing much corruption but not with the allowance of it.

Psal.44.17.18.

they ſhould haue ſaid, we haue indeed failed much, and done many things amiſſe which we ought not, ſo that thou haſt afflicted vs iuſtly: but yet O Lord, remember vs in mercy, according to thy Couenant, ſeeing we haue not caſt thee off, and quite giuen thee ouer, for our hearts are vnto thee ſtill, and cleaue vnto thee in a perpetuall Couenant neuer to be broken.

So then, in all thy failings thou haſt cauſe of being humbled, but not of being vtterly diſheartened, or diſcouraged vnder the ſenſe thereof. If thou findeſt ſtill a longing diſpoſition after God, and when thy Corruptions draw thee from him, thy ſoule ſtill followes after him as the yron doth after the load-ſtone, which if you plucke a hundred times from it, yet it falls as often too againe and will not off: Thou falleſt often, but euer riſeſt, and riſing goeſt vnto the Lord, acknowledging and bewailing thy corruptions, earneſtly begging at the hands of God his helpe and ſtrength, for the ſubduing of them more and more, thou haſt cauſe of chearing vp thy ſpirits, and that vpon theſe grounds.

Grounds of Comfort ouer our corruptions:

1.

God expects no more then a mortifying of it.

Rom.6.12.

Firſt, God doth not looke that all corruption ſhould vtterly be baniſhed out of vs, ſo as that none may remaine, nor dwell in vs while we liue here; all that he requires of vs is that we ſhould daily mortifie it, and weaken it, and not ſuffer it to raigne in vs, *Rom.6.12.* In his wiſedome he thinks it fit that the ſtumps of Dagon ſhould remaine, ſome relicks of corruption ſtill abide in vs, for his owne *Glory*, that his grace may bee perfected through our weakeneſſe; And for our *Good*, as for the exerciſe of our graces, as Faith, Patience, Charity, *towards others* in bearing, forbearing, pittying, comforting of them; As alſo to keepe vs *waking*, and to let vs vnderſtand our ſelues and the need wee haue of Chriſt. To *humble* vs and keepe vs from preſumption, as the dreggs are kept with the wine that it ſhould not corrupt; And for ſuch other ends They are the *Nations* left in *Canaan* which our *Ioſua* caſt not out for our exerciſe, to be as *goads in our ſides & thornes in our eyes* when we grow careleſſe.

Aug.lib.de Cor. & Grat. Cap.9. in fin.

Iudg.3.1.

Secondly,

Secondly, he will not ſtraitly marke *what is done amiſſe*, *Pſal.*130.3.---7. but paſſe by, and pardon many infirmities, that paſſe from vs in his ſeruice, wee being vpright in the maine. Firſt, ſo paſſe by, as not to *Impute* them, *Num.*23.21 Secondly, ſo paſſe by, as many times not to *Correct* for them, nor make any mention at all of them as we ſee in that laſt Parable of the Prodigall, in the Fathers carriage towards that his Sonne vpon his returne; And ſo wee ſee in *Iobs* caſe, we know what a deale of impatiencie he ſhewed, inſomuch that afterwards vpon ſerious thoughts, conſidering how he had carryed himſelfe, he ſaith, *I abhorre my ſelfe, and repent in duſt and aſhes*, *Iob* 42.6. But now God ſeeth no ſuch matter in him; ſeeing he thus charged himſelfe, God iuſtifieth him, and tells *Iobs* friends that they had not ſpoken the thing that was right of him, as his ſeruant *Iob* had, *Iob*.42.7.8. Thus *Dauid*, *Pſal.*31.22. *I ſaid in my haſt I am caſt out of thy ſight*, a great failing in him queſtionleſſe to ſuffer ſuch a corrupt thought to enter his breaſt. And yet (ſaith he) *thou hardeſt the voice of my prayer when I cryed vnto thee.* This made the Prophet, *Mich.*7.18. to breake out in admiration, and cry, *Who is a God like vnto thee that pardoneth iniquity and paſſeth by the tranſgreſſion of the remnant of his heritage?*

2. *Hee will not ſtrictly obſerue our corruptions,* Pſa.130..3.--7 Num. 23.21.

Iob 42.7.8.

Pſal.31.22.

Mich.7.18.

Thirdly, he doth not onely take in good part our ſeruices, notwithſtanding our Corruptions but taketh great delight in them (which muſt needs be, Chriſt caſting of his odours on them, and ſo preſenting them to his Father, *Reu.* 8.3.) yea and he will reward them, both in *this life* as 1 *Tim.*4.8. and in *the life to come*, *Reuel.*11.18. Thus wee haue great cauſe to Comfort our ſelues vnder our failings when the heart is vpright before the Lord.

3. *God taketh delight in our ſeruices notwithſtanding them.* Cant.2.14. Reuel.8.3. 1 Tim 4.8. Reuel.11.18.

But let not this conſolation be miſapplyed by any to nouriſh them in their ſecurity and preſumptuous courſes of ſinning: if any ſhould; I muſt tell them *they haue no part nor portion in this buſineſſe*, but ſee thou make the right and true vſe thereof, laying it diſcreetly to thy wounded ſoule, and doubting heart in time of need.

Caueat.

Acts 8 21.

Laſtly,

Vse. 3. Great need of Discipline in Gods Church.

Lastly, we may hence conclude the great vse of the *Broome* in the house of God, I meane *Discipline*. Separatists goe too farre when they make it an Essentiall marke of a true Church. For a Church may be a Church without it, as the House a House without the besome, hauing true matter, forme, and essentiall properties, but indeed the Church cannot continue in a good and cleanly estate without it. You know the Tabernacle of God had the *Censer*, *Snuffers*, and *Besome*, to purge and sweepe away the filth of the Sanctuary; all these haue their truth in the Church of the New-Testament, and are of great vse, both that the Ministery of holy things may with the greatest reuerence and profit be performed, as also that sinners and offenders may be reclaimed and humbled, this being a great meanes thereof as the next point will shew, which wee are now fallen vpon. For we see this woman sweeps the house that shee may the sooner, and the better finde her lost piece, so then it is easily collected, that

Doctrine. Reformation of Corruptions in a Church, makes good way for reclaiming of sinners.

Reformation of Corruptions in a Church, makes good way for reclaiming and finding vp of Sinners. The vse of the broome is of good vse for finding vp the piece lost. It was the good course which the good Kings of *Iudah* tooke in establishing of true religion, they began first with rooting downe Idolatry, and breaking down the Altars, and groues of their Idols. Thus *Asa* made way for the bringing in of the holy vessels, and things dedicated into the Temple, by breaking downe his Fathers Idols, taking away the Sodomites, putting downe his Mother *Maacha* from her regencie for her Idols, and burning them by the brooke *Kidron*, 1 *King*.15.12.13,15. And the like we see in *Hezekiah*, 2 *Chron*.31.1,2. and in *Iosiah*, *Chap*.34.1.----8. *Iohn Baptist* prepared the way of the Lord by making of rough things smooth, and crooked things straight, *Matth*.3.3.

1 Kings 15.12, 13,15.
2 Chro.31.1,2. Chap.34.1--8.
Matth 3.3.

And our Sauiour Christ thus began his office of preaching the Gospell, with a zealous purging of the Temple, and reforming of corruptions, both in *Doctrine*, *Matth*.5. and *Manners*, *Iohn* 2.15,16. Hereunto tends that Complaint

Matth.5.21.
Iohn 2.15.

plaint of the Prophet, *Hos.5.4. They will not frame their doings to turne vnto the Lord, for the spirit of whoredome is in the midst of them*; importing, that there can be no returning vnto the Lord, vnlesse men cast their courses into a frame of *Reformation*. And that of *Solomon*, *Pro.25.4. Take away the drosse from the siluer, and there shall come forth a vessell for the finer*. Looke as the Gold-smith purging the drosse from the pure mettall, hath by this meanes the matter of a fine and perfect vessell ready prepared, which he by his art may easily frame and fashion into some excellent forme: So Gouernours by executing iustice, vpon offenders, shall cause both *Church* and *Common wealth* to appeare more glorious: That *Fire* of *Discipline* shall bee a meanes of purifying such as doe offend, so as that in the end they themselues shall bee like siluer purifyed from it's drosse, and become more saleable and fit for vse.

Hos.5.4.

Pro 25.4.

This stands with *Reason*, for looke as it is in the Naturall body, so here; the first thing to be done for the health of it, is to euacuate, and purge out peccant and ill humours, before meanes can be effectuall or to purpose vsed, to breed good blood; which otherwise will corrupt all good nourishment that is receiued. How many Churches are there which by their owne deare bought Experience haue verified this? A little corruption tolerated at first, and suffered to spread, hath like leuen sowred the whole batch of the Gospell. This Saint *Paul* sheweth the *Corinthians*, in case of suffering the Incestuous person. *Know you not, saith he, that a little leauen leaueneth the whole lump*, 1 *Cor.5.6.* as if he should say; It is true, there is but one amongst you that is tainted with that sinne, and yet there is too many by one, for he being suffered will endanger all: You all know the nature of leauen, the like nature hath sinne, therefore purge it away, awaken *Discipline* for his *Censure*.

Reas. *No health to be expected till ill humours be purged.*

1 Cor.5.6.

Hence we may be directed in a course for the better passage of the *Gospell*, and the more comfortable successe of our

Vse

Mini-

Ministery: begin we with a zealous and effectuall purging out of those corruptions, that are amongst vs, seeke we after a Reformation of such abuses as are crept into the *Church* which are vnto it as the *Iuie* to the *Oke*; and as *Thornes* are vnto the *Seede*. There is no Church (as wee haue heard) vpon the earth without some soyle, and filth; ours (though I am perswaded as free as any) yet not altogether free; she is not without her faults, and spots, she (though good) yet not so good but may be mended, and by the conscionable vse of the *Broome* made more pure. It may be you will tell me, the broome it selfe is none of the best, our *Discipline* is somewhat faulty, as appeares by the words we finde in the *Common Prayer booke, vntill the said Discipline be restored*, so that by our owne *Confession* there are Defects and Wants. Which grant we, yet I could wish we had the true vse of that we haue: were there but a due execution of that *Discipline* our Church allowes of, and enioynes, we should see the Church of England more glorious then it is, or till then are like to see. What other reason can be giuen, of such a mixture in *Gods* floore, of so much baggage in euery corner of his house? but this; Most men are suffered to doe what they list: they, through the great neglect of Officers liue vnpunished, and vncensured. The word is truly and powerfully *Preached* but not hedged in with *Discipline* as it should be. It may be there is here one, and there another, where there is some speciall good inclination that are brought on for loue of virtue, but for the multitude, preaching doth little good vnlesse mans law doth catch them by the heele and restraine them from their loosenesse: It is feare of punishment that keepes them within compasse. So that to speake as the truth is neither in *Church* nor *Common-wealth*, any more lawes, then one, seemes to be wanting to make vs happie, and that is, a *Law or Cannon that those we already haue may be put in execution*.

In the Commination.

Euery one should helpe forward a Reformation.

In Particular, therefore euery one lend a hand to *Reformation*, yet euery one in their owne order:

First,

First, the *Maiestrate* who by his Calling is charged with both the tables to see them kept; And being the Minister of God for the subiects good, *Rom.*13.5. to prouide for his *Spirituall* welfare, in the flourishing of *Religion* and prosperity of the *Gospell*, as well as for his *Ciuill* good, in seeing that Iustice may flourish in the Common-wealth. Thus it belongs to his authority to see that Gods *Word* be sincerely taught; *Sacraments* rightly administred; and the *Censures* of the Church duely executed; manners reformed, and offenders punished. Thus did *Dauid*, *Solomon*, *Iehosaphat*, and the good kings of Iudah, as wee may reade in their stories.

Euery one should helpe forward a Reformation.

I.
Maiestrates.
Rom.13.5.
He to see good lawes made and executed.

Next the Minister of the *Word* and *Discipline*, in whose hand God hath put the power of the *Keyes*, these should be faithfull; remembring that Church *Censures* are not properly executed by mulcts, fines, bodily smart, &c. which are proper to the power of the *Ciuill Maiestrate*, but by *Admonition* and *Reproofe*; Suspension and Excommunication, (degrees of Censures) all which haue their proper *Time*, *Place*, *Vse*, and *Obiect*, which carefully should bee obserued.

2.
Ministers of Word and Discipline.

Three Censures of the Church.

First, *Admonition* or *Exhortation* to amendment, which is also ioyned with *Reprehension* and *Denunciation* of Gods iudgements against the partie not repenting; the practise whereof (though much abused) we haue in the *High-Priests* and *Scribes* who straitly threatened the Apostles, and commanded them to speake no more in the name of Iesus, *Acts* 4.17,18. This is the beginning and first degree of the *Censures* of the Church.

I.
Admonition.
Acts 4.17.18.

The Second proceedeth further, *Suspension*; which is a barring not from all holy things, but from some (as from comming to the Table of the Lord for a time) this is vsed when the former taketh no effect, and is a lower degree then *Excommunicatton*; Of this the Apostle seemes to speake, 2 *Thess.*3.14. *If any man obey not our word by this Epistle, note that man, and haue no company with him that he may be ashamed, yet count him not as an enemie, but Admonish him*

2.
Suspension.

2 Thess.3.14.

him as a brother: Marke it, he ſaith we muſt reſpect him *as a brother*, not account him as a *Heathen* or *Publican*, as we are willed to eſteeme thoſe who are *Excommunicated*; therefore I conceiue in that Place, Saint *Paul* ſpeakes not of the higheſt degree of cenſure, *Excommunication.*

Matth. 18.17. Tit. 3.

3. *Excommunicatiõ what it is.*

And that was a *Separation from all holy things*, as Word, Sacraments, Prayer; neither were they to enter within the dores of the Congregation, according to the practiſe of the ancient Church: So the Iewes would by no meanes permit the *Publicans* into their *Synagogues*, accounting them as *Heathens*, neither would *Ambroſe* ſuffer *Theodoſius* the Emperour while he was excommunicate, to enter into the Church of *Milleyne*. This is to be inflicted, not for ſmall, nor triuiall matters; we may not bring an Axe to kill a flie withall, nor ſhut men out of heauen for a trifle, but for ſuch ſinnes as are: 1. *Scandalous* and *Publique*. 2. *Groſſe* and *Palpable*. 3. *Stood* in *impenitently* againſt the lower degrees of Cenſure. In the Execution whereof proceeding muſt be in a very ſerious, ſolemne, and publique manner, and with great deliberation, pittie and compaſſion, after much waiting for the repentance of the offender, therein aiming at *Gods glory*, 1 *Coe.* 10.31. The *Churches good*, and the *Saluation* (not deſtruction) of the *Delinquent*, 1 *Cor.* 5.5.

For what Faults to be inflicted.

And how to be executed.

And what aimed at therein. 1 Cor. 10.31. 1 Cor. 5.5.

Thus ought thoſe who haue Authority put into their hands, wiſely, and zealouſly, to proceed; ſeeing Chriſt hath told vs, that what is done according to the direction of his word in this particular, he will beare vs out in, *Mat.* 18.18. And let all that deale in Eccleſiaſticall Cenſures, beware of filthy lucre, and abhorre corrupt proceedings. The very *Snuffers* of the *Tabernacle* were made of pure gold, to ſhew how pure thoſe *Cenſures* ought to be, whereby the light of the Church is kept bright and ſhining.

Matth. 18.18.

3. *Inferiour Officers*

Next; all *Inferiour Officers* in Courts of Iuſtice, eſpecially *Church-officers* ſhould bee carefull of their duties, and conſcionable in their places: For if the firſt concoction in the ſtomacke be not good, that in the liuer cannot bee. If

ſuch

such as should present disorders, and make knowne abuses, conniue and winke, how shall those in higher place Reforme? tell me not, that many Complaints are made, but nothing Reformed, while you according to your oathes and consciences make your presentments, you haue done your duties; the sinne lies on the backes and soules of others, who shall in case of neglect full dearely answer it; you are free.

Lastly, *Priuate Christians*, they also within the compasse of their callings are to lay a hand vnto the *broome* and helpe herein, and that three waies, *Matth.* 18 15. 16,17.

4. *Priuate Christians who are to further it three waies.*

1. In Admonishing those that scandalously offend both priuately alone, and if in case they will not heare, then with another or two, according as the case requireth, and as the condition of the offender is discerned to be, *obstinate*, or *tractable*; it may be by the testimonie of two or three, hee may be brought to reuerence that councell, which at the first Admonition was not regarded, for sinne hath such a guiltinesse in it selfe, that when it is seasonably checked, and discouered, it pulls in his head, and seekes rather a hiding place, then a fort: Howeuer, hereby way shall bee made to the publique iudgement of the Church which cannot proceede vnder two testimonies at the least.

1. *Admonishing the scandalous.* Matth 18.15.

Sinne seasonably reproued plucks in the head.

2. In Complaining to the Church of them, who will not be brought by priuate admonition to repent, that hee may be dealt withall by the whole Colledge of Physitians, as the nature of his disease require. All this to bee done in *Loue*; for otherwise Sathan doth but cast out Sathan, *Marke* 3.22.

2. *In Complaining to the Church.*

3. In Shunning the familiarity, and society of such as refuse to shew repentance, and amendment after all good meanes vsed, so farre as *Necessity* will permit, either in respect of our *Generall* or *Particular* calling, 1 *Cor.* 7.20. and 7.10.11.12. with *Ephes.* 5.31. It is true indeed that Notorious sinners are to be auoided, in regard of familiar society, euen before the Church hath cast them out, while she winketh

3. *Shunning their society.* 2 Thess 3.6. 1 Cor. 5.11. 2 Iohn 10. *How farre to shun their Societie.* 1 Cor. 7.20. & 7.10 11.12 Ephes. 5 31.

keth at them and neglecteth her duty; but wee are not to auoid them as Excommunicate persons, or members cut off. From the Word and Sacraments we may not abstaine (as they of the Separation would haue it) because of such, vntill the Church hath cast them out, and then we are not to *eate* with such, 1 *Cor.*5.11. 2 *Thess.*3.14. nor *receiue such into our houses*, nor bid them *god speed*, 2 *Iohn* 10. nor haue no familiar conuerse with them in the outward life, further then we are bound vnto them, by the bands of *Naturall* or *Ciuill* right, and *Common humanity*.

1 Cor.5.11. 2 Thes.3.14. 2 Iohn 10.

Thus as we see it is in the body; If a thorne be got into the Foote the hand is readie to plucke it out, and the eyes they guide the hand, and the backe that bowes vnto it, and euery member is seruiceable in its place: so should Christians by *Admonition, Instruction, Perswasion, &c.* seeke to redresse what is amisse, and be ready to plucke out sinne out of the meanest; euery one keeping the station wherein God hath set him; so may wee gaine our brother, as our Sauiour sheweth vs, *Matth.*18.15. which indeed is a greater gaine then to gaine a world: And if wee doe not, yet our labour is not lost, for God will abundantly recompence it. Seasonable Admonition shall neuer bee in vaine, but is accompanied either with a blessing from them to whom it is giuen, or from God, or from both.

Matth.18.15.

Seasonable admonition rewarded with a blessing.

Vse. 2.

Secondly, this point *Instructs* vs in the right Method of grace: True Repentance begins to decline the *Ablatiue*. First, *cease to doe euill*, then *learne to doe well*, *Isay* 1.16,17. the thornes must be stubbed vp, ere the ground can be capable of seed. This is the reason that *Iosuah* told the people, professing to him their purpose of seruing God, that *They could not serue him. Iosh.*24.19. that is, not acceptably, so long as they retained their Idols: *For the liuing God* (saith hee) *is a holy God and a iealous God*; Hee loues to dwell cleane, he will not come vnder the Idols roofe, nor admit Idols to come vnder his: therefore hee presently subioynes, *If yee will indeed serue the Lord, put away the strange*

Where to begin with Repentance Isay 1.16.17.

Ios.24.19.

Verse 23.

ſtrange gods that are amongſt you, and incline your hearts to the Lord God of Iſrael, verſe 23. you muſt begin here, if you would giue any acceptable ſeruice. There is no putting on of Chriſt, till the old man be put off. He is a ſtrait, neat, garment, and will not by any meanes bee drawne ouer *Adam's* leather coate; wee proceede now to the next words.

Verſe 23.

Coloſ.3.

And ſeeke diligently till ſhe finde it] Shee was both *Diligent* in her ſearch, and *Conſtant*, ſhee tooke paines in ſeeking, and held on in a painefull courſe, not giuing ouer till ſhee had what ſhee ſought after. Something Generally may hence be gathered; as

Text.

Firſt, That *Seeking muſt goe before finding.*

Secondly, That *Not euery ſeeking, but ſeeking aright ſpeeds.*

Doctrine 1. 2. *Seeking goes before finding.*

For the Firſt, who euer found that ſought not? See *Pſal.*27.10. & 32.6. & 119.2. *Iſay* 26.9. & 55.6. *Matth.* 13.45.

And no wonder, for none haue the promiſe but ſuch, *Pro.*8.17. Thoſe that ſeeke me early ſhall finde me, and *Ier.* 29.13. you ſhall finde me when you ſhall ſeeke for mee with your whole heart, ſo *Matth.*7.7. Seeke and you ſhall finde.

Reaſ. The promiſe is made onely to ſuch. Pro.8.17. Ier.29.13. Matth.7.7.

Iſay 65.1. and *Rom.*10.20. God was found of thoſe that ſought him not.

Ob. Iſay 65.1.

That is to be vnderſtood of the time going before mans firſt Conuerſion, for ſo the Elect ſeeke not God till he ſeek them; but the other Texts ſpeake of ſuch a ſeeking as followeth Conuerſion; God hauing found vs, doth moue vs by his ſpirit, and man being ſo moued, doth alſo moue himſelfe, and ſo ſeeke, and by ſeeking finde: In this reſpect it is, that we are ſaid to be agents in our owne ſaluation, and to haue a hand and worke therein; And hence are theſe ſayings of the Fathers, *Qui fecit te ſine te, non iuſtificabit te ſine te: fecit neſcientem, iuſtificat volentem, &c.*

Reſp. Before our Conuerſion God is found before he be ſought, but not after.

And therefore ſuch are dangerouſly deluded as hope to finde

Vſe.

finde without paines taking; like some idle or fearefull merchant, who would be glad to haue gold, if it would come easily, but will neither take the paines, nor hazard the aduenture to fetch it. How few are there, who haue taken so much paines in seeking after *God* and *Godlinesse*, as *Saul* did in seeking after his Fathers *Asses*? they haue not gone from *Parish* to *Parish*, nor enquired after God, at the mouth of a Prophet and yet they are as confident of heauen, as the fiue foolish Virgins were, but they are like to speed as they did in the end. But I may not insist on these generalls.

1 Sam. 9.

Doctrine 2. Right seeking is the onely way of speeding.

For the Second. *It is not euery seeking but a seeking aright* (all due circumstances obserued) *that is like to speed, Ier.* 29. 13. 14. *Iames* 4. 3. *Luke* 13. 24. *Rom.* 9. 31. *Heb.* 12. 17.

Reas. God lookes to manner as well as matter, and loues Aduerbs better then Nounes.

For God lookes vnto the *Manner* as well as Matter. The substance and matter may be good, yet the worke cannot be so called, vnlesse it be done *modo* and *forma*: Cloath is good matter to make a garment of, and Timber good matter for a house, yet vnlesse the one bee well cut out, and made vp, and the other well framed, you will not giue them the name of good. Beleeue it, there is more with God in *modo* then in *opere*, God loues *Aduerbs* better then *Adiectiues*. The Action may be good in it selfe, yet it receiueth its life or bane from Circumstances.

Vse. Isay 58. 3.

And therefore let none quarrell with God, and challenge him with those presumptuous *Israelites*, *Isay* 58. 3. *Wherefore haue we fasted and thou seest not, &c* as if they had God vpon the hip for not making good his promises. It is a truth, such as seeke, shall in the end finde, what they seeke; for God cannot denie himselfe; but you must take Gods words in Gods meaning, *Quærentibus recta & rectè*, he that seekes what he should, and as he should, shall speed. Now then, if thou speedest not, either the thing is not right in Gods eyes, thou takest paines for; or if it be, yet thou maist faile in *Circumstances*, you seeke *Bona* but not *Bene*: Either you faile in the *Quando* and misse the *Time*; as

Many finde not because they faile in seeking.

as *Esau*, and the fiue foolish *Virgins* did. Or else in the right *Vbi*, you seeke not where you should, as *Mary* who sought her sonne amongst her kindred who was in his fathers Temple, *Iohn* 2.39. and as men of this world who seeke for good things out of their proper Orbes, as for *Honour* in *Pride*, and *Reputation* in *Reuenge*, and *Content* in *Riches*, &c. Or else in the *Quomodo* you seeke, and content your selfe with the worke done, not caring How it bee; As 1. Without *Affection* and desire; as if thou couldst do well enough though thou shouldst not speed; You seeke not as *Ioseph* and *Mary* did Christ, with *heauie hearts*, *Luke* 2.42. Or 2. Without Humility; thou commest in, challenging a blessing, as *Esau* did to his father *Isaac*, and so heareſt the like Comfort, *Who art thou? Gen.*27.31.32. Or 3. Thou seekest *aliud pro illo, aliud præ illo, &c.* another in stead of God, another besides God, another with God, another before God; Not him *Principally*. *God* and *Grace* must be only sought for, and that for themselues. Or 4. Not *Constantly*, thou giuest ouer too soone, and holdest not out in the search as this woman did, of which we shall see more hereafter. And therefore whilst thou thus failest, challenge not God, but thy selfe; For God will not be wanting in giuing being, to euery one of his promises, that he hath made; God may indeed delay a while, but he will not alwaies; in the meane time, we doe finde while he giueth vs abilities to hold out in seeking. Now more *Particularly* vnto the words.

Psal.32 6.

Iohn 2 34.

Quærunt bona locis non suis.

Luke 2.42.

Gen.27.31.32.

Ichn 6.

Note.

And seeke diligently] And first from her practise, we may learne, that

Diligence is Commendable in all our actions and vndertakings. This *Diligence is an earnest bending of the minde to doe a thing well*: as *Eccles.*9 10. *do it with all thy might*: so she seekes diligently, shee was intent vpon it, and did not seeke slightly, nor superficially. Now to be thus diligent in all good workes deserues praise. This is *Commanded* and enioyned, euery one in his Particular Calling, as *Maiestrates* and *Rulers*, *Rom.*12.8. *He that ruleth let him do it*

Doctrine.
Diligence is commendable.
What it is.
Eccles 9.10.

Commanded.

Rom.12.8.

P 10.27.23.

Isay 55.2.
Psal 119.4.

it with diligence; And so *Ministers*, *Pro.*27.23. *Be thou diligent to know the state of thy flock*; And likewise *Hearers*, both in *Hearkening*, as *Esay* 55.2. *Hearken diligently*; as also in *Obeying* and *Obseruing*, as *Psal.*119.4. *thou hast commanded vs to keepe thy precepts diligently*; Besides, diuers other places where diligence is called for, as *Deut.*6.7. *Rom.*12.11. *Pro.*2.4. 2 *Pet.*1.10. *Heb.*6.12.

Commended.
1 Pet.1.10.
Acts 20.31.
2 Tim.1.17.

And as we haue it Commanded, so also Commended in whom it hath beene found; as in the *Prophets*, 1 *Pet.*1.10. who are said to enquire and *search diligently* into the Saluation that was to be reuealed. And in the *Apostles*, *Acts* 20.31, who ceased not to warne all men. And in other, 2 *Tim.*1.17.

Reas. 1.
It is a subiecting our selues to Gods ordinance.
Gen.3.19.

And that for these Reasons: First, because it is a subiecting our selues to Gods ordinance, who enioyned vs all to diligent labour, yea euen to *sweat*, immediately after our first parents fall, *Gen.*3.19.

2.
And a testimonie that we do affect that we seeke.
Cant.3.2.

Secondly, hereby wee giue a testimony of true loue to that we seeke, as *Elisha* did to his *Master*, and the Spouse to her Sauiour, *Cant.*3.2. and *Mary* and *Ioseph* to Christ, in their seeking after them; certainely, it is neuer absent in doing any thing, which our *Iudgement* duely esteemeth, and our *will* truly affecteth.

Vse 1.
Pro.13.4.

This might first be vrged to the shame of *Drones*, and sluggards; who *lust but haue nothing*, because they doe not diligently vse the meanes; *their hands refuse to worke*. Would wishing for grace, without further labour and trauell doe the deed, we haue innumerable amongst vs that would not fall into destruction; if all should be saued that are not willing to bee damned, swarmes of reprobates would be in heauen; but more is required, namely with *diligence* to *worke out our saluation*; which diligence doth consist,

2 Pet.1.
Wherein diligence doth consist

1. In a vsing of all meanes that leadeth and conduceth to that end, as hearing, reading, meditating, for the obtaining of grace: For looke as in taking physick, if the Physitian prescribes three seuerall things, we thinke it not sufficient to take one, and neglect the rest; so here in

in this case, all the meanes that God hath ordained must be vsed: 2. In a carefull preuenting all incident hinderances, to that we would effect: Thus in a course of Physick we vse no diet, that may any way hinder the working of it. 3. In a doing these with Assiduity, and Constancie, as occasions are offered. Now amongst those few that vse meanes, how few are there that shew this diligence in vsing of them? nothing runs so much in the mindes of many, as the torment of paines taking hereabout: From this they run as fast, as *Moses* from his *rod*, when it was turned into a Serpent, crying out against *Preachers* that call them hereunto, as the Diuells against our Sauiour, *why art thou come to torment vs before our time.*

Vse. 2.

Let vs next be stirred vp to *Diligence* in what we doe, and for this end it will not bee amisse to take notice of its praises as also of the dispraises of the contrarie.

The praise of Diligence.

As for it, this alone was neuer dispraised, Learning hath, Temperance hath; Fortitude hath; Iustice hath; Religion hath; but Diligence all Commend, and that deseruedly; First, in regard of great things that haue beene effected by it: Secondly, in regard of the great things that haue beene the reward of it.

Great things haue beene effected by it.

First, nothing is too hard for the hand of the Diligent, It was through diligent seruice that *Iacob* obtained *Rachell*, *Hos.*12.13. and ouercame his seuen yeares of hard prentiship; so that they seemed to him as nothing, *Gen.*29.20. And by diligent and valiant aduenture, that *Dauid* brought the two hundred Fore-skins of the *Philistines*, and did win the Kings daughter. May I not say of it (to be short) as *Paul* of *Faith*, *Heb.*11.33. through it *kingdomes haue beene subdued, Righteousnesse wrought; Promises obtained*; the *mouthes of beasts stopped*; the *violence of fire quenched*; the *edge of the sword escaped*; *the weake strengthened*; *whole armies discomfited, &c.* Such things wee reade haue beene effected by it as are almost past beleefe. When *Demosthenes* was asked how he came to that habit of perfect speaking, seeing naturally he was of a stuttering and stammering

Hos.12.13. Gen.29.20. 1 Sam.18. Heb.11.33.

ring tongue, hee anſwered, it was by ſpending more *oyle* then *wine*: would men be at worke and reading, by their lamp, whilſt they are at Tauernes, or at banquets, they ſhould be able to ouercome that which now they thinke impoſſible euer to get maſterie ouer.

Great bleſſings the reward of it. Pro. 10.4. Chap. 13.4. Chap. 12.24.

Secondly, the bleſſing of God doth ſo follow it, that more haue beene made honourable by their diligence, then by their birth. *The hand of the diligent maketh rich* (ſaith *Solomon*, *Pro.*10.4.) and in another place, *the ſoule of the diligent ſhall be made fat*, *Pro* 13.4. and elſewhere, *the hand of the diligent ſhall beare rule*, *Pro.*12.24. from *Seruants* many haue growen to be *Maſters*; from *Hirelings* to be Officers through their diligence, as we ſee in *Iacob*, *Ioſeph*, *Dauid*, with many moe. Witneſſe alſo all the *Romanes*, who raiſed their common-wealth hereby, and ſtood not vpon termes of blood: ſome of them were fetched from the *Plough*; ſome from other places meane and baſe: *Cicero Fabius*, *Quintius* and other witneſſe theſe things. *Iuſtinus* of a diligent *herd-boy* became a diligent *Souldier*; of a diligent *Souldier*, a great *Commander*; of a *Commander*, the *Emperour* of the world, and one of the beſt. The Kings of *Hungary* were deriued from *Lechus* the ſecond, who was a husbandman, in remembrance whereof hee cauſed his woodden ſoles or ſhoes, to be reſerued in his Caſtle for all poſterity, to remember how, and in what ſort hee came firſt into the Court. And if we ſhould come neerer home, how many *Iudges* and *Biſhops* of this land, of meane diſcent haue roſe to honour by it? Thus diligence is euer accompanied with a bleſſing, which ſhould it miſſe of here, yet it ſhall haue a ſure reward from God. If through thy diligence thy fiue tallents be made ten, ouer ten cities God will make thee ruler.

Matth. 25.20. Luk. 19.16.17

The diſpraiſe of Negligence.

As for the brand of Infamie and diſgrace that is ſet vpon *Negligence* and *Sloath* it is very great; *He that is negligent in his buſineſſe* (ſaith *Solomon*) is the *brother of a waſter*, *Pro.*18.9. that is, he ſhall as certainely (though it may be not ſo ſpeedily) come to miſery and pouertie. And *Pro.* 22.

Pro. 18.9.

Pro. 12.29.

29.

29. *A man diligent in his businesse shall stand before Kings, he shall not stand before meane men*, as if he should say (for the Antithesis notes as much) such as are not diligent shall haue the baser and meaner sort their companions, and *bee clothed with raggs* instead of roabes, as he also speaketh in another place.

O then, let vs fall in loue with *Diligence*: which way can we cast our eyes, and want arguments? Looke vp to *Heauen*, and without Diligence no getting thither; for that crowne, we must *Run*, and *striue*, and *worke*, *&c.* Looke downe to *Hell*, and without diligence, no escaping that; *Prayers*, and Teares must helpe to quench those flames. Looke vpon the *Earth*, and without diligence no blessing can be hoped for from it: *God Speeds the Plow*, let the land misse his Tillage, and where is the increase? but the oftener it is turned, compassed, and plowed, the surer it proues to the husbandmans content.

Motiues to Diligence.

We reade in *Storie* of one *Furius Cresinus* a *Romane*, who was accused of Witchcraft, in drawing away the fat of other mens land into his owne, for that euery yeare hee had great crops, and his neighbours small, or none: this they thought came by inchantment, and thereof he was questioned in Iudgement. The poore man brings with him all his tooles of husbandry, heauie mattocks, weighty plowshares, full fedd oxen, all his yrons much bigger, and stronger then his neighbours, and lastly his daughter, a strong and bigg maid, who was his helper in his businesse, and setting all these before his Iudges and Accusers, cryed out in these words, *Hæc sunt Quirites veneficia mea*, this daughter, these oxen, these tooles are the instruments of my witchcraft, and besides these, I vse none, and these with diligence I apply: This is the way to haue great and good crops both of *Graine* and *Grace*. If thou lay thy hand with diligence to the Plough, and haue fitting instruments. But withall euer with the *Plough-man* be looking vp vpon the *Sun*; and with the *Pilot*, who as he holdeth his hand vpon the *Sterne*, hath his eye vpon the *Starre*. For it is good ground;

Three things must concurre to haue a good crop of Graine or Grace.

ground; a good husband-man, and Gods blessing, that brings good Crops whether for Soule or Bodie.

Vse 3. Lastly, *Ministers* (whom this Doctrine doth in speciall concerne, and to whom peculiarly it doth belong) would be hence Instructed vnto Diligence. *In season and out of season*, was Saint *Pauls* charge to *Timothie*, 2 *Tim*.4.2. and in him to vs, And the practise of Gods Ministers in all ages. *Chrysostome* preached euery Lords day; The letters I inscribe euery Lords day (saith he) ye suffer to be blotted out againe; And a little after; What excuse haue you that you are not fruitfull? will yee say that you haue wanted dressing? when as euery Lords day I haue applyed vnto you the sharpe sickle of the Gospell? yea sometimes hee preached day after day; And so *Bernard* and *Austin*, as appeareth by many passages in their Sermons, wherein they say, *Yesterday* yee heard this, or that; And *to morrow* wee will proceed. And whence came their workes to bee so great, if they had not beene frequent in this duty? That triple *Pasce* of our *Sauiour* to *Peter* intimates as much, *Iohn* 21. 15,16,17. which questionlesse was not onely that his threefold Confession might be equiualent to his threefold deniall, but also that his threefold Loue might be manifested in his diligence in feeding the *Lambes* and *Sheepe* of Christ.

2 Tim.4.2.
Acts 20.31.
Chrys. Hom. 11. *in Matth.*
Iohn 21.15.16 17.

Ob. But frequent preaching is but verball preaching?

Resp. There is no necessity of that; We honour the workes of the Fathers, more then so. 2. There must be a time of gathering as well as spending, and therefore Saint *Paul* bids *Timothie Studie about it* and *continue in reading and meditation*, 1 *Tim*.4.13. & 2 *Tim*.2.15. and then hee enioynes him, to *be instant in preaching both in Season and out of season*. 3. Yet this time of gathering may not be ouer-long, not like the *Elephant*, which is many moneths, yea yeares in bringing forth one, a great part of time spent in the conception; a great part in fashioning the members, taking more paines in seeking after *Words* then *Matter*; preaching as it were by line, and leuell, so that one word must not

1 Tim 4.13.
2 Tim.2.15.

not be higher, nor lower, then another. True it is, *Rudeneſſe*, and *Careleſneſſe*, becomes not the Maieſtie of the work we are about, and yet of the two, a (ſeeming) careleſſe & vnprepared preaching, (trumpets of the faſhion of *Ramshornes*) may be better borne withall, then that quaint, and ouer-curious kinde, and manner; becauſe though the iudgement be little informed, yet the affections of the vulgar ſort are thereby oftentimes much moued. Sure I am, in trauelling a iourney of any length, we reſpect not ſo much in a horſe his ſmooth haire and ſleeke hide, which thoſe haue that are cloſhed and ſtabled vp and ſtirre not out (except it be to breath) not once a quarter; but the hardineſſe, the mettall, and durance of the beaſt: So in our way to heauen, that Sermon wherein euery word and phraſe is laid ſmooth, and ſleiked, and then by volubility of ſpeech (when they are thus acurately prepared) rouled away in a multiplicity of notions, once a moneth, or quarter, is not the moſt to be regarded, nor effected by vs.

Rude and Careleſſe preaching to be auoided, yet of the two that may better be borne with (except in a refined auditory) then ouer-quaint and ouer-curious preaching.

Untill ſhee finde it] Shee was *Conſtant* as well as *Diligent*; ſhee giues not ouer before ſhee findes; Whence note:

Doctrine. *Conſtancie requiſite in a good worke.*

Conſtancie in good actions is a commendable propertie. It is the praiſe of Gods *Nature* that he is *Vnchangeable*, and Conſtant, in his loue vnto the Creature; *Iſay* 54.8. *Iames* 1.17. And to the euerlaſting honour of our *Sauiour*, that he kept on his courſe in well doing through many afflictions, *Heb.*12.2. And for the Credit of the *Saints* that they abide with *Patience in well-doing*, *Rom.*2.7. and *Conſtantly* did perſeuere in godly duties, as *Acts* 2.46. *they continued daily with one accord in the temple*, and *Ioſh.*23.8. *they cleaued to the Lord till that day*, *Cant.*3.4.

Iſay 54. 8. Iam. 1.17. Heb. 12.2. Rom. 2.7. Act 2.46. Ioſ. 23.8. Cant. 3.4.

Reaſ. *Non eſt magnum bonum inchoare quod bonum eſt, ſed conſummare: hoc ſolum perfectum eſt.* 1 Sam. 16.14.

For indeed to beginne a good worke is no great matter, but to conſummate the thing once begun tendeth vnto perfection. *Saul* at the firſt was a rare man, and *there was none like him amongſt all the people*, 2 *Sam.*10.24. but he fell aud became a Reprobate, 1 *Sam.*16.14. *Iudas* at the firſt was an *Apoſtle*, but he fell and became a *Traytor* to his Maſter, *Iohn*

Iohn 17.12. & 18. 2. *Demas* at first a *Professor* but he became an *Apostate* and *Backeslider*, 2 *Tim.* 1.15. and therefore *non cepisse sed perfecisse virtutis est* (saith the ordinary glosse) It is the end rather then the beginning that is praise-worthy.

Vse 1.

Such then are blame-worthy who continue not: they (like the streames of *Euphrates* and *Nilus*) for a good space carry a pleasant current, and run with a swift streame vpon the face of the earth, but at last are swallowed vp of the earth againe. It was the complaint that *Chrysostome* made of his times, many begin, but few continue well; the like is the complaint of these, and that as iust. Many a man hath beene a frequent hearer, nothing could keepe him backe, he would follow the meanes, but now his hunger is turned into a fulnesse, his stomacke is lost, any little occasion is enough to detaine him thence. He was wont to reade much, and pray often, and set some time apart to meditate on what was heard, but now these things like ouer-worne garments, are cast aside, or seldome vsed. Once aboundant in workes of mercy, now scant and sparing; once quicke, and liuely in all good duties, now senceless, dying. O that I might haue leaue a little to reason the case with such on Gods behalfe, *testifie against me O my people* (saith God) *wherein haue I grieued you?* what vnkindnesse, what vnfaithfulnesse haue you found at the hands of the God of heauen now of late, that you should bee gone, and not continue in his seruice? or what, is his seruice lesse gainefull then it vse to be, that now you bestow lesse time therein then formerly you haue done? Is the Word lesse mighty to saue your soules then euer? Is Prayer lesse potent to draw downe blessings from heauen then euer? Is Fasting and Humiliation lesse powerfull now to auert iudgements then euer? Or is God lesse able or lesse willing to reward your worke or labour then euer? None of these can be the reason, for *which of you euer did shut the dores of Gods Temple for nought? or hath kindled a fire on Gods Altar for nought?* *Mal.* 1.10. not the meanest piece of

Seneca in quæst. natur.

Incepisse multorum est perfecisse paucorum.

Mich. 6.

Mal. 1.10.

of ſeruice that you haue euer done for God that hath gone vnrewarded. And for himſelfe, or any vnkindneſſe receiued from his hands, you muſt needs ſay with holy *Polycarpe*, theſe foureſcore and ſixe yeares (euen ſo long as I beene a Profeſſor) (bee it more or be it leſſe) I haue haue ſerued him and he hath not once hurt me, but alwaies beene a good Maſter to me: And why then doe you now denie him? Alas an euill and an vnfaithfull heart is the cauſe of this departing away from the liuing God, *Heb*.3.12. had youbeen any other then diſſembling hypocrites, you would not ſo eaſily haue beene perſwaded with *Orphah* to go back againe vnto your owne countrie; Let all ſuch *Diary, Dewy* Chriſtians conſcionably remember, that to deſiſt from good beginnings, is farre worſe then neuer to haue begun, 2 *Pet*.2.10. they looſe what they haue wrought, and what euer they haue done is in vaine vnto them, *Ezek*.18.24. *Gal*.3.4.

Heb.3.12.
Ruth 1.
Hoſ.6.4.
2 Pet.2.10.
Ezek.18.24.
Gal.3.4.

And next I *Exhort* in the words of *Paul*, *Be not weary of well doing*, *Gal*.6.9. with the *Spouſe* in the *Canticles*, take hold and leaue not your hold; and with the *Woman* of *Canaan* cry, and continue crying; be *ſtedfaſt and vnmoueable, alwaies abounding in the worke of the Lord*, 1 *Cor*.15.58. and not like him who in his deuotions was wont to ſay the firſt day, *Gloria Patri*; the ſecond, *& filio*; the third, *& ſpiritui ſancto*; and in the end it was, *ſicut erat in principio*, doubling ouer his oriſons and no whit further at the yeares end then at the beginning. For this end conſider;

Vſe 2.
Gal.6.9.
Cant.3.4.
Matth.15.21.
1 Cor.15.58.

Firſt, God is *Alpha* and *Omega*, and ſo he will haue his ſeruants run from α to ω from the beginning to the end, in a holy courſe: he will haue the *Rump* of the ſacrifice as well as the *Head*; His Loue to vs was an *Euerlaſting* loue, and ſo will hee haue ours againe to bee euerlaſting vnto him.

Motiues to Conſtancie.
1.

Secondly, Chriſt gaue not vs ouer, therefore we may not him; he continued ſeeking vntill he found vs, and hauing found vs, would not leaue vs, no not in hell fire, but plucke vs thence, and ſhall we giue him ouer? ſay it bee in the heat e

2.
Chriſtus perſeuerauit pro te, tu ergo pro illo.

heate of perſecution, or in the cold bleake winde of aduerſitie, yet let vs not looſe our hold.

3. Thirdly, Good men haue gone before vs, and held out, and ſhould we not honour them in following their examples? ſee *Heb.6.12. Phil.3.13.14.*

4. *Infœlices boni qui non habent tantam perſeuerantiam in bono quantum mali in malo.*

Fourthly, wicked ones hold out in ſinne: The *Drunkard* continues whilſt his *Lungs* laſt; the *Adulterer* whilſt his Loynes laſt; the *Glutton* whilſt his Skinne; The *Contentious* whilſt his *Purſe*: if they hold out in their worke, ſhall not we in ours?

5. *It is death to run away from our colours.*

Fiftly, in regard of our ſelues; It ſtands much vpon vs, and concernes vs nearely to continue in that, that good is. For 1. We haue the *Military ſacrament* to hold til death, like that *Matrimoniall Couenant* in our Liturgie, now if it be death to runne away from a Captaine it is ſo much more here? 2. We looſe our *Glory*, and that both *Here* in this world, for the praiſe of our faith is in our laſt act when we quit the ſtage: And *hereafter* alſo, for the promiſe of heauen is made onely to ſuch as doe continue, *Rom.2.6.* and at the end of the day is the payment of the pennie, *Matth.* 20.8, And laſtly, to continue in obedience is one of the moſt ſenſible and certaine notes of a ſincere heart. There is ſcarce any one good thing in a childe of God, that is not ſeemingly in a hypocrite, ſaue this onely, *Matth.13.20.21. Heb.6.9.10.11.* So it is ſaid of *Caleb*, that he had *another ſpirit* then the reſt of the ſpies, *Num.14.24.* and the reaſon is there giuen, though more plainely, *Ioſh.14.9.* becauſe he followed the Lord *Conſtantly*.

Iohn 8.31. *Conſtancie puts a difference betwixt ſound and vnſound.* Matth.13.20. Heb 6.9.10. Num 14.24.

Ob. But may not Gods own children giue ouer good duties? hath it not beene knowne, that many of the faithfull haue had great intermiſſions, and interruptions in holy courſes?

Reſp. *The Faithfull may haue interruptions in holy courſes.*

It is true, in time of *Temptation* or ſpirituall *Deſertion*, the caſe may be thus for a time, yet he ſhall recouer himſelfe againe, he cannot continue ſo: As we ſee with a child that hath an Ague while it is thus weake, there is no growing or comming forward to bee perceiued,

ued, but it doth afterwards recouer its health, and then shoot vp the faster, so here in this case. *Psalme* 55. 22.

Secondly, during the time of this stand, and forbearance of the practise of former duties, a childe of God looseth the assurance of his hope, and of the soundnesse and vprightnesse of his heart; So long as a man continueth in the *Wane*, he enioyes no comfortable assurance of himselfe: neither he, nor any other can say, that what was done before, was done in truth, now that it is giuen ouer; so long as he withers and fades, he must needs be subiect to the misery of being alwaies questioned, both in the opinion of others, and in the account of his owne heart for matter of *Sincerity*. I confesse it is rashnesse for any presently to conclude, that those are dissemblers that continue not in their former workes, but fall behind hand; for there may bee a *leauing of the first loue* for a time, *Reuel.* 2.4. and a recouerie of ones selfe againe, and a returning to former goodnesse; yet this may one safely say of such, that they are so like dissemblers, as that neither others, nor themselues can well distinguish them from *Temporaries* and *Hypocrites*: Indeed this difference may be found; he that is indeed vnsound, doth please himselfe in his standing still or going backeward, perswading himselfe it is his stayednesse and wisedome, and what was done before was rashnesse, and indescreet *zeale*. But he that is vpright indeed, findes it a clog vnto his conscience, and embitters his life vnto him; he hath no rest in himselfe, his bones are broken; Besides he liues in feare least he should not recouer himselfe before he dies, *Ier.* 32.10. And hath a secret good will vnto the meanes of grace still notwithstanding his decay. And thus much of the *Motiues*, which should so farre preuaile with vs as that nothing should cause vs to giue ouer our Christian race before we come vnto the goale. But with the *Kine* which drew the *Arke* though they were milch, and had calues at home, yet without turning to the right hand or left, they kept on their way till they came to *Bethshemesh*:

The godly loose their Assurance vpon such interruptions.

And subiect them to the misery of being questioned concerning Sincerite.

Reuel. 2.4.

Difference betwixt those that are sound and vnsound in their falling away.

1 Sam. 6.12.

mesh: So hauing once giuen our selues and submitted our neckes to the yoake of Christ, let vs chearefully beare the Arke of his law vpon our shoulders, in the way of holinesse, and in spight of all hinderances keepe on in our tract, notwithstanding the lowing of the *Calues*, our corrupt *Lusts* and *Affections*, till we be gotten where our euerlasting house & mansion is prouided for vs, in the highest heauens.

Vse 3.

And lastly, Ministers (aboue all others) should be Admonished to the dutie, that we be *Constant* in our Ministeriall paines, and *fulfill our course with ioy*, *Acts* 20.24. *In the morning sow thy seed, and in the euening let not thy hand rest*, *Eccl.* 11.6. neither in the morning of our youth, nor euening of our age, ought we to desist, but rather endeauour that our zeale and diligence in the work of the Lord and of his Church, may be more towards our end then it was at our first beginning, after the example of *Moses*, *Iosua*, *Dauid*, *Paul*, *Peter*, with other of Gods seruants, who towards their end, when they saw they were not to continue long, shewed greatest care for the future welfare of Gods people: That so *God*, and the *People* of *God* committed to our trust, may giue the like testimony of vs that was giuen of *Ruth* by *Boaz*; *Thou hast shewed more goodnes at thy latter end then at thy beginning*. No greater praise for a Minister then with those two witnesses, to finish our liues and testimonies together, and to be fat and flourishing in our age, And on the other side, nothing makes a Minister more base, and contemptible, then as yeares or preferments come vpon him to grow slacke and carelesse, and become a drone or worldling, &c. *The salt that hath lost his sauour is good for nothing but to bee cast out and troden vnder foot of me*, *Matth.* 5.13. And thus much for the paines of this *Agent*, and also for her *Diligence* and *Constancie* therein; Now followes the *Successe* thereof.

Acts 20.24.
Eccles. 11.6.

Ruth 3.10.

Reuel. 11.7.

Psal. 92.14.

Desinit in piscem, mulier formosa superne.

Matth. 5.13.

Text.
Verse 9.

And when she hath found it, she calleth her friends, and her neighbours together, saying, Reioyce with me, for I haue found the piece which I had lost.

We haue here considerable this Womans *Good-hap* in *Fin-*

Finding, implyed, in that it is said, *when she hath found it*. And her *Good neighbour-hood* expressed, in that shee communicates the same to other her friends, and neighbours, *Shee calleth, &c.*

For the former.

And when she hath found it] Hence wee gather: that *Mans losse is recouerable*. The lost piece may be found, and his created excellencies againe restored.

Doctrine. Mans losse is a recouerable losse. Colos.3.10. Rom.12.2. Tit.3.5.

Thus much the phrase of *Renewing* so often vsed by Saint *Paul* implies, *Colos.*3.10. *Rom.* 12. 2. *Tit.*3.5. now to *Renew* (as we know) is to Restore a thing antiquated, and deformed, to the ancient forme and beauty: so the meaning of the Apostle is, that the new man is restored to the antient forme and beauty which he had in the state of innocencie before the fall. He was *New* in his *Creation*; he grew *Old* by his *Fall*; is *Renewed* in his *Regeneration*; the manner whereof *Chrysostome* expresseth by the repairing of an old house; there is the same house, the same roomes, but it is new hung, whited, garnished: so there is the same man, the same faculties, onely the old corruption is taken away and new grace bestowed: *Old things are done away, and all things become new*; so 2 *Cor.*3.18. we are said to be *changed into the same image of God*: looke what the *Image* of God was which was giuen vs in our Creation, vnto the same Image we are wrought by the grace of the second couenant.

2 Cor.5.17. 2 Cor.2.18.

The ground or foundation hereof is the *Mediator*, *Rom.* 3.25. where his worke and office whereto hee was design'd is shewed, *viz. Propitiation*, that is, to bring vs againe into grace and fauour with God, by satisfying his iustice in paying all our debt by a price of infinite valew, 1 *Tim.*2.6. and so remouing the offence, and iust displeasure of God: as also by *Purchasing* vnto vs all other the testimonies of loue and fauour, as *Adoption*, gift of the spirit, possession of the kingdome of heauen, &c. *Ephes.*1.6. by a most absolute and perfect obedience.

Reas. *In and through the Mediator Christ.* Rom 3.25. 1 Tim.2.6.

Ephes.1.6. Rom.5.19.

The knowledge of the possibility of this should be as a

Vse.

ſharpe ſpurre to put vs vpon the ſtudie of our *Recouery*. You know, what it was that put *Dauid* vpon the purſuite of the *Amalekites* when they had carryed away all; God had told him if he would follow after, he ſhould ouertake them and recouer all, 1 *Sam* 29.8. we haue as ſure an *Oracle*, Gods Word; why ſtand we ſtill? In all other loſſes we are ſoone perſwaded to ſeeke out; If we looſe our ſeruants, we purſue them as *Shemei* did; if our *Cattle*, wee follow after as *Saul* did; if our *Health*, wee endeauour to Reſtore it as *Ahaziah* did, if our Name, to vindicate it, as *Mephiboſheth* did; if our voice, or ſight, or hearing, to recouer it, as the blinde, deafe, and dumb in the Goſpell did; if our wills be croſt, wee ſtriue to haue them fulfilled, as *Ahab* did; if beautie be worne away, we would faine reuiue it, as *Iezabel* did. And in the meane time how careleſſe in matters of our ſoules? Our Wealth, Health, Beautie, Name, Fame, all are gone (as we haue heard) through our fall, and yet we ſit ſtill, albeit there are poſſibilities, yea probabilities, of recouering all againe by paines-taking, as

1 Sam.29.8.

1 King.2.40. 1 Sam.9.3. 2 King.1.2. 2 Sam.19. 24-28. Matth 9.27, 28,29. Mar.7.31. Mar.9.14. 2 King.9.30.

1. *Our Image may be recouered.* Colos.3.10. *Both the Eſſentiall and Perſonall Image of God may be had.* Rom 8.29. *Two degrees of our Recouerie.*

First, our *Image*, ſo ſheweth *Paul*, *Coloſ.* 3.10. and that not onely the *Eſſentiall* Image of God, conſiſting in *holines* and *true righteouſneſſe*, according to which it was that man at firſt was made; but alſo man being reſtored, hee ſhall be further Conformed to his *Perſonall* image, Ieſus Chriſt, *Rom.* 8.29. So that our loſſe ſhall be recouered by *Regeneration* with ſome addition.

True it is, there are two degrees, or parts, of this Recouery; one in this life which is *Imperfect*, for here we are renewed in holineſſe in part; But there is another in the life to come which ſhall bee *Perfect*, this is ſpoken of, *Pſ.17.15. I ſhall be ſatisfied when I awake with thy likeneſſe.*

Pſal.17.15.

2. *Our Superſcription.* Iſay 62.2. Reuel.2.17.

Secondly, our *Superſcription*: *A new name ſhall bee put vpon vs which we ſhall be called by*, *Iſay* 62.2. *Reuel.*2.17. A name more excellent then that, at the firſt: then man was called *Adam*, to remember him that hee was taken from the duſt, but in the Regeneration higher ſtiles and names are put vpon a Chriſtian by God himſelfe to declare his high

high honour and dignity whereto by Christ he is aduanced as *the Son of God*, 1 *Iohn* 3.3. *heires of God, and ioynt heyres with Christ*, *Rom.*8.17. *A chosen generation, a royall Priesthood, an holy nation, a Peculiar people*, 1 *Pet.*2.9. *A vessell of mercy*, *Rom* 9. *a child of the marriage chamber*, *Mat.*9.15. *a child of promise*, *Rom.*9.8. *Children of light*, *Iohn* 12.36. *The Congregation of the first-borne*, *Heb.*12.23. *The Temple of the Holy Ghost*, 1 *Cor.*6. yea Gods owne *Name* is put vpon them, *Num.*6.27.

Iohn 3.3. Rom 8.17. 1 Pet.2.9. Rom.9.23. Matth.9.15. Rom.9.8. Iohn 12.36. Heb.12.23. 1 Cor.6.19. Num 6.27.

Thirdly, our *Dominion* or *Command*, *Reuel.* 2. 26. *To him that ouercommeth and keepeth my words, to him will I giue power ouer the nations.* Indeed while we are here in this world we are in our minority, and vnder yeares, and so haue only a right thereto, but in another world, we shall haue actuall donation of power ouer all things, giuen to vs: God will then giue vs, and suffer vs to enioy whatsoeuer our harts can wish, either in heauen, or in earth; we shall then receiue as our own, all that euer God made; And in the meane time, while we are here in our *Inn*, and on our way, we shall be well prouided for; yea the feare of the Creatures shall be put vpon vs: The remnants of Gods *Image* in the *Vnregenerate* doth not so terrifie the Creatures as the *Image* of *God* restored in the Regenerated person. In the *Primitiue* times when Christians were cast naked to wilde beasts, they durst not seise vpon them (saith *Eusebius*) but would stand and stampe and roare and rage, the Image of God on them so affrighted them; therefore Persecutors were faine to couer them with skins of wild beasts, that they might be destroyed by them.

3. *Our Dominion.* Reuel.2.26.

Heb.11.32,33.

Eccles.Hist.lib. 8.c.8.

Fourthly, our *Beauty*; Thus Christs Spouse is said to be al *Faire*, euen now in the *Regeneration*, *Cant.*1.14. & 4.7. which is not to bee vnderstood of *Outward Beautie*, as if it consisted in a white skin; or goodly complexion, but it is *Inward*, *Psal.*45.13. She hauing first the *Imputation of Christ's* most excellent *Forme* made vnto her: Secondly, a *Reall trans-fusion* of his *Louely graces* in her; But in her *Glorification*, then shall beautie bee put vpon her

4. *Our Beauty.* Cant.1.14. & 4.7. Psal.45.13.

Body also. That shall then be beautifull, hauing the glory of the Soule transparent in it: As wee see the colours of the wine in the glasse, so shall the glory of the *Soule* bee seen in the *Body* (which it shal receiue from the Soule after a *Corporall manner*, it being a *Corporall thing*) Euen in this life as the Soule is affected, so we see the beauty of the body is increased or abated; if the minde be merrie, the face is beautified with a cheerefull countenance; if touched with griefe, and sorrow, presently all outward beauty vanisheth: And most euidently it appeares in the separation of the soule and body; whilst they are ioyned, the beauty of the body flourisheth and continueth, but no sooner are they deuided, but the beauty also is parted from the body; so as that the face which not an houre before was admired, and loued for the beautie and excellencie thereof, is now abhorred and loathed for the vglinesse and deformitie? *Then shall the iust shine as the Sun*, *Matth.*13.44. and their *Bodies* bee made Conformable to the glorious Body of Christ, 1 *Iohn* 3.2. There shall bee no more need of false colours, or counterfet beauty, (which indeed best agrees with inward vncleannesse) true Beauty in euery respect being put vpon it.

Omne receptum in recipiente, est secundum modũ recipientis & non recepti.

The Body hath its beautie from the Soule.

Matth.13.43. Iohn 3.2.

5. *Our Sound.* Pro.10.20. Psal.34.1. Psal.40.10. Psal.104.33. Psal.119.62. 147.164.172. Eccles.10.12. Pro.15.7. Pro.10.21. Verse 11. Iob 16.5.

Fiftly, our *Sound*; *The tongue of the iust* (saith *Solomon*) *is as choice siluer*, *Pro.*10.20. *Gods praises* are sounded out by it: *with my mouth I will declare thy prayses O Lord from generation to generation*, *I will blesse the Lord at all times*, *his praise shall continually be in my mouth*, *Psal.*34.1. & 40.10. & 104. 33. & 119.62. 147.164.172. And so our *Brethren edified* by the sound of it, whilst it *vtters the words of grace*, *Eccles.*10.12. and *spreads abroad knowledge*, *Pro* 15.7. their *Lips feeding many*, *Pro.*10.21. being a *well-spring of life*, *Pro.* 10.11. and *assuaging the sorrow of the afflicted*, *Iob* 16.5. Thus the words of the godly are *Meate*, *Drinke*, and *Musicke*.

6. *Our Waight.*

Sixtly, Our *Waight*: for how euer by our fall we are *lighter then vanity*, and still our best workes weighed in themselues are a very *lye*, yet the allowance of *Christs obedience* being

being added, who is made of God to vs *wisedome, righteousnesse, iustification and redemption*, 1 *Cor*.1.30. they will passe currant. Thus our *Loue*, our *Ioy* our *Faith*, our *Feare*, and euery other grace, that we tender to God here in his seruice shall be accepted. And when the last day comes, that the furnace shall be heated, and a new melting of all things, all of them shall be fully perfected, and whatsoeuer is imperfect then *shall bee remoued*, as shewes Saint *Paul*, 1 *Cor*13.10.

1 Cor.1.30.

1 Cor.13.10.

Thus our losses may be againe regained, if the fault bee not our owne. Let vs get Christ to bee our *Aduocate*, and pay our *Fees*, *Prayers*, and *Teares*, and happy we if wee so recouer our losses, which we may bee sure to doe, if wee sue in *forma pauperis*, and giue not ouer the suite. *Thy destruction is of thy selfe oh Israel, but in mee is thy helpe.*

Hos.13.9.

Further, in that this woman findes after her diligent and constant search, this Doctrine may be learned:

Doctrine. *The diligent paines of Gods Ministers seldome want successe.* Ier.23.22.

Diligent and constant paines-taking in the worke of the Ministerie, seldome wants fruit, or is neuer without successe. If they had stood in my councell (saith God) *they should haue turned the people from their euill way, Ier*.23.22. as if hee should haue said; these false prophets that speake vnto you, beleeue them not, for they speake but lies, and their owne vaine conceits, which appeares in this, that they doe no good; their labours are without successe; which had they beene of my sending, and had they stood in my councell should not be: then should they haue caused some to haue returned, and to haue left the euill of their waies. And this Saint *Paul* makes to be the seale to him of his sending, 1 *Cor*. 9.2. 2 *Cor*.3.1,2,3.

1 Cor.9.2. 2 Cor.3.1.2,3.

Reas. 1. *The end of Gods ordinance is conuersion of sinners.* Ioh. 15.16.

For first, this is the proper end of Gods Ordinance, *Conuersion of sinners, I haue sent you and ordained you* (saith Christ to his Disciples) *that you should goe and bring forth fruit, Iohn* 15.16.

2. *Gods promise of the assistance of his spirit.*

Secondly, there is a *Promise* made of the assistance of Gods spirit, that shall worke with vs in the faithfull dis-

Matth. 28. 20.

charge of our duties, as *Matth.* 28. 20. *I am with you alwaies euen vnto the end of the world*: with vs, not onely by his *Prouidence* to protect vs; but by his *Grace* to giue life and power to our Ministery.

3. *God hath some corne to Inn whe he sends Reapers into the Field.* Acts 18. 9. 10.

Thirdly, God maketh so pretious account of the Ministery of the Word, as that he neuer bestoweth it, or sendeth it to any place, where hee hath not some elect to gather; None send *Reapers* into their Fields with sickles, who haue not some corne to *Inn*, *Acts* 18. 9, 10. *Feare not* (saith God to *Paul*) *but speake and hold not thy peace, &c. for I haue much people in this Citie.*

4. *God will not altogether disheartenhis Seruants.*

Fourthly, God hath so much respect vnto the weakenesse of his seruants, as that he will not suffer them to bee cleane discouraged, or put out of heart; but he vpholdeth them in seeking and pains-taking, by bringing in some time or other, one or two; His wisdome still feeding them with future hopes: As che fisher, who being about to put vp, and be gone, vpon a new bite falls afresh vnto his sport, puts on a new baite, and stayes at it a while longer.

Quest.

But you will aske me, if I condemne all of vnfaithfulnesse whose paines are fruitlesse?

Resp. *There may bee fruit yet not presently discerned.* 1 King. 19. 10. Ioh. 12. 42.

You must know for answer: First, that there may bee fruit where it is not by and by discerned, you know how it was in *Elias* his daies; His complaint was that he was only left of the true worshippers of God, 1 *King.* 19. 10. and yet there was a greater multitude, euen *seuen thousand that had not bowed the knee to Baal*, *ver.* 18. So *Ioh.* 12. 42. there were some of the *Rulers* that beleeued, who because of the Pharisees did not confesse Christ, least they should bee put out of the Synagogue.

The fruit of the Ministery not all of one kinde. 1 Cor. 3. 10. 1 Cor. 3. 6. Iohn 4. 37.

Secondly, there may be successe, though not in *Conuersion* of soules to God; the fruit of our ministery is not all of one sort; there are some that lay the foundation; others that build therupon, 1 *Cor.* 3. 10. some that plant, others that water, 1 *Cor.* 3. 6. some that sow, others that reape, *Ioh.* 4. 37. now if in any of these kindes our Ministery be effectuall, it cannot be said to be without successe.

Thirdly,

Thirdly, a mans Ministery may be effectual in time, though for the present it seemes to take no effect: the seed of true grace may be effectually sowne in the heart, though it shew not it selfe till a long time after: the new birth of some (as one saith well) is like the birth of an *Elephant*, foureteene yeares after the seed is iniected into the womb: That seed of the word wherof some Christians haue been begotten vnto God; was sowen in the furrowes of their hearts (it may be) fourteene yeares before their birth by the hand of that Minister, who is now dead and rotten in his graue, and thus somtimes the good works of a godly Minister follows him.

It may be effectuall in time though not yet.

Now that Ministery, that is no way effectuall in any of the former kindes, may iustly be suspected, either that they are not sent vnto the worke, or walke not vprightly in it: for God will neuer leaue his ordinance without witnesse. They are those builders that refuse Christ in their building, whom God passeth by, and whose seruice hee reiecteth, 1 *Pet.*2.7. All the while the building is going vp (for Christ is made the head of the corner) such as refuse him, stand by with their tooles ready and yet doe nothing.

1 Pet.2.7.

But what say we to *Isay* his Ministery, it wrought nothing in the multitude but blindnesse and obstinacie, the like did the Ministerie of other of Gods Prophets.

Ob.

Though it was no otherwise effectuall to the multitude, then to be a sauour of death vnto them, and to fat them vp against the day of slaughter, *Isay* 6.10. yet to some it was effectuall to *Conuersion*, for there was a tenth that did returne, *Isay* 6.13.

Resp.

Isay 6.10.

Isay 6.13.

And therfore Gods Ministers may be *Encouraged* to the work, & not be troubled ouermuch about *Successe*. Our Sauiour propounds that Parable, *Mar.*4.26. for this end, *The kingdome of heauen* (saith he) *is as if a man should cast seed into the ground, and should sleepe and rise night and day, & the seed shold spring & grow vp he knoweth not how*: as if he should say thus to his Disciples, I would not haue you to grow cold, or be discouraged, though you see not presently some fruit of your labors, but imitate the husbandmã, who hauing sowed his

Vse.

Mar.4.26.

Cal. in loc.

his seed doth not anxiously trouble himselfe, but expecting a harvest through Gods blessing, goeth his way and taketh his ordinary rest without distraction by cares, for the comming vp of what is sowen: Indeed, as the husbandman doth, wee should now and then cast an eye vpon our ground, to see if any Ends appeare; so did the Apostles, *Acts* 15.36. And likewise add Sermon to Sermon, pegging in one with another, for the further good of our flocke: As also call vpon God for his blessing on our labours, and as the Apostle speaketh, *Phil.*4.6. though we *bee nothing carefull, i.e.* with carking care, yet *in euery thing* ought we, *by Prayer and Supplication with thanksgiuing, to make knowne our requests to God,* not doubting of successe: For if wee bee sent of God, and light the candle as we should, seeking aright with *Diligence* and *Constancie*, assuredly our Labours shall not be altogether vaine.

Acts 5 36.

Phil.4.6.

Text. *Shee calleth together her friends and neighbours, saying,*] Herein she sheweth her *Good Neighbour-hood*, in acquainting them with her *good hap* in recouering of her losses; now who these *Friends* and *Neighbours* are, our Sauiour shewes in the Applying part of this Parable, *verse* 10. *Likewise I say vnto you, there is ioy in the presence of the Angels of God, &c.* So then the *Angels* are they; And hence wee may inferre:

Doctrine. *Gods Angels are Minister's Friends.* Reuel.19.10. & 22.9. Esay 6.6. 1 King.19.5.7. Dan.9. 21,22. Acts 12.7.

Gods Angels are his Ministers Friends. *Reu.*19.10. & 22.9. An Angell tells *Iohn* he is his *Brother* and *Fellow-seruant*, and if so, then questionlesse his Friend: so *Esay* 6.6. the Prophet being affrighted, a holy Angell is ready Friendly and Neighbourly to giue him Comfort: So 1 *King.*19.5.7. an Angell brings *Eliyah* meate, and bids him eate, and eate heartily, a second time; so *Dan.*9.21.22. and Angell comes and talkes friendly with *Daniel*, and giues him *skill and vnderstanding*, and *Acts* 12.7. an Angell awakes *Peter* and deliuers him out of prison. Many *Neighbourly* and *Friendly* offices they haue done for Gods Ministers in a speciall manner, as well as for other of Gods children, as we shall see more fully and particularly herafter.

Many

Many Reasons may be rendered, why the Angels should be more friendly and neighbourly to Ministers, then other men; As First, God will haue it so, because Ministers worke his worke, more then other *Callings*; their waies are Gods waies, in a speciall manner, and therefore God giues his Angels a speciall charge to keepe them in those waies, *Psal.*91.11,12.

Reas. *For Ministers work Gods work in a speciall manner.* Psal.91.11,12

Secondly, in regard of *Christ*; for Ministers are in a speciall manner the *Bridegroomes friends, Iohn.*3.29. and therefore Angels in a speciall manner must be theirs; Christ being their Lord.

2. *They are in a speciall manner the bridegroomes Friends.* Iohn 3.29.

Thirdly, in regard of *Sathan*; for Ministers are the diuels greatest Aduersaries vpon earth, they cause him to fall from heauen like lightening; and therefore the *Angels* must be in a speciall manner their Friends, they being in a speciall manner Enemies to the Diuell.

3. *They are in a speciall manner Sathans Aduersaries.*

Fourthly, in regard of the Soules that Ministers conuert, Angels must in a speciall manner bee their Friends and Neighbours: Next to the glorifying of God, and doing his will, the Angels take delight in nothing so much as in the Conuersion of a sinner, and therefore they must needs loue, and doe any neighbourly office to them by whom a sinner is conuerted.

4. *They in a speciall manner gaine Soules.*

Fiftly, they are sent forth to Minister to all that shall be saued, *Heb.*1.14. now if to all, then much more to such as shall both themselues be saued and bee a meanes of sauing others also, 1 *Tim.*4.16.

5. *They are sent to Minister to all that shall bee saued.* Heb.1.14. 1 Tim.4.16.

Sixtly, in regard of themselues: for Angels and Ministers are fellow-labourers; they labour together at one worke as it were, their seruice is so like, as that their names are common one to the other, *Angels* are called *Ministers*, as *Heb.*1.14. and *Ministers* are called *Angels*, *Reuel.*2. & 3. what maruell then if the Angels bee more neighbourly and friendly vnto them then vnto others.

6. *Angels and Ministers are Fellow-labourers.* Heb.1.14. Reuel.2.3.

This may *Encourage* vs in our worke, against all Contempts that we meete withall; It is true, there is no Calling that is more disgraced, and scorned by men of this world then

Vse 1.

Angels honour the Ministery aboue other Callings.

then this; but withall it is as true, there is no Calling that is more respected and honoured, by Angels then it, and that in sundry respects; as

1. *By their Assistance.*

First, in regard of *Assistance* at our worke; not in doing the outward actions of our Ministery with vs, or for vs, (as Papists would haue vs to beleeue, who giue this to be the reason why *Amen* is not said to one *Collect* in their *Masse*, for that the Angels say Amen to that) but as *Instruments* in conueying knowledge to vs, and making way for our better vnderstanding, as *Dan.*8.16. & 9.22. so *Reuel.*22.8. Saint *Iohn* acknowledgeth that an Angell shewed him those things; As also in Ministring Bodily strength, and many Comforts in their troubles, which they know not how by any naturall meanes they come vnto. It is a maruell to see how many a weake sickly Minister is enabled whilest he is about his worke: Certainely the Angels do vnknowne offices in these particulars.

Dan 8.6.& 9.22. Reuel.22.8.

2. *Protection.*

Secondly, in regard of *Protection*: their helpe to vs is certaine in time of danger, though not visible; we finde it and feele it in the successe though wee cannot describe it nor prescribe it. See it in the preseruation of faithfull Ministers in prophane places, how many dangers doe they escape? how many plots preuent? which by Craftie aduersaries are laid against them, whence is this but from Gods protection by the Ministery of his Angels. Oh that we could see by the eye of Faith who are with vs, as well as wee see by the eye of Reason who are against vs, then would we confesse with *Elisha*, the most and strongest are on our side.

2 King.6.16.

3. *Witnesses of our paines and diligence.*

Thirdly, they are as witnesses of the paines, diligence, and faithfullnesse of euery good Minister, 1 *Pet.*1.12. *which things the Angels desire to looke into*: (which things) that is, the things of the Gospell preached vnto you by Gods seruants, these (they desire to looke into) that is, with wonderfull purity of nature, not onely admire, but obserue and take notice how things are carried; which should make

1 Pet.1.12.

make vs wonderfull respectiue of our doings seeing the *Angels* are *witnesses* thereof.

Secondly, this may *Admonish* People, to beware how they wrong either the *Person* or *Calling* of a faithfull Minister, seeing the *Angels* are so friendly to them: who would offer those any iniurie who haue great friends to take their parts? Oh take heed then of wronging any of these. *For I say vnto you, that in heauen their Angels doe alwaies behold the face of God, Matth.*18.10. the Angels that attend vpon them are in great honour with God, and therefore will do much for godly Ministers and against their enemies, and how great their power is, shall be shewen in the Application of the Parable, *verse* 10.

Use 2.

Matth.18.10.

Reioyce with me] This is that this woman desires, shee had found her piece and she cannot conteine, but must expresse her ioy: that we obserue, is,

Text.

The finding of the Sinner is the ioy of the Teacher. What is our hope, or ioy; or crowne of reioycing saith Saint *Paul* to the *Thessalonians*, 1 *Thess.*2.19. *are not euen yee, in the presence of our Lord Iesus Christ at his comming? Yee are our glory and our ioy*, so in his second Epistle to them, *Chap.*1.4. *We our selues glory in you* (saith he) the terme sometimes signifies *exulting ioy*; sometimes *publishing praise* with a kind of *Vaunting*. Thus *Paul* glories in this, and as it were halfe prides himselfe in their gratious endowments, conferred by his Ministery. This Saint *Iohn* had no *greater ioy then to heare that his children* (such as he had begotten to the Lord) *walked in the truth*, 3.*Epist. verse*.4. and *Iohn* 3. 29. *Iohn* the *Baptist* tells his enuious Disciples, that *his ioy was fulfilled*, to see by his meanes people were gained vnto Christ, that the voice of the bride-groome was heard, and receiued of the bride, as a signe of her loue and affection towards him.

Doctrine. *The finding of a sinner is the Ioy of the Teacher.* 1 Thess 2.19. 2 Thess.1.4.

3 Ioh.4. Iohn 3.29.

Yea the Seruants of God haue beene so affected with Ioy for this, that they haue professed they knew not how to be enough thankfull to God for it, *What thankes* (saith Saint *Paul* to the Thessalonians) *can wee render to God againe*

1 Thess.3.9.

gaine for you, for all the ioy wherewith wee ioy for your sakes before God? 1 *Thess.* 3 9. His question argues his minde to be at a stand, vnable to expresse what he did conceiue: He did apprehend such a measure of Gods loue in that benefit as that he could by no meanes satisfie himselfe in any measure of thankfulnesse.

Reas. 1. *God is thereby highly glorified.*

The Reasons are, First, because God by such effects is highly glorifyed; All his Attributes are aduanced, his seruice is exceedingly augmented; hee hath more prayers, more worship, more attendants then before hee had.

2. *The kingdome of Christ is hereby enlarged.*

Secondly, in regard of Christ, whose kingdome is hereby enlarged and he honoured, for the multitude of subiects is the glory of a Prince, as sheweth *Solomon.*

3. *Sathans kingdome is hereby confounded.*

Thirdly, in regard of Sathan, hee is more confounded, and his kingdome weakened, in that respect there is cause of ioy.

4. *Their owne sending is to them sealed,* 1 Cor. 9 2,3. *and their glory augmented.* 1 Thes. 2. 19. Luk. 19. 17, 19

Fourthly, in respect of Themselues; for 1. Hereby their sending is sealed, the good they know they haue done by their Ministery is a good defence against Sathan, wicked ones, and their own consciences, 1 *Cor.* 9. 2, 3. And 2. Their glory augmented; the more grace men haue receiued by our Ministery the greater shall our reward be, 1 *Thess.* 2. 19. *Luke* 19. 17. 19.

Vse.

A point that serues for *Reprehension, Exhortation, Consolation,* both of *Minister* and *People.*

It Reproues; First, such Ministers who are so farre from endeuouring to win others, that they may reioyce, as that they are vexed and grieued at nothing more then the forwardnesse of their people, hauing that cursed disposition in them that *Samballat* is noted for, *Neh.* 4. 1. who was sore grieued to see the building of the walls of *Ierusalem* goe forward. I would desire such to consider how contrarie a spirit they haue to other of Gods seruants (who were before noted) that reioyced and were exceeding thankefull vnto God to heare of zeale and forwardnesse in their people: Yea and then when themselues in the iudgement of

Neh. 4. 1.

flesh

flesh and blood might haue some disparagement by it, it tending (as it might seeme) to eclipse their credit, as *Moses* who hearing that *Eldad* and *Medad* did prophesie as well as himselfe, and had as good a gift as himselfe, and were likely to be as well thought of in the Church of God as himselfe, and they obscure men, when he along time had beene the onely man of note, yet he was neuer a whit discontented at it, but wished that all Gods people were Prophets, and that the Lord would put his spirit vpon them, *Num.*11.29. So *Iohn Baptist* when he saw the zeale of his people and followers in following Christ, though they left him, and forsooke his Ministerie, yet so long as hee saw they profited thereby, he did not vexe at it nor storme against Christ, though he were prouoked, and set on, *Iohn* 3.26. but he was glad thereof and reioyced in it, *verse* 24.

Num.11.29.

Ioh 3.24.

I cannot by any meanes approue of peoples ordinary leauing their owne Pastor, he being a man whose gifts are approued of by the Church, and one who is conscionable in his place, and of a holy life, though his gifts are farre inferiour vnto the gifts of others: For all Gods seruants are not alike gifted, some haue fiue tallents, some but two, some but one, *Matth.*25.15. and yet all are Gods faithfull seruants, and haue their gifts giuen them *to profit withall*, 1 *Cor.*12.7. and from any of their gifts all may learne and get profit if the fault be not their owne, 1 *Cor.*14.31. Tell me not that change of pasture makes fat calues, (for still you grant they remaine calues) I am sure change of Ministers make leane soules: Who thriues more in grace then they that conscionably attend to their own godly Pastors? and who grow slowest, but they that heape vnto themselues a multitude of teachers? I know that to heare sometimes others is a good whetting, and serues well for Confirming vs in the same truth, that our owne Ministers haue taught vs, and I know there may be occasions of absence (euen vpon the Sabboth) from our owne Churches; but let not this be 1. Ordinary; 2. Not with the least shew of

To leaue our owne Pastors (if ordinarie and in contempt) not lawfull nor tolerable.

Matth.25.15.

1 Cor.12.7.

1 Cor.14.31.

Yet sometime to heare another may be of good vse.

Cautions herein.

of contempt of our owne Paſtors Miniſterie; 3. With his good leaue and liking, that thou maiſt not in the leaſt kind diſcourage him, or quench his ſpirit, or ſhew a neglect of that dutie thou oweſt to him; 4. That thou in hearing others learneſt to loue and like thy owne Paſtor better; vſing the gifts of other Miniſters that we heare, as we doe phyſicke, thereby to amend our appetite, and increaſe our ſtomacke towards our ordinary food, and not to ouerthrow it: or as we vſe ſtrong waters, now and then a little, for healths ſake, not through a cuſtome thereof, to bring our ſelues to that paſſe, as that no beere, nor ordinary drinke will downe. And yet notwithſtanding this; If Miniſters ſee ſome of their people through weakeneſſe, (if not through contempt) goe to heare another Miniſter, and that indeed it is euidently ſeene, he is thereby bettered in knowledge, more reformed in life, &c. let vs be ſo far from repining at them, or at that other Miniſter, by whom this good worke hath beene wrought, as that wee doe indeed reioyce thereat, and thanke God therefore, *Phil.* 1. 15, 16, 18.

Phil. 1. 15. 16. 18.

Secondly, it Reproues thoſe People, who by their diſobedience and vnprofitableneſſe, grieue their Teachers: if your finding be our ioy, your looſing muſt needs be our woe and griefe, ſee *Iſay* 49. 4. *Ier.* 9. 1. *&* 20. 8. *Rom.* 9. 2. *Luke* 19. 41. *Ioh.* 11. 37. and how can it bee otherwiſe? ſeeing we loue you, and deſire to ſpend and bee ſpent for you; needs then muſt we grieue to ſee your bloods; How can we but mourne for your condemnation? full loath we are to ſee *Iſmael* die; beſides (to ſpeake the truth) we are very loath the ſeed ſhoud lie rotting vnder the clods, it is full ſore againſt our wills to looſe our plowing, and all thoſe tylths that we haue giuen you, as we doe (in regard of you) if you reforme not. Oh then grieue vs no longer; our heauineſſe will proue your vnhappineſſe: If wee giue account with griefe, *it wil be vnprofitable for you*, *Heb.* 13. 17. For 1. It makes vs leſſe willing to watch for your ſoules, when wee ſee no warning will ſerue turne, as wee ſee in

Iſay 49. 4. Ier. 9. 1. & 20. 8. Rom. 9. 2. Luk. 19. 41. Iohn 11. 37.

The Paſtors heauineſſe is the Hearers vnhappineſſe. Heb. 13. 17.

1. *Hereby made leſſe willing to watch.*

Ieremiah's

Ieremiah's case. 2. Lesse able to watch, it quencheth Gods spirit in vs, as in *Isay's case, Chap.6.5.* when wee are grieued and our spirits sadded within vs, wee are not so fit to search out profitable things for our people, 1 *Cor.16.10, 11.* 3. It prouokes God to plague you: you may reade what followed vpon *Elyah's* complaint, 1 *King.19.10.* the Prophet must annoint *Hazaell King* of *Syria*; *Iehu* King of *Israel*, *Elisha* for his successor, all these shall reuenge the quarrell of God and him; one shall begin, the other prosecute; the third shall perfect the vengeance vpon Israel. Woe then to that people whom an *Elijah* is driuen to indite before the throne of God; you will say it is grieuous to see a Father wringing his hands ouer a stubborne childe, wishing he had neuer beene borne; how grieuous then must it bee to see a godly Minister complaine of an vntoward and peruerse people, bewailing with wringing hands, and watery eyes vnto God his crosse, in that his lot hath beene cast amongst such *thornes* and *bryars.* Oh then I beseech you reforme your liues, that we may not be weary of ours, but that mutually we may ioyne together to blesse God, you for vs, and we for you, and that we may haue whereof to reioyce together at the day of Christ: and so

2. *Lesse able to watch.*

1 Cor.16.10. 11.

3. *It hastens Gods iudgements.*

1 King.19.10.

Our Second Vse is *Exhortation* to our selues first, that we Ministers by endeuouring to win others, would work our owne *Comfort.* Rare priuiledges had Saint *Paul*, but of none doth he boast, as of this, that God blest his labours, *Rom.15.17.* 2 *Thess.1.3.* It is not great learning, nor good liuing, that is a good Ministers Boast, (For these a wicked man may haue) but that God hath blest their labours to *Conuersion* of *soules*; herein *they doe reioyce and will reioyce*, and say as *Dauid* in another case, thou hast giuen me more ioy of heart, in the good successe of my Ministery, then if thou hadst giuen me increase of tythes and plurality of benefices.

Vse 2. Whereof a Minister should boast most.

Rom.15.17. 2 Thess.1.3.

Psal.4.

To our people next; that they at last would be perswaded to glad their Ministers hearts, which they shall doe in

nothing more then in their obedience: It is true, your kindneſſe and loue in the outward tokens thereof, doth encourage them, ſo doth your diligence in comming to heare them, and your chearefulneſſe in attending on them; but the greateſt encouragement of all is to ſee, that you profit by their Miniſtery, 2 *Cor.*12.14. Thou that ſeemeſt to pittie thy Paſtor, after all his paines and labours; It grieues thee much thou ſayeſt, to ſee how he ſpends his ſtrength and waſts his ſpirits, &c. why then, refreſh his bowells in bringing forth the fruit. The onely Cordiall and ſweet refection, after all our wearisome worke, is the good ſucceſſe we finde: this is our meate, and drinke, it puts new ſtrength into vs. A little of this hony will reſtore *Ionathan* his ſight. O then proue no longer vnkinde to your poore Paſtors, deale not more cruelly with them, then with your beaſts to whom after their ſoare ſweating labour, you giue both *baite* and *litter*; let them ſee your obedience, and ſubmiſſion, and you doe reuiue them: But if after all their labours they bee enforced to cry out of the hardneſſe of their peoples hearts, as *Eſay* 53.1. then is their worke a weariesome worke indeed; The hard heart of a hearer, tyres more, then the hard taske of our labours.

2 Cor.12.14.

Propterea non ſentio docendi laborem auditorum lucro releuatus. Hæc enim merces nos reparare poteſt & releuare & alacres promptoſq; facere, &c. Chryſ. ad pop. Hom 9.

Iſay 53.1.

Vſe 3. Laſtly, our point affoords Comfort; firſt, to ſuch *Paſtors* who finde Gods bleſſing vpon their labours, more cauſe there is of encouragement and ioy in the happie ſucceſſe of our Miniſtery, then of diſheartening by the ſcornes and contempts of this vnthankfull world. No man that knowes the worth of a ſoule can be pleaſed with any gaine like to that, neither ſhall any man with more Comfort preſent himſelfe before the face of the Iudge at that laſt and great day, then he who can ſay *here am I, and the children that thou haſt giuen me, Iſay* 8.18.

Iſay 8.18.

It may affoord much Comfort (likewiſe) to ſuch as ioy their teachers, for as it is *Ioyfull* for vs, ſo alſo it is *Profitable* for you: Of you wee boaſt, with you we ſhall raigne for euer. O ſpend ſome (more then ordinarie) thoughts

thoughts this way, if it be ſo ioyous to the bridegroomes friends, who hath laboured to worke the maids affections to him, to ſee their paines auaileable, and the matter to be ſo farre brought on, as that now they behold the two parties ſtand talking louingly together, and the voice of the bridegroome to bee affectionately heard, and receiued of the bride, *Iohn* 3.30. how ioyfull ſhall the marriage day be to the bride her ſelfe in another world? Iohn 3.30.

Further, we may obſerue in that this woman communicateth her ioyes vnto her friends, that

Doctrine. *True Loue is reciprocall.*

True Loue is and ſo ought to be reciprocall: See 2 *Theſſ.* 1.3. it is each to other, ſo 2 *Cor.* 6.18.

Vſe. Pro. 18.24. *Omnia te aduerſum, ſpectantia nulla retrorſum.*

What ſhall we ſay then to ſuch as ſo conceits of their owne worth, as if they were made to receiue all Curteſies from neighbours, and bound to returne none. Hee that hath Friends muſt ſhew himſelfe friendly, ſaith *Solomon*, *Pro.* 18.24.

But of the effects of true friendſhip wee haue ſpoken before in the other Parable, therefore I here paſſe it. Come wee now to the *Reaſon* that is giuen, why ſhee deſires her *Neighbours* and *Friends* to beare a part with her in her ioy, which is contained in thoſe other words.

For I haue found the piece which I had loſt] To what hath beene deliuered vpon the like words in the foregoing Parable, this may be added hence, that *Text.*

Doctrine. *True Ioy is well grounded.* Luk. 1.47.

True Ioy is a well grounded Ioy. There is ſome good reaſon may be giuen for it; So we ſee this woman doth here, ſo *Luke* 1.47. *Mary* profeſſeth that her *ſpirit reioyced in God her Sauiour*, there was the ground of her reioycing, God was become a Sauiour vnto her, and therefore her ioy muſt needs bee great. The Diſciples of our Sauiour willed to reioyce, and vpon this ground, for that their *names were written in the booke of life*, *Luke* 10.20. ſo Saint *Paul* ſheweth, they did ioy, and layes downe the ground; *It was in God through Ieſus Chriſt by whom they had receiued the attonement*, *Rom.* 5.11. The godly Merchant goeth Luke 10.20. Rom. 5.11.

Matth.13.45. away reioycing; and his Reason was, for that *hee had found the pearle*, *Matth.*13.45. Still there is a Reason for it.

Reas. *For true Ioy is the Ioy of Faith.* Phil.1.25. Colos.1.23.

It cannot be otherwise, because it is the Ioy of Faith, *Phil.*1.25. And Faith of the godly is a Rooted and grounded faith; they build vpon a Rocke, and not vpon the sands, *Matth.*7. they are not without good grounds for their perswasion of Gods fauour and loue in Christ, *Colos.* 1.23. now their faith being rooted and stablished, it cannot be but their Ioy (the fruit and effect of faith) must bee so likewise.

Vse 1. *False Ioy is a fading Ioy, the reason.* 2 Sam.13.28. Dan.5.4.5. Matth.13.

See then the reason, why False ioy is a Fading ioy, because it is not a grounded ioy, as true ioy is. You know *Belshazzer* was merry in his cups, but it was a fading ioy, it lasted not, because he had no ground for it; so *Ammon* seemingly iocund, but it lasted not, because he had no sure footing for it; And so the *Temporarie* beleeuer reioyceth, but it is onely for a while, because he wanted roote. It is true indeed, they haue some seeming grounds which may seeme sure and good, till they come to be tryed, and till then their ioy may last; but in the end, when their grounds are discouered to be false, their ioy leaues them. In this case they are as the Prophet compares them to a man that dreames, he *thinkes he is eating, and behold, when he awakes he is hungry, he thinkes he is drinking, and behold, when hee awakes, he is thirstie*, so it is with these; A dreame is the best ground they haue for their conceit, and when God shall awake them with his iudgements, their ioy will depart from them, for they haue no *Precept* nor *Command* in Scripture to reioyce: where doe we reade that a wicked man is bid to ioy? nay he is called from ioy to howling, *Iam.*5.1. and a woe is pronounced against him for reioycing, *Luke* 6.25. Neither haue they any Promise to Comfort their hearts, of any good thing that concernes this life, or a better; for the godly onely are the heires of promise: Neither are they set free by Christ from those sorrowes of sinne, wherewithall they are beset on euery side; the curse hangs

A wicked man hath not one foot of ground nor nayles breadth to build ioy vpõ. Iam.5.1. Luke 6.25.

hangs ouer their heads in euery thing they put their hands vnto, *Deut.*28. Nor haue they Gods Spirit dwelling in them, the Author and preseruer of true ioy: All they build their hopes vpon is a groundlesse conceit, which will proue like *Iobs water brookes* he speakes of, *Iob 6.*15. or like vnto the *spiders web, Iob* 8.14. *they feed but of ashes* (as *Isay* speakes, *Isay* 44.20. *and they haue a lie in their right hand opened*; the Prophet hereby giuing vs to vnderstand that they were made to beleeue that they had that, which indeed they had not: like one who thinkes he hath an Angell of gold put into his hand by some *Iugler*, conceiting he hath it sure, and holds it fast, but when he openeth his hand to take it out, he findes he held a *Lie*, for either there is nothing there at all, or if any thing, it is but a counter, or piece of copper, which he is nothing the better for, nor will it passe for payment: such are the ioyes of wicked ones and no other: Or as *Isay* speakes elsewhere, *Chap.*50. 11. they are but sparkes that will not serue them to direct their way, nor light them to their bed; nay though they should make a great blaze, and kindle a fire with them, yet they would not bee strong enough to keepe the wicked from lying downe in sorrow.

Deut.28.

Iob 6.15.
Iob 8.14.
Isay 44.20.

Isay 50.11.

Secondly, Examine we our *Ioy*, and see whether it bee true or no; are we able to shew vpon what grounds wee doe Reioyce? are we in Couenant with God? haue wee his Loue and Fauour? if so, wee haue good reason to reioyce, *Psal.*4.6.7. Are we righteous and vpright in heart? doth not hypocrisie, guile, deceit lie lurking there? is there truth in the inward parts? if so, then there is good reason for our reioycing, *Psal.*32.11. Is Christ ours, with all his merits? can we make it good to God and our own consciences, that we are members of him, and that *wee liue not, but he liueth in vs?* then may wee goe our way with ioy, for that we haue found the pearle and purchased it, *Matth.*13.45. Doth our *Consciences* excuse vs, and acquit vs in the sight of God? enioy wee the sweete peace of a good one, when we sit or walke, lie downe, or rise vp?

Vse 2. *Grounds of true Ioy.*

Psal.4.6.7.

Psal.32.11.

Gal.2.20.

Matth.13.45.

2 Cor.1.12.

why then we may be merrie, though it were in the midst of persecution, 2 *Cor.*1.12. there is ground sufficient. Haue we the Spirit of God within vs, and haue wee beene annointed with that oyle of gladnesse? is the Spirit of Comfort sent into our soules, there to keepe house and aboad? if so, we want not reasons to beare vs out in a Chearefull cariage we may reioyce, yea and must reioyce.

Vse 3.

How to get true Ioy.

I.

Be grounded in Faith, and Assurance of Gods Fauour.

Direction for the obtaining of true lasting ioy; ground it well, if you would haue it permanent, otherwise it will faile you in the day of your Sorrow, when you stand in most need thereof.

If you aske mee how may this bee done. I answer, First, in getting a true iustifying Faith, and well grounded assurance of your saluation. Consider well what grounds you haue to perswade your selues of Gods Loue, and Fauour; search them well, examine them to the bottome, consider of all the obiections that may bee made against your assurance, and thinke what answers you can make vnto them, giue not ouer vntill you are conuinced that God is reconciled vnto you thorough Christ, and when you are grounded in Faith, you will be grounded in Ioy; Yea the Ioy that proceeds from this ground is *vnspeakeable and glorious*, 1 *Pet.*1.8. it will make a man reioyce, when he hath neuer so many meanes to make him heauie, *Rom.*5.1.3. *Acts* 16.25. For it assures a man of the pardon of his sins; and when he knowes that, what affliction need trouble him? for sinne is the sting of all Afflictions, yea death it selfe, 1 *Cor.*15.56. It also assures a man that all Afflictions shall in the end turne to his good, and the furtherance of his saluation, *Rom.*8 28. As also that it is in loue that God afflicts, and that nothing that befals him shall separate him from Gods fauour, *Rom.*8.38,39. And it further assureth, that within a while all sorrowes shall be remoued, and euerlasting ioyes at Gods right hand possessed, which is as sugar in the bottome of the cup to sweeten all, *I should haue fainted* (saith *Dauid*) *except I had beleeued to haue seene the goodnesse of the Lord in the Land of the liuing*, *Psal.*27.13. so that

The benefits of a grounded assurance.

1 Pet.1.8.

Rom.5.13.
Acts 16.25.

1 Cor.15.56.

Rom.8.28.
38.39.

Psal.27.13.

that true faith furnisheth a man with many good grounds and reasons for his reioycing.

Secondly, Pitch your Ioy on God alone, not on any of the Creatures, otherwise then they are tokens of his loue and fauour; for all these things are mutable, and if we ground our ioy on them, our ioy cannot be lasting: Hence is it, we are so often called to *Reioyce in the Lord alwaies, Phil. 4.4. Psal.32.11. Ier.9.23,24.* this is the onely way to perpetuate our ioy, for as God himselfe is Euerlasting, so shall your ioy be: *it shall bee like a streame which continually runs and knoweth not the yeare of drought, Isay* 58.11. And such Ioy was the ioy of the *Martyrs*, which as we know, failed them not, when all other things did: had they ouervalued earthly comforts, as husband, wife, children, friends, health, wealth, liberty, peace, &c. and set on their affections on these things, as the Bee doth her sting, where had their ioy beene? what had become of that, when all these were gone? but making God and his fauour the *All and in All*, their ioy abided; *Wisedome and knowledge were the stability of their times and strength of saluation, the feare of the Lord was their treasure, Isay* 33.6. as if the Prophet should say, In all times that man that hath made the feare of the Lord his treasure, shall haue stability, and strength, and saluation, wisedome, and knowledge. As for the things of this life, there is a lawfullnesse of reioycing in them, as in friends, health, wine, oyle, reputation, and in many other things *besides God*, yet in all these must we reioyce *for God*: they may giue occasions, but not bounds to our reioycing. In themselues they are nothing, but in God worth our hauing, and delighting in; wherefore let vs take vp that vow which a Reuerend Diuine and Bishop of our "Church hath made, to enioy all things in God, God "in all things and nothing in it selfe: So shall our ioyes "neither change nor perish; For howeuer the things "themselues may alter or fade, yet hee in whom "they are ours is euer like himselfe, constant and euer-"lasting.

2. *Pitch your Ioy in God alone.*

Phil.4.4. Psal.32.11. Ier.9.24.

Isay 58.11.

Isay 33.6.

We may reioyce in many other things preter Deum, yet in all propter Deum.

Dr. Hall B. of Excester, Vowes and Med. Cent. 2. vow. 41.

We haue done with the *Narration*: Come we now to the *Morall* or *Application* of the Parable.

Text. Verse 10. *Likewise I say vnto you, there is ioy in the presence of the Angels of God ouer one sinner that repenteth.*

In the Entrance vpon this *Parable*, I shewed that wee haue here a *Proposition*, and the *Confirmation* Considerable.

The *Proposition* in those words [*There is ioy in the presence of the Angels of God ouer one sinner that repenteth*] Where more Particularly The *Thing* [*There is Ioy:*] and the *Amplification*, 1. From *Circumstances*, both of *Place* [*Heauen*] (which is implyed:) And of *Persons*, by whom it is [The *Angels*] and For whom [*ouer one sinner that repenteth:*] 2. By *Similitude* [*Likewise.*]

The *Confirmation* [*I say vnto you*] where is to bee obserued both the truth of the doctrine, and the Authority of it. Some of these Particulars wee will passe ouer, hauing spoken before of them, *verse* 7. vpon the same words.

Now in that wee haue here the same againe repeated, that was before deliuered, *verse* 7. (though with some alteration of words, yet in effect the same) thence wee may conclude:

Doctrine. All Repetitions are not idle. Matth.5.1. comp. with Luke 6.20.

All Repetitions are not idle tautologies. Not in *Preaching*, for Christ preacheth the same Sermon twice; compare *Matth.*5.1. with *Luke* 6.20. in one place he is said to *sit*, in the other place to *stand*; the one place was in a *valley*, the other in a *mountain*, and yet the same notes. And sometimes he hath in one and the same Sermon, one thing twice, as here in our Text. Nor in *Praying*, for our Sauiour vsed the same prayer twice, *Mar.*14.39. and the same thing in the same prayer twice, as *Iohn* 17. So *Acts* 13.42. the same Sermon was preached againe the next *Sabboth* by the Apostles: And what is the booke of the *Chronicles*, but a repetition of the booke of the Kings? with some other accesse of matter? so the Epistle of *Iude*, a repetition of the second of *Peter*, *Dauid*, *Psal.*51. often repeates the same

Mark.14.39. Iohn 17. Acts 13.42.

ſame requeſt, and *Pſal.* 136. one thing is 26. times in that one Pſalme repeated, *For his mercy endureth for euer.*

But *Math.* 6.7. Repetitions are condemned.

Ob.

Our Sauiour doth not *Simply* condemne all *Repetitions*, but with *Reſtriction* theſe that are *Idle* and *Needleſſe*, and that vpon two reaſons; 1. That they be not like to the *Heathen, who thinke to be heard for their much babling*: men muſt not thinke to be heard for any merit in their prayers: 2. That they muſt not thinke thereby to informe God of their neceſſities, and as it were to beate them into his eares through repetitions, for as our Sauiour there ſheweth, *God knoweth before wee aske what things we haue need of.* In ſuch a *Manner* to vſe *Repetitions* is not Lawfull nor Acceptable: That is our Sauiour doth there condemne.

Resp.

What Repetitions are idle and to be auoided.

The Reaſon of the doctrine may bee theſe: Firſt, wee are not alwaies alike *prepared* nor *diſpoſed* to heare, *Exod.* 6.9. *Mar.* 8.52.

Reaſ.

1. Exod. 6.9. Mar. 8.52.

Secondly, or if we be well affected, yet what we heare at the firſt wee *vnderſtand* not well, *Matth.* 13.36. & 16.7.9.

2. Matth. 13.36. & 16.7.9.

Thirdly, or if we vnderſtand it for the preſent, yet wee are ſoone apt to *forget it*; we retaine it not long, *Heb.* 12.5. *Iam.* 1.24.

3. Heb. 12.5. Iam. 1.24.

Fourthly, or if we doe remember what we haue heard and learned, yet it is no eaſie thing to worke the ſoule to a *beliefe of it*, *Ioh.* 4 48.

4. Iohn 4.48.

Fiftly, or ſay we doe *believe* and giue aſſent to the truth thereof, yet how ſlow are wee in *doing* and putting it in practiſe, *Iohn* 13.17.

5. Iohn 13.17.

Sixtly, or ſay we heare, vnderſtand, remember, beleeue, and practiſe, yet how ſoone grow we weary in welldoing? we quickly grow blunt, and looſe our edge, *Gal.* 3.1. & 5.7.

6. Gal. 3.1. & 5.7.

In all theſe reſpects therefore *Repetitions* are vſefull.

Vſe.

This may iuſtifie the practiſe of ſuch Preachers, as vſe to make Repetition of the ſame things before deliuered; Saint *Peter* puts the godly in remembrance of thoſe things

2 Pet.1.12,13. 2 Pet.3.1. things they had before heard, and knowne, 2 *Pet.*1.12,13. & 2 *Pet.*3.1. so Saint *Paul* commendeth it to the *Philippians*, as a course both profitable, and safe, *Phil.*3.1. and therefore was not grieued at it; And surely it is no other; for you are the nailes of the Sanctuary, and it is not one strouke that can fasten you to your hold; you must be often riueted with the same heart, hand, and hammer, therefore safe for you; And being safe for you why should it grieue vs any way? *Asaph's* song was melodious, though *Israel* sung it often: And the *Arks* marching about *Iericho* seuen times, was no shame in the siege, and sacking thereof: why should we thinke it any disparagement vnto vs, while it is profitable for our people? did not *Ioash* the king faile in smiting the earth but thrice with the arrowes, when he should haue smitten fiue or sixe times? 2 *King.* 13.18.19. So may Gods Minister in not pressing one point oftner: we haue not said any thing enough till our people haue learned it enough.

Phil.3.1.

Eccles.12.11.

Iosh 6.7.15.

2 King.13.18, 19.

Nunquam satis discitur quod nunquam satis addiscitur.

Vse 2.

Secondly, It condemns such *Hearers* as condemne their Ministers for *Repetitions*, being like their wicked forefathers; and loath *Manna* because they haue often tasted of it. Either come with some *New thing* or *Nothing*, if you bring a *Scitote*, some thing that they haue not before heard of, they will lend their eares, and you are welcome; but if you come with a *Memento te*, a remembrance of the old, they thinke their Patience much abused, in hauing such *Cole-worts* twice sodden, presented to them. But can a good tale be told too often? nay, can you away with seeing the same Play often, or hearing the same song, or Iygge often, and can you heare a good Sermon too often? *God hath spoken once, twice I haue heard this*, (saith *Dauid*) *that power belongeth vnto God*, *Psal.*62.11. hee saith not he knew that before, speak no more of it; but he heard it because God spoke it; a patient Auditor no doubt. Learne thou to bee of *Dauids* minde, and when thou heaest the same point againe, heare it as if thou neuer heardest it before, say thus with thine owne heart; I had thought, I had

Aut nouum aut nihil.

Psal.62.11.

had learned this lesson sufficiently before, but I see I am far deceiued, God would haue mee yet learne it better; he in his wisedome seeth I am to make great vse of it in my life, and knowing better then my selfe, the weakenesse of my iudgement, would haue me strongly confirmed in it, wherefore I will attend: This vse of Repetitions let the Godly make. And for the wicked, such as are not yet reclaimed, and brought home to God, let them consider Gods great loue herein: Reason it out with thy owne soule after this or the like manner; What, doth God offer me his grace and fauour, yet once more, after so many prouocations? doth he threaten me once againe before hee throwes mee into hell? doth he giue one knock more at dore, before he be gone? and shall I despise this offer, this call, this knock, as I haue done the rest? Oh how heauie then will bee my vengeance? how iust my iudgement? I will deferre no longer, vexe God with no more *Put-offs*, who knowes whether this may be the last, therefore I will returne, &c.

What vse of Repetitions the godly should make.

And what vse the wicked.

Thus let all and euery of vs profit by *Repetitions*, and diligently attend the second time (for who knoweth what the second birth may bring forth?) In our gates are all sweet things, *as well new as old*, *Cant.*7.13. say not then, *Behold it is a wearinesse*, *Mal.*1.13.

Cant.7.13. Mal.1.13.

Likewise] We will take vp the words as they lie in order, and so first begin with this word of *Likenesse*, and thence we gather, that

Text.

Fit Application is to be made of Doctrine. Our Sauiour applies, we see, and that fitly, as the word shewes.

Doctrine. Fit Application to be made of doctrine.

Now *Application* is either the worke of the *Minister* or of the *Hearer*.

Explic. Application is either of the Minister or Hearer.

Of the *Minister*, when after he hath deuided his Text, giuen the sense and meaning, &c. he doth transferre to vse doctrine deliuered, distributing *Comfort* to whom comfort belongs; *Threatning* to whom threatning, &c. so as that the hearer may grow thereby, not only in knowledge, but in godlinesse. This is *Required* and enioyned of him,

Of the Minister so it is 1. Enioyned.

2 *Tim.*

2. Practised.

2 *Tim* 4.2. *Tit.*2.15. and by Gods Seruants *Practised*, as by the *Prophets*, 2 *Sam.*12.7. 1 *King.*18.18. & 1 *King.*20.42. and by the *Apostles*, *Acts* 2.23.36. & 8.22. 1 *Cor.*15. *vlt.* 1 *Thess.*4.14.18. 2 *Pet.*3.11. Hence was it that their Sermons were called *Exhortations*, as *Acts* 13.15. And this was the practise of Christ himselfe, *Luk.*13.3.5.

Of the Hearer.

Enioyned him.

Practised by them.
Psal.85.4.

Acts 10.33.

Of the *Hearer*, he likewise is to make fit Application of what is heard, bringing all to *Conscience*, either to *Accuse* or *Excuse* for the amending and reforming of his sinfull life. And this is *Enioyned*, *Heare for thy selfe*, saith the Prophet: and accordingly by Gods Saints and seruants *Performed*, *Psal.*85.8, *Dauid* would vnto the Temple to heare *what God would say to him*; so *Cornelius* and his company were present to heare what God would say to them, *Acts* 10.33.

*Reas.*1.
It is the end of God penning and sending it.
Deut.6.6.7.8.

Rom.15.4.

Reasons for this truth are these: First, it was the maine end (in regard of vs) that God aimed at in the publishing, and penning of holy Scripture: he writes his law *to vs*, that it might be written *in vs*, *Deut.*6.6,7,8. *These words that I command thee, shall be in thy heart, thou shalt teach them to thy children, and binde them for a signe vpon thy hand, and they shall be as frontlets betweene thine eyes*, so *Rom.*15.4. *Whatsoeuer is written is written for our instruction, that we through patience and comfort of the Scriptures might haue hope.* Now wee ought to doe our best with our vtmost endeauour, that God may attaine his end which he hath made knowne.

2.
Else Scripture is but as a dead letter.
2 Tim.3.16.
Esay 55.10.
Amos 8.11.
Psal.107.20.

Secondly, else Scripture becomes but a dead letter without profit and vse, 2 *Tim.*3.16. which may euidently appeare, if we consider the *Similitudes* and *Resemblances*, vnder which Gods Word is represented to vs. It is compared to *Raine*, *Esay* 55.10.11. to *Bread*, *Amos* 8.11. to *Physicke*, *Psal.*107.20. Now doth not the life of these things consist in *Application*? what is *Raine* to vs whilst it hangs in the Clouds, before it falls vpon the earth? what is *Bread* to *Children* while it is in the Ouen? yea though on the table vnlesse diuided and eaten? what is a *Medicine*

or

or *Plaister* to vs, vnlesse taken and laid on? All these wee know are vtterly vnprofitable to vs if not applyed: So the word.

Thirdly, And doth not our owne *Weakenesse* and *Constitution* require it? are we not asleepe with *Dauid*, till the Minister with *Nathan* comes from vnder the clouds with *thou art the man?* 2 *Sam.*12. or if not so, yet are we not full of *Selfe-loue* and Catch at the *Comfort*, letting goe the *Reproofe?* Alas! through *Ignorance*, hypocrisie and selfe-deceit, of those who apply, yet how many doe mis-apply?

3. *Our neede requires it.* 2 Sam.12.

Such then as *Apply* not doctrine, or apply amisse, are iustly to be taxed. As for *Ministers*, we should be like the *Priests*, for cutting vp, and deuiding of the sacrifices, 2 *Tim.* 2.15. and as faithfull *Stewards*, 1 *Cor.*4.1,2. whose faithfulnesse should appeare, not onely in the *laying* in of prouision sweet, and good; but also in a *wise Distribution* of such prouision to euery one within the family. *Who then is that faithfull and wise steward? that the Lord when he comes may finde so doing*, *Luke* 12.42. As for *Popish-Priests* and *Doctors*, if we do but consider what Applications of Scriptures they doe make, we may well question, or rather without question conclude they are not they; see in some few instances how fitly they apply: *Moses* saith, *In the beginning* (not in the beginnings) *God created heauen and earth:* Therefore there must be one vniuersall Monarch of the visible Church. *Deuteromie* (saith Pope *Innocent* the Third) is a second law, and causes of blood in *Deuteronomie* came before the Priest; Therefore in the New Testament, which is a second law, they must be decided by the Pope.

Vse 1. 2 Tim.2.15. 1 Cor.1.1.2. Luk.12.42. *How Papists apply Scriptures, sundry Instances.*

Paul saith, *All power is of God and the things which bee of God are ordinate.* Therefore the temporall sword is subiect to the Popes authority.

Siricius and *Innocent* from *Leuit.* 11. *be yee holy because I am holy*, and from *Rom.*8. *they that be in the flesh cannot please God*, inferre; that therefore the marriage of Priests are vnlawfull.

The

The Prophet ſaith, *behold the face of thine annointed*, this ſaith the *Pontificall*, is a Biſhops prayer ouer a *Popes Legate* when he kneeleth before the Altar.

Behold I ſend my meſſenger to prepare thy way before thy face, ſaith *God* by his Prophet *Iſay*: The Pontificall vſeth this as a propheſie fulfilled, when the *Popes Legate* meeteth the *Emperour* to receiue him into any Citie.

Dauid ſaith, *Sprinkle me O Lord with hyſop and I ſhall bee cleane*, this they apply to the Prieſts ſprinkling with holy water. *Lift vp your heads O you gates, and be you lift vp O you euerlaſting dores* (ſaith the ſame Prophet) this they ſay, when the Clarke openeth the Church dore for the Prieſt to come in with the *Croſſe* on *Palme-Sunday*. Many ſuch Applications as theſe are their bookes ſtuffed withall, which agree as well as *harp* and *harrow*, but we leaue them and come nearer home.

Making vſe and application of doctrine is Antient and Apoſtolicall.

And ſo it ſecretly ſtaines the pride of ſuch *Preachers* who auoid with ſcorne all Application of Doctrine, by way of *Vſe*, as an vpſtart and fantaſticall kinde of teaching (which indeed is both *Antient* and *Apoſtolicall*) vainely affecting the praiſe of wit and learning, and contenting themſelues with a paraphraſticall expoſition of the Text, leauing the *Conſcience* and *Affections* wholy vntouched: I ſhall neuer wonder if ſuch mens Miniſtery be vnprofitable, they failing in thoſe things wherein eſpecially conſiſts the Life of Preaching. Compare we the Hearers of theſe eloquent Teachers with thoſe, whom many in the world deſpiſe, vnder the name of *Plaine Preachers*; ſee whether haue moſt knowledge and grace: now as S. *Paul* ſaith, he would iudge of the Miniſters in *Corinth*, ſo ſhould we learne to iudge of Miniſters; *I will know* (ſaith he) *not the ſpeech of them that are puffed vp, but the power: for the Kingdome of God is not in word, but in power*, 1 *Cor*. 4. 19. 20.

1 Cor 4. 19. 20.

And ſuch alſo, who though they do Apply, yet not fitly, in making difference: either they *ſtrengthen the hands of the wicked*, in applying *Mercy* to ſuch as it belongs not to; or in

in Applying *Iudgement*, they *ſtrike the vpright in the land.* It muſt needs argue want of wiſedome in that ſeruant, that either ſerues all alike (as the Maſter, Children, Seruants) in the family; or that ſendeth that vnto the Maſters board which was prouided for the men. A good Miniſter muſt ſeparate betwixt the *Cleane* and *Vncleane*, his preaching muſt be a winnowing, which driues the wheate one way, and chaffe another. He that is euer *toſſing* and makes no ſeparation, I ſhall neuer beleeue hath any skill to vſe his fanne aright.

As Miniſters deſerue *Reproofe* (whom this indeed eſpecially concernes) ſo likewiſe *Hearers* are to bee leſſoned, who herein faile: Some there are that can endure to heare of generall Doctrines, but in no wiſe they can brooke theſe *Particular Applications*; like the *Iewes*, who were attentiue, till *Steuen* came to apply his doctrine home; *Yea ſtiffenecked and vncircumciſed in heart and eares, &c. Acts 6.51. And when they heard theſe things, they gnaſhed vpon him with their teeth.* A manifeſt *Eare-marke* of an impious wretch it is, not to endure wholeſome Doctrine; to be extremely impatient when the truth of God is powerfully applied, ſo as that either with *Dagons* Prieſts, to reſolue not to tread any more vnder the threſhold of Gods houſe in haſt, or elſe being preſent to bewray a damned humour of helliſh impatience againſt the meſſenger thereof. Surely if the Lord giue no heart to receiue the Word of his grace, it may bee concluded vpon, God hath no heart to receiue that man into his grace, ſee 2 *Cor.*4.3.4. *Matth.*13.14.15. And take an example of it in *Elye's* ſonnes, 1 *Sam.*2.25. it was an euidence of their deſtruction in that they did not take to heart their fathers councell.

Acts 6.51.

2 Cor.4.3.4. Matth.13.14.

1 Sam.2.25.

Others there are, that apply, but not as they ſhould, and ſo we haue hearers of both ſorts *Good* and *Bad* that faile. The better ſort of *Hearers* either through their *Ignorance* or *faint-heartedneſſe* let goe the *Promiſes* and *Comforts*, which God intends to them, not daring to lay hold on them, as if they were forbidden fruit; and the *Curſes*, *Terrors*

How Hearers both good and bad faile in their Applications.

Terrors, Comminations, and what euer is terrible or sounds heauily, that presently they snatch vnto themselues, and catch after, and apply closely contrarie to Gods meaning that sent it, or his Seruants meaning that brought it, *Cursing* (as it were) *where God curseth not*; a sinne that euen *Balaam* himselfe seemed to make conscience of, *Num.* 23.8. This oftentimes occasions the heart-smart of Gods deareſt seruants, the Lord iustly withholding that from them, which (while he offered) they would not take from him, till after many prayers, and teares, they manifest the breakings, and longings of their hearts, after those *Promises* which before they little esteemed of.

Num. 23.8.

Ob. But alas! it is my *Vnworthinesse* of the Promises that hinders the applying of them: faine I would but I dare not.

Resp. It is Gods *Faithfulnesse*, not any *worthinesse* in vs, whereby we make claime to any of the promises; *For thy mercy endureth for euer, for thy mercy endureth for euer*, was the burden of *Dauids* Song. That thou art *Vnworthy*, and *Deserues* nothing, is a most certaine truth; but that therefore you can haue no *Comfort* because no *Desert*, is as *Colloquintida* in the breath of the diuels putting, A *Consequence* of his making. Still acknowledge your own want of worth, but still so, as not to eclipse Gods worthinesse and goodnes by it; let it carry thee vnto him, and throw thee humbly at his feete, as the vnworthinesse of the *Prodigall* did him before his *Father*. Confesse thou art not worthy to bee a *childe*, yet begg to be a *hired seruant*: And like a poore vnworthy one, in comming to a great mans dore, who doth not question what is in himselfe, nor refuse an almes because he is vnworthy, no more doe thou, but take thy part and returne thanks.

Psal. 118. & Psal. 136.

As for that other sort of *Hearers*, their failing is either in *Putting* off that, which is spoken vnto them, to others; or else in *Taking* that vnto themselues, which was neuer meant them.

Of the first sort there are not a few who come to a Sermon,

mon not as *Clients* as to a *Court* to heare their owne cause pleaded, but as *Atturnies* rather, or *Sollicitors* of other mens causes; not as *Guests* to this spirituall *Feast*, but as *Carvers*, to lay vpon their neighbours trenchers: Some one or other they haue in store for euery lesson that the Minister deliuers, and nothing said concernes them, (as they conceiue) They cannot eate of any dish; nothing will downe, vnlesse it be now and then a *plumb* or some sweet *iunket*, to sweeten the mouth of their *Consciences*, and close vp that, as a man doth (with *Marmalade*) his stomacke; or something that they conceiue may sharpen their appetites and hearten them on in their *Prophanesse*. But such must know that what was said, God spake to their soules and of their soules, will God require it againe, let them deliuer it to whom they will.

Of the latter sort, the world is full who snatch at *Promises*, but *Threatnings* and *Instructions* they thrust away with both their hands: that which is the proper inheritance of Gods chosen, who are the *heires of Promise*, they lay their theeuish hands vpon, which being in their hands, they are no other then as the lap of *Samuels* garment in the hand of *Saul*, a pledge of their reiection, 1 *Sam.*15.27,28. They are poysoned to them, and become Occasions of their hardening in their wicked courses. Let such know that Gods gratious promises is *bread* for *Children*, not for *Doggs*; the *Curses* thou heareſt, or meeteſt withall out of Gods sacred booke, those are thy part, which God will make good vnto thee; and if thou wouldst apply aright (thou liuing in thy old and wicked courses) shouldst say thus vnto thy *Conscience*; this is mine, here is my portion, from which there shall be no escape without Repentance.

1 Sam.15.27. 28.

And so let it *Instruct* vs in a word; to suffer the word of *Application*: Gods Minister is to speake as particularly to euery one as may be, though he may not note or disgrace the person of any, yet he ought to be as particular as he can in Applying of his Doctrines, which must bee as a

Vse 2.

Garment fitted for the *Body* it is made for. Saint *Paul* faith of himselfe, that in his preaching he laboured to *Admonish euery man to teach euery man to present euery man perfect in Christ Iesus*, wee must aime as directly as we can at him, wee desire to profit, and so Reproue as that the partie himselfe that is guilty, may know and feele himselfe, touched. If then you finde the Ministery of Gods seruants liuely and stirring, be thankefull, seeing your necessities require it. And helpe your Minister in his paines by taking and applying home what is deliuered, and beware of the aforesaid error, in taking that vnto your selues that was neuer meant you, and giuing that to others that was intended you. What is this but to make the whole word of none effect? for while the godly will none of their part, the *Promises*; nor the wicked none of theirs, the *Threatnings*; the book of God seemes to be as a *Cancel'd writing* whereof no man hath good; Now we know that God hath threatened, that whosoeuer shall detract or diminish in the least from the words of that book, God wil take away from his part out of the booke of life, *Reu.* 22.19.

Reuel 22.19.

Text.

I say vnto you] These words are the *Confirmation* of the *Proposition* following, noting both the *Truth* and *Authority* of the Doctrine; of both which something was said vpon the same words in the foregoing *Parable*, whither I referre my reader; that I now obserue from hence, is this:

Doctrine. *Confirmation of doctrine necessarie.* Acts 10.4. 26.22. & 28.23. 1 Pet.1.10. Luk.19.46. 24.27.46.

Holy Truths are to be Confirmed, as well as propounded or applyed.

This was the practise of the *Apostles*, what they taught they *Confirmed* out of Gods Word, *Acts* 10.4. & 26.22. & 28.23. 1 *Pet.*1.10.

*Reas.*1. *Faith grounded vpon hearesay is a Fancie.*

And our Sauiour himselfe, who albeit vsually hee brought no other confirmation but his owne bare word, as here [*I say vnto you*] yet to giue vs an example, brought Scripture sometimes to Confirme those truths he did deliuer, as *Luke* 19.46. & 24.27.46.

For Faith that is not well grounded, is but a *Fancie*, if a man

man beleiues vpon *hearesay* without any other warrant, that man will be *like a waue of the sea, tost about with euery blast of winde*: hence is that speech of Saint *Paul* to the *Ephesians* 4.10. *Be not children in vnderstanding, to be carryed about with euery winde of doctrine, q.d.* I would not haue you now, that you haue professed Christ, to be like children, who not being able to vse their owne Iudgement, heare what other men say, and so rest vpon theirs: but I would haue you as men, vse your owne *vnderstandings*, see with your owne *Eyes*, and heare with your owne *Eares*, or else you will bee carryed about with euery winde of Doctrine: as one winde brought you to professe thus, as now you doe; another winde that blowes from another corner, will cause you to professe otherwise, therefore he writing to the *Collossians*, calls on them to *continue grounded and stablished in the Faith, that so they may not bee moued from the hope of the Gospell, Colos.*1.23. The word signifyeth in the Originall, except you be so built, as a house is built vpon a sure *Foundation*, now this Foundation is (as hee sheweth the *Ephesians*) the *Foundation of the Prophets and Apostles, Iesus Christ being the chiefe corner stone, Ephes.*2.19,20. not the word of a man, not that Doctrine that hee himselfe did teach them meerely, because he did teach it but vpon the doctrine of the *Prophets* and *Apostles*: that is, the *Prophets* and *Apostles* Confirming that doctrine I deliuer vnto you, Christ himselfe being the chiefe *Corner stone*, on which they are built, he speaking by them, so that they are sure; Now when faith is thus grounded, then we may be said to be built, and that vpon a Rocke: but otherwise we build vpon a sandie foundation, and so the whole building is endangered.

Iam.1.

Ephes.4.10.

Colos.1.23.

Ephes.2.19,20.

Matth.7.

Besides, the Conscience cannot bee perswaded of any sauing truth till it heare God speake, no voice can satisfie it but Gods, especially if a little troubled: then like a locke whose wards are out of order, no key can open it till hee that made it, and knowes the wards, doth mend it.

Reas.2. God onely can satisfie conscience.

Vse.

Let no Minister then publikely for *Doctrine* and *Matter* of *Faith*, teach any thing which they are not able to *Confirme* and make good by *Scriptures*, for what is alledged without the authority thereof, may be reiected with the same facility as it was alledged.

Quest.

But is not other testimony besides Scripture sufficient Confirmation of Doctrine?

Resp.

Doctrine to be Confirmed by Scripture alone.

Deut 27.5. Exod.20.25.

No other testimony beside *Diuine* is sufficient. No man might lift vp an yron toole vpon the stones that built Gods Altar, for if he did lift vp an yron toole vpon it, hee did pollute it; teaching vs that mans wisedome is with God foolishnesse, and that he needs not the words of mans enticing eloquence. *What hath the chaffe to doe with the wheate?*

The vse of humane testimonie.

Matth.12.27.

As for *Humane testimonie* it may be vsefull for the stopping of the mouthes of Aduersaries, while we shall make their owne children to bee their iudges (as our Sauiour speakes) *Matth.*12.27. but not for *Proofe* of *Doctrine*. Neither are we to rest in the Testimony of the *Church*, seeing she is subiect to erring: The testimony of it is indeed of great vse, to prepare vs, and moue vs to come in at the first, as the woman of *Samaria* did call her neighbours, but being come in, we must say as they did to her, *Ioh.*4. 44. *now we beleeue not because thou toldst vs, but because wee haue heard him our selues.*

Ioh.4.44.

Caueat in quoting of Scripture for proofe of doctrine.

I.

Ouer-abundant quotation is without profit to the hearer, and without Iudgement in the Speaker.

And here would be a Caueat giuen to such Ministers, as doe vse to *Confirme* their doctrine by *Scriptures*. First, that they doe not ouer-abound in quotations; *Out of the mouth of two our three witnesses may euery word be established*: that new vpstart quoting of *Scripture*, *Chapter*, and *verse*, for euery word, can be thought to be no other then a Prophane tossing of Gods holy truth, without *Profit to the hearer*; whose vnderstanding cannot conceiue, nor memorie beare away so many: As also *without Iudgement in the Speaker*, for haue they (especially the younger sort, whose vanity this is for the most part) seriously considered of all those texts, how aptly & truly they be alledged for the purpose? it is not possible: And therefore it can be thought to be no other then

then a ſpice of Pride, like that of *Dauid* in numbring the people, ſeeking praiſe from Gods gift (as one ſpeaketh well) making admirable his naturall worke in giuing them ſuch a memory by abuſing his word, *Iudas*-like in ſhew of loue to kiſſe him, whilſt in kiſſing they betray him.

Secondly, The Proofe would bee out of *plaine places* without any or leaſt obſcurity; If it be obſcure, it would be explained and enlightened. We haue many plaine Texts of Scripture for proofe of euery *Article of our Faith*, very pregnant, and of ſufficient ſtrength, to ouerthrow the points and Tenents of our Aduerſaries the Papiſts, which they maintaine againſt vs; now if wee leaue theſe, and bring Proofes obſcure and dark, grounding our ſelues vpon our owne priuate interpretations thereof, it may iuſtly bee thought to be out of the pouertie of better proofes: beſides the danger brought thereby to the truth of God, and true Religion: for a wreſted proofe is like a *ſubern'd witneſſe*, it neuer doth helpe ſo much, whilſt it is preſumed to bee ſtrong, as it doth hurt when it is diſcouered to be weake; cauſing thoſe who lie in wait to eſpie our weakeneſſe, while they finde it out in ſome of our *Reaſons* to ſolicite the world earneſtly to beleeue, that all are ſo; And ſo hereby we diſcredit the ſtrength of other teſtimonies. This was that that *Auſtin* long ſince obſerued, calling it *turpe nimis & perniciosum & maximè cauendum.*

2.

Great danger in wreſting of Scripture.

A wreſted proofe is like a ſubern'd witneſſe.

In lib. de Geneſi ad literam.

Thirdly, It would be fitting the point in hand. Now a fitting proofe may thus be knowne; if the proofe will afford without wreſting the ſame doctrine to be *Collected*, for which it is brought, to bee a Confirmation of: If it will not, then it may not bee thought to bee fitting.

3.

How to iudge of a fitting proofe for doctrine.

As for *Citing* the *Verſe*, and *Chapter* from whence wee fetch our Proofe, though it be very vſefull, yet not of abſolute neceſſity, ſee *Heb.2.6. One in a certaine place teſtified ſaying, what is man, &c.* ſo *Chap.4.3. As hee ſaid, I haue ſworne in my wrath, &c.* not naming the place, nor verſe.

Heb 2.6.
Chap.4.3.

Neither are wee bound in quotation of Scripture for proofe, to keepe the ſame order, as in reading of a Text. In *Exod.*20. The *Commandements* are ſet downe one way, in *Deut.*5.6. another; ſo our Sauiour Citing the *Commandements*, ſets downe *Adultery* before *Murther*; and *Honour thy father and mother* after all the reſt, *Marke* 10.19. becauſe of purpoſe they are not handling them, but vſing them for *Confirmation*. The like liberty the *Prophets* and *Apoſtles* vſually haue taken.

Exod.20. Deut.5.6. Mark.10 19.

Queſt. But how if we cannot finde an euident and plaine place, for proofe of what hath beene deliuered?

Reſp. If wee want ſuch proofes, then proue it by neceſſary Conſequences out of other Scriptures, as *Acts* 18.24.28. *Apollos* did thus *Demonſtrate* by Scriptures that *Ieſus was the Chriſt*.

Acts 18.24.

Vſe 2. Secondly, let no *Hearer* receiue any thing, as *matter* of *Faith*, that is not *Confirmed* by the Scripture. Gods people haue beene in great danger in giuing too much Credit and authority euen vnto very good men; As 1 *King*.13.. 18. the man of God in hearkening to the old Prophet of *Bethel*: And *Bernabas* and other *Iewes* who were carried away with *Peters diſſimulation*, *Gal.*2.12,13. And therefore it is not without cauſe that our Sauiour wills vs to *Take heed how we heare*. It is too much readineſſe in receiuing that that is deliuered, if we receiue it before we haue examined it, and ſeene it grounded vpon a good foundation. Saint *Paul* makes it a note of a *Naturall man* (like a beaſt) to be carried away as hee is ledd, 1 *Cor.*12.2. And *Solomon* ſaith, it is the property of *a foole to beleeue euery thing*, And yet how few profeſſors haue better grounds for that they hold then this. *The State* and *Place* we liue in, are of this *Opinion* and *Faith*; Or ſuch and ſuch *a good Miniſter hath deliuered it*, he doth teach, and hold it. When we ſhould be able to giue a *Reaſon* of that we hold in point of faith, 1 *Pet.*3.15. And be able to ſay, *Wee beleeue and know*, *Ioh.6.69*. Aſſuredly whoſoeuer hee be that hath no better ground to reſt on in beleeuing, but the ſaying of a

1 King.13.18. Gal.2.12.13. Marke 4.24. 1 Cor.12.2. Pro.14.15. 1 Pet.3.15. Iohn 6 69.

Preachers

Preacher hath no *Faith* but *meerely humane*. Our duties then are these:

The dutie of Hearers.

First, to Attend vnto Gods Minister, whilst hee is opening, and *Confirming* his point in hand, and not to turne our backes vpon him all that while as the fashion of most is, as if it concern'd vs not, till he comes to his *Applications* or *Vses*, neuer till then, giuing any reasonable *Attention*. This practise shewes, that such hearers rather build vpon the Ministers *zeale* then *Gods truth*. 1.

Secondly, that we be warie what wee receiue for truth, till we haue Examined it, Calling for the *Word* as the good *Watchman* doth, and if they speake not *Shibboleth* then suffer them not to passe. Thus we are willed to trie the spirits whether they are of God or noe, 1 *Ioh*.4.1.& 1 *Thess*.5. For this end God prescribed *Rules* to the Iewes to trie his Prophets by, & caused his word to be written, that it might be the *Cannon* and *measure* of all, which vnder pretence of truth we haue deliuered, 2 *Pet*.1.19. *Iohn* 5.39. I enter not here the question who shall bee the *Interpreter*; wee spake of it before on *verse* 8. as the Scripture came not from a *Priuate spirit*, so it is not of any *Priuate interpretation*. It selfe is *Text* and *Glosse* in matters necessary, opening it's owne obscurities, which, by due obseruing *Circumstances*; as *What*, *Who*, to *Whom*, By *What*, *When*, and *How*, and carefully regarding *what went before*, and *what followes after*, may be attained to.. 2.

1 Iohn 4.1. 1 Thess.5.

Isay 8.20. 2 Pet.1.19. Iohn 5.39.

Ex antecedẽtibus & consequentibus colligitur verus Scripturæ sensus. Aug. lib. 2 de doct. Christ. cap. 31.

And yet here take two Cautions with you; First, that *Principles* must rather be maintained, then examined, or disputed: there are truths cleare and euident by their owne light, of which it were madnesse to make enquirie.

Cautions. 1.

Secondly, that we presume not beyond *Sobriety* to question things that are not *Reuealed*. *Secret things belong to God, reuealed things to vs and to our children*, *Deut*.29.29. These and such like Cautions obserued, people are to examine what they haue doctrinally propounded to them to be beleiued. 2.

Deut.29.29.

Three Benefits of examining doctrine by Scriptures.

Three great benefits ſhould Chriſtians finde in examining by the word what they heare deliuered, and receiuing nothing without ground in Scripture.

1.

Firſt, *Certainty* in that they hold; which thoſe who receiue things vpon credit and truſt, cannot haue, 1 *Cor.* 2. 5. *That your faith ſhould not ſtand in the wiſedome of men but in the power of God.*

1 Cor. 2. 5.

2.

Secondly, *Perſeuerance* in that they haue heard and learned: It is noted for the property of a *Temporarie beliuer* To receiue with gladnes *immediatly* what he hears; He neuer examined before, and ſo ſoone fades away: But the wiſe *Merchant* he examines that treaſure, and ſo ſells all for it.

Matth. 13. 21.

Matth. 13. 44.

3.

Thirdly, *Practiſe*, then will the word bee *mighty in operation* where it is found to be well grounded, 1 *Theſſ.* 2. 13. when the *Theſſalonions* receiued the Word, *not as the word of man, but as the Word of God*, it wrought effectually in them: And ſo it will not in other. Neuer ſhall a man profit by Preaching till he be ſetled in this perſwaſion, that the Doctrines deliuered haue God for their *Author.*

1 Theſ. 2. 13.

O that once we could ſo farre preuaile with our hearers, as to *try vs* before they *truſt vs!* Were he an *Angell* from *Heauen* that preacheth, yet his doctrine ſhould bee looked into before it be receiued, *Gal.* 1. 8. *Paul* and *Bernabas* were worthy men, and yet the *Bereans* durſt not take what they deliuered vpon credit; they would ſearch whether thoſe things they deliuered *were ſo* or no, which was their praiſe. *Hearken* to a matter becauſe we ſay it, you ought, and that we challenge from you, by our place: but that you ſhould *beleeue vs* before you know vpon what ground we ſpeake, is more then we dare require. *Eſteeme of vs as the Miniſters of God* (ſaith Saint *Paul*) 1 *Cor.* 4. 1. *but yet not as men in whom*, but *By whom you beleeue*, 1 *Cor.* 3. 5.

Gal. 1. 8.

1 Cor. 4. 1.
1 Cor. 3. 5.

Text.

Ioy ſhall be in the preſence of the Angels of God] Here is the thing *Propounded*, and the *Illuſtration* from the *Place*, *In the preſence of the Angels of God*, *i.e.* in *Heauen*: and from

from the *Persons, by whom*, the *Angels*. Of the Ioyes of Heauen we haue before ſpoken on, the ſame words in the foregoing *Parable*, that which now I intend, is about the *Perſons* reioycing, *The Angels of God*.

Angels] The title *Angell* is in Scripture giuen ſometimes to Chriſt, as *Mal.*3.1. Sometimes to *Man*, *Reuel.*3.1. But moſt vſually to *Spirits*, both *Good*, as *Heb.*1.7.14. and *Bad*, 1 *Cor.*6.3. In this place by *Angels* the *Good Spirits* are to be vnderſtood.

Expoſ. Mal.3.1. Reuel.3.1. Heb.1.14. 1 Cor.6.3.

Of God] Theſe are ſaid to be his, not onely in regard of *Creation* (for ſo are the *Bad* alſo) but in reſpect of their *Immediate ſeruice*, they ſtanding in his preſence continually, ready at a becke to execute his will.

It would take vp much time and paper, and to little profit, to repeate the diuers and diſcrepant queſtions, which haue beene to and fro diſcuſſed by writers, concerning *Angels*: they that deſire any large diſcourſe thereof, may, if they pleaſe, peruſe the labours of thoſe who haue taken great paines therein. I onely intend here (and that brieſly) to take vp a part of that, which the Scriptures hath let fa'l for our good, concerning them; Our Text leading vs like that Starre, *Matth.*2.9. to conſider of foure Particulars.

Zanch. de operibus Dei Sturkins de Ang. Caſman his Anglographia. Salkeld treat. of Ang.

Firſt, *What they are.*

Secondly, Of *what account they are with God*, becauſe they are ſaid to be *His*.

Thirdly, *What Affection they beare to men*, in that they are ſaid, here to *Reioyce* for them.

Fourthly, *What their Knowledge is*; and whether it can be concluded from hence they know our thoughts?

As for their *Number*, *Motion*, *Order*, *Titles*, *&c.* with other knottie diſputes concerning them, we leaue for *Papiſts* to vntie and determine, who ſo curiouſly diſcourſe hereof and boldly conclude, as that wee may demand of them, as ſometimes the *Synick* did of one diſcourſing of the Starrs, I pray Sir how long was it ſince you came downe from thence? I reade *Indg.*13.17. that when

Manoah

Manoah enquired after the name but of one Angell, hee had his mouth ſtopped, with, *why askeſt thou thus after my name, ſeeing it is ſecret?* And yet theſe men, are ſo boldly preſumptuous in their determinations of them all, as if they had long ſoiourned in heauen, and beene acquainted with all the holy *Legions of Spirits.*

What Angels are.

For the firſt Particular, *What they are.* It is true, wee cannot ſufficiently know them while we are on earth, yet we may after a ſort groape after them (as the Holy Ghoſt ſpeakes in another caſe) by conſidering; 1. Their *Names.* 2. Their *Natures*: ſo farre forth as Scripture hath reuealed them. *Secret things belong to God, but Reuealed things to vs and to our children.*

Their Names of three ſorts:
1. Spirits.
Pſal. 104.4.
Heb. 1.14.

The *Names* giuen them are of three ſorts: Sometimes they are called *Spirits*; in regard of their *Being*, as *Pſal.* 104.4. *Heb.* 1.14. And in this reſpect alſo the *Diuels* are called *Spirits*, though ordinarily with a note of diſtinction to diſtinguiſh them from the good, as a *Lying ſpirit*, 1 *King.* 22. an *Vncleane Spirit*, *Luke* 11.24. *The Spirit that ruleth in the children of diſobedience*, *Epheſ.* 2.2.

2 Angels.
Ex eo quod eſt ſpiritus, eſt, ex eo quod agit Angelus eſt. Aug.

Sometimes they are called *Angels*, in reſpect of their *Doing*: this name expreſſing their *Office* and *Imployment*, and is as much as *Meſſenger* or *Embaſſador.* And ſo alſo are the Euill Spirits called *Angels*, though not ſo frequently as the Good: For Sinne brought vpon the *Diuels* not onely a loſſe in reſpect of *Purity* of *Nature*; but alſo a loſſe (in part) of the *Dignity* of their *Title*; ſo that vſually when the Scripture mentioneth *Angels* it ſpeaketh of good Angels.

3. Principalities and Powers, &c
Rom. 8.38.
Iob 2.1.
Epheſ. 1.21.
Epheſ. 3.10.

Sometimes they are called by other names which expreſſe their *Excellencie* and Dignity, as *Principalities and Powers*, *Rom.* 8.38. *The ſonnes of God*, *Iob* 2.1. *Might and Domination*, *Epheſ.* 1.21. *Powers in heauenly places*, *Epheſ.* 3.10. to diſtinguiſh the holy Angels from the Diuels, who are alſo called *Principalities and Powers*, *Epheſ.* 6.12. but not in *heauenly places*, though in *high places*: It is true indeed, that the old Tranſlation hath *heauenly places*; the new, *high*

high places: yet in the originall the word *Places* is not expreſt, word for word, it is, *In heauenlies*; meaning thereby the aire which is oft called Heauen, *Matth.6. 26.*

ἐν τοῖς ἐπουρανίοις in cœleſtibus.

For their *Natures*, they may bee thus deſcribed, *Angels are Spirits compleat, Immortall, and Inuiſible, created of God for his glory and ſeruice.*

Angels deſcribed.

They are *Spirits*; ſo diſtinguiſhed from *Lyons, Bullocks, Eagles*, (vnder which formes they haue ſometimes beene repreſented) which haue bodies without Spirits, *Ezek.1.*

Ezek.1.

They are *Spirits Compleat*; to diſtinguiſh them from the *Spirits of men*: Our *Soules* without the *Bodies* are *Incompleat* Spirits; to the Compleate ſubſiſtence of them, a *Body* is required, which Angels need not. They haue indeed ſometimes taken *viſible formes*, and aſſumed bodies, by diuine diſpenſation for a time, but it was not to their *Perfection*, but for their *Miniſtery*, the better to accompliſh their enioyned duties, and helpe vs; which bodies to them were but onely as *Garments* are to vs, and no part of their Natures, for they behold the face of God continually without Bodies, *Matth.18.10.* but the *Soule of man* is an *Incompleat ſpirit* without the *body*.

Non quibus iuuentur ſed quibus iuuent. Matth.18.10.

They are *Immortall*; Things may be ſaid to be *Immortall* two waies; either *Abſolutely* and in their owne Nature; And ſo God onely is: or elſe they are ſo by the *Will* and *pleaſure of God*, and not by their owne Nature; and ſo the *Soules* of men and *Angels* are Immortall.

Inuiſible; to diſtinguiſh them alſo from other things: For all Creatures are one of theſe three ſorts, *Inuiſible, Viſible*, or both *Viſible* and *Inuiſible*: Man is *Viſible* in regard of his *Body*, and *Inuiſible* in regard of his *Soule*. The Heauen, Earth, Seas, Beaſts, Foules, &c. are *Viſible*. The Angels they are *Inuiſible* as being *Immateriall*, their ſubſtance is not Corporeall, and therefore purer then any bodies in Heauen, and Earth, and ſo pure, as no ſenſes can diſcerne them. It is moſt true, that God onely is ſimply ἄυλος *Immateriall*, yet

yet Angels are Immateriall in respect of any *Physicall* composition; They haue onely that kinde of composition which we call *Metaphysicall*, not consisting of *matter* and *forme*, as other creatures doe, but are compounded of *Essence* or *act* and *power*.

Colos.1.16. Psal.148.1--5. *When the Angels were created* Iob 38.4--8. Iob 1.3.

Created of God; That they were created is euident, *Col.* 1.16. & *Psal.*148.1,2,3,4. but on what day, is somewhat curious to enquire; that they were created before the third day, may (me thinkes) be gathered out of the words of God himselfe, *Iob* 38.4---8. where by *Sonnes* of God, are meant the *Angels*, as *Iob* 1.2. now these sounded out the prayses of God when he laid the foundations of the earth, which were laid, as appeares, *Gen.*3. the third day, and therefore it must needs be they were created before that time. It is probable they were created the first day, when the heauen of heauens were created, *Gen.*1.1.

Pro.16.4.

For his glory and seruice; God hath made all for himselfe, saith *Solomon*, *Pro.*16.4. *i.e.* for the setting forth of his owne glory, and praise: If all; then *Angels*; As for the seruice they giue to God in speciall, we shall see more afterwards.

Heb.1.14.

Thus we haue a briefe description of them, if you would know more or haue a fuller and better, take Saint *Pauls* description of them. *They are all ministering Spirits, sent forth to minister for them who shall bee heires of saluation, Heb.*1.14. *Cuius substantia speciem & terminum solus qui creauit, nouit.* This we know, and this (as concerning them) we onely know, and whosoeuer knoweth more, he knoweth nothing but the vanity of his owne minde (as speaketh a very learned Diuine.)

Dearing on Heb.1.vlt.

Of what account the Angels are with God.

For the Second thing, of what account they are with God, because they are here said to bee [*His Angels.*]

Iob 38.7.& Iob 1.2. Colos.1.16.

That God makes singular account of them, may appeare; First, by those excellent titles God giues vnto them, and graceth them withall, as *Starres of the morning*, *Iob* 38.7. *Sonnes of God*, *Iob* 1.2. *Thrones* and *Dominions*, *Principalities*

Principalities and *Powers*, *Colos.*1.16. *&* *Rom.*8.38. *Seraphim* and *Cherubim*, *Gen.*3.25. *Isay* 6.2. yea, *Gods.*

Gen.3.25. Isay 6.2.

Secondly, by their *Place*; where God hath set them, which is in Heauen; the fairest roome of all Gods building, *Ephes.*3.10. He hath made them to liue about himselfe, in his chamber of presence alwaies before his face: They are creatures made of purpose alwaies to liue in the Court of the King of Kings, *Matth.*18.10. *The Angels doe alwaies behold the face of my Father which is in heauen* (saith our Sauiour.)

Ephes.3.10.

Matth.18.10

Thirdly, by the Trust that God puts in them, for hee commits vnto their care, the protection, and keeping of his dearest Iewels, *Psal.*34.7. *&* 91.11. *Heb.*1.14. The treasure he bought with the dearest blood his sonne had, they are the keepers of.

Psal.34.7.& 91.11. Heb.1.14.

Fourthly, by those *Gifts* and *Properties* that God hath enriched them withall; As with the greatest perspicuity of reason, acutenesse of wit, liberty of will, strength and speed of motion; to shadow which out, they are said to haue *wings* (not that they haue so indeed) but by way of signification and resemblance, see *Gen.*32.2. 2 *Sam.*26.16. 2 *King.*19.35. *Acts* 1.10. *&* 12.7.--11.

Gen.32.2. 2 Sam.26.16. 2 King.19.35. Acts 1.10.& 12.7.--11.

Thus then it is cleare, they are in a speciall manner *Gods Angels*, and in great grace and fauour with him.

Next, their *Affections* to man is considerable, in that they are said in our Text to *Reioyce* for his finding: And that they doe beare speciall Affections to man, as of *Loue*, *Ioy*, *Desire*, *&c.* diuers Scriptures testifie, as *Matth.*18.10. *Ephes.*3.10. 1 *Pet.*1.12. besides this Scripture in hand; And may be further manifested, thus:

Their Affection to man.

Matth.18.10. Ephes.3.10. 1 Pet.1.12.

1. Because they haue a strong desire after Gods glory, and loue him aboue all things (they knowing him the chiefest good) hence is it, they so vnspeakeably affect the godly, whom they know God loues.

2. They are members of the same body with the Saints, *Colos.*2.10 and one day expect to bee ioyned vnto them, and for euer liue to praise God with them.

And

Difference betwixt Affections in Angels & vs.

And yet though the Holy Angels are endued with Affections, and truly said to *Loue, Reioyce, &c.* wee must not imagine such Affections to be in them, as wee are subiect vnto, in this mortall life. The difference betweene Affections in them and vs, are

1. They haue not those base and inferiour Affections, that are in men, that is the *Sensitiue appetites.*

2. They haue not their Affections seated in any one place or subiect, as the *Fountaine* of *Affections,* As in man whose heart is the seate of *Affections* more noble.

3. Their Affections are carryed without all sinfull or vnhappie perturbations. So then, these things ought to bee vnderstood according to *Angelicall* and *spiritual substance* and heauenly nature, not after a *humane* or *Carnall manner.*

Bucan. loc. Com. de Aug.

The knowledge of the Angels great.

Lastly, concerning their *Knowledge,* seeing they *Reioyce, &c.* whether doe they not know the heart? Here I lay downe these Conclusions.

1. Their Knowledge is exceeding great, in all things far passing the knowledge of man though neuer so deepe or learned. For besides the Knowledge they had *Naturally* by *Creation,* which was admirable (whereby they see and know God in the vndeuided Trinity and all the creatures of God in this blessed vision) they know strange things by *Reuelation* from God: they hauing so neere a presence with his Maiestie, haue many things reuealed that others haue not, who are further off. To them God communicates the Mysteries of his will, and they vnto the Prophets, *Dan.9.24. Acts 10. Luke 1.* Also by *Experience* they gather much, as by obseruing Gods doings, and from the course of things in the world, or their causes in nature, and by looking into the Church vpon things that daily fall out, *Ephes.3.10. 1 Pet.1.12.*

Dan 9.24. Acts 10.

Ephes.3.10. 1 Pet. 1.12.

The Angels know not things that way we doe.

2. As they know more then man, so they know not things as man doth, as by seeing, hearing, smelling, tasting, &c. their knowledge is not *Sensitiue,* but *Contemplatiue*; they haue no *Bodies,* therfore no eyes to see things withall, nor

nor eares to heare things withall, nor tongues to discourse withall; they vse not any fleshly or corporall language, but speake one to another by a spirituall and heauenly language, without any audible sound, or vocall speech, or noise; they can after an vnutterable manner, insinuate, instill and communicate, one to another, or into the vnderstanding of men, what they will. Nor haue they their knowledge by *Discourse* or Reason: we finde things out by Reasoning, or by way of *Syllogisme*, and so make Iudgement of it, and this Iudgement is as it were the eyes of the Soule, but so doe not they; they are *vnderstanding creatures*, but not *Reasoning Creatures.*

Intelligentes creaturæ non ratiocinantes.

If you obiect, *Exod.*12.23. the blood was sprinkled vpon the dores of the *Israelites* houses, that the Angell might passe ouer, and not destroy them: so *Ezek.*9.6. whereby it may seeme that Angels (as men) goe from the *signe* to the thing *signified.*

Ob. Exod. 12 23. Ezek. 9.6.

It is answered, that the Angels reason not as we doe; here is the signe, therefore here is the house; or here is the marke, therefore here is the Person; as *Iosh.*2.18,19. but this was done to *Confirme* and *Assure* the *doubting Israelites*, that Gods destroyer should not touch them, nor hurt them.

Resp. Iosh. 2.18. 19.

3. Though they know more then man, and after a more noble manner then man, yet they know not all things; there are some things that they are ignorant of, as of the day of iudgement, *Matth.*24.36. the definite number of the elect; how many must concurre to the perfection of that heauenly citie, as *Austin* speaketh. Nor do they know mans Heart; *Thou Lord onely knowest the hearts of all men, Acts* 1.24. Mens particular thoughts, they are ignorant of, further then they make impression vpon the body, for some thoughts are so working, that either by gestures, or by the impressions of some Affections raised by them, they leaue some print vpon the body: Others are secret and still in the minde, making no impression at all outwardly; And such God onely knowes: No *Man, Angel*, nor *Diuell* can tell

Yet the Angels know not all things. Matth. 24.35.

Acts 1.24.

tell them, further, then God ſhall pleaſe to reueale them. To conclude in a word, *Man knoweth much, Angels more; God onely all.*

Here then falls to the ground thoſe Inferences of *Papiſts*, who from this Text Conclude:

Rhem. annot. in loc. First, That the Angels and Saints know our hearts.

Secondly, That they heare our prayers, and ſo conſequently to be Inuocated.

For the firſt, how followeth it that becauſe the Angels reioyce at our conuerſion, therefore they know our hearts? where doth the Scriptures giue Angels any further knowledge of our doings, then they get by walking about the earth, and gather from our outward behauiour? (except they haue it by ſpeciall reuelation?) Our hearts, and inward repentance are indeed knowne to them, by the fruits and true effects that they perceiue in vs, which cauſeth their Ioy; but is it a ſound inference thence, that therefore they know our hearts directly?

Secondly, If the *Angels* ſhould know, muſt it neceſſarily follow that the *Saints* do too? muſt the *Saints* be like the *Angels* in all points? as they would violently wring out of *Matth.* 22.30. yet the manifeſt words and drift of the Euangeliſt will not ſuffer this conformity vntill the day of the *Reſurrection*, which makes not, that their ſoules now in heauen, are like vnto the *Angels* in all things, whoſe preſence and Miniſtery God vſeth in the preſeruation of his choſen. And grant it further, that they be as neere God in heauen as the Angels are, yet how followes it of neceſſitie, that either the one, or the other ſee all things done in the world, in God as in a glaſſe; may it not be as well inferred, that all Gods ſecrets are knowne vnto them? This their glaſſe (as our *Reuerend Fulke* ſaith well vpon this place) is a vaine deuice of an idle braine, without all authority of Scripture, yea contrary vnto it, which teacheth vs that God onely ſearcheth the heart and ſecret thoughts of man, 1 *King.* 8.38. *Acts* 1.24. and therefore vnknowne to Angels and bleſſed ſpirits.

Matth. 22.30.

1 King. 8.39.

Bu

But *Abraham* in heauen, had knowledge of many things done on earth which were not in his time, as that they had the bookes of *Moses* and the *Prophets* which hee neuer saw.

In that Narration many things are spoken *Parabolically*, out of which no doctrine is to be grounded, not taught elsewhere in Scripture; For it may be as well inferred thence, that soules haue fingers and tongues, and that elementall water will quench hell fire, as this, that *Abraham* did know what bookes were written after his death.

Secondly, whereas they inferre, that departed Saints haue this knowledge, and by helpe of that glasse, seeing all in the reflection of the beames of Gods Maiesty, in whose presence they be; I would know by what glasse, and by meanes of what light, the Gluttons soule knew the soules of *Abraham* and *Lazarus*, which knew them not before it entered into hell? dare they affirme, that the damned in hell, haue the same knowledge by looking into the diuell?

Thirdly, If the doctrine of the Church, comprehended in the Scriptures might be reuealed to *Abraham* after his death, yet it followeth not that hee knew all things, as they affirme the Saints to doe, by beholding the Maiesty of God.

For their second Conclusion which they seeme to infer thence; *viz.* that therefore they heare our prayers, and are to be Inuocated, and called vpon. But will this follow in any due forme of *Syllogisme*. They know our affaires as well as God, and therefore to be called vpon and prayed vnto as well as he: We haue both *Command* and *Promise* for the one, and neither *Precept*, *Promise*, nor *Example*, in all the whole Scripture of any one godly person, that prayed vnto them. But we will spend no more time about these vnsound and vngrounded doctrines of theirs, rather pitch we our thoughts vpon this, that

Doctrine. *The Angels are Gods seruants.*

The Angels are Gods seruants, and haue no absolute power

Psal.103.20,21 Dan.7.10. Matth.24.31.

and authority of their owne. This conclusion the Text will warrant, which saith, they are *the Angels of God*, and may abundantly be confirmed from other Scriptures, as *Psal.* 103.20,21. *Dan.*7.10.*Matth.*24.31.

Hence is it that they are more vsually called by the name of *Office* [*Angels*] then by the name that expresseth their *Natures* [*Spirits*] And those *Proper names* giuen to any of them in Scriptures, are euer significant, and shew some part of their seruice, for the performance whereof, they are sent of God, as that Angell sent to the Virgin *Mary* is called *Gabriel*, *Luke* 1.29. which signifieth the *Strength of God*, answerable to his message, which was to declare the great power of God, as in the wonderfull Conception of Christ in the Virgin, so in all the workes of our *Redemption*: So that Angell sent to *Isay* is said to bee one of the *Seraphins*, *Isay 6.*2,3. he had his name of a word that signifieth *to burne*, and fitly, for his seruice was to touch the Prophets lips with a hot coale from the Altar. As for those generall names, *Thrones*, *Dominions*, *Principalities*, *Powers*, they also put vs in minde of their seruice, and holy ministery vnto God, he gouerning his Empire, exercising his dominion, and shewing forth his principality and power by their seruice.

Luke 1.29.

Isay 6.2,3.

Quest.

It may bee you will aske mee if Angels haue *Names.*

Resp. Whether Angels haue names.

I must (if you doe) answer, that I thinke they haue not, for indeed it is not needfull, *God* and *Themselues* knowing and distinguishing each from other well enough, so that when they are named, it is but for our *Capacitie*; as God is said to call the *Starres by their names*; the meaning is, that God knoweth them well enough, and hath them at his Commandement.

Reas.1. Because God is their Creator, they his creatures.

There is good Reason may be giuen of the point. For first, he Created them, they are the worke of his hands, and had not beene of themselues; and therefore are to giue seruice to the Creator as well as any other creature.

Secondly,

Secondly, in regard of *Perseuerance*, these inseperably adhere to God, and fell not from their estate, as the wicked Angels did, and are now Confirmed by Christ, so that they cannot Fall; whence it is that Christ is called the *head of men* and *Angels*, and in whom all things in heauen, and earth are said to consist, *Colos.* 1.17. And so a Mediator of the Angels in respect of speciall grace of *Confirmation*, although in respect of that *Mediation* which is restrained, the Angels haue no need of it.

2. *They neuer fell from God, but adhere to him through Christ* Colos 1.17.

If you enquire (for further explicating and vnderstanding of the point) 1. What this seruice and Ministery of the Angels is, and wherein it consisteth? 2. How discharged? 3. Why by God vsed?

Quest.

I will answer to each Interrogatorie in a word. For the first, their Ministry is their standing in his presence, and readie attendance, to receiue his commands, and execute his will and pleasure, *Dan.* 7.10. And it is either *Immediate*, or *Mediate*. First, *Immediate* about *God himselfe*, and Consists especially, 1. In adoring, and ascribing glory to him; so the *Seraphins* cryed, *Holy, Holy, Holy is the Lord of hoasts*, *Isay* 6.3. and an armie of them sung, *Glory bee to God on high. Luk.* 2.14. and the whole Quire of heauen, *Thou art worthy O Lord to receiue honour and power*, *Reuel.* 4.11. so *Psal.* 10.44. & 148.2. 2. In standing about God, ready to receiue commandements from him, as *Psalme* 103.20. *they doe his commands hearkening to the voice of his will.*

Resp. *What the Ministery of the Angels is.* Dan 7.10. *Immediate about God himselfe.* Isay 6.3. Luke 2.14. Reuel. 4.11. Psal 104.4. 148.2. Psal. 103.20.

Secondly, *Mediate* about his Church; and so they doe great seruice both to the *Head* and *Members*. To the *Head*; they are appointed as speciall attendants about Christ, as he is man and the *Messiah*, *Matth.* 4.11. *The Angels came and ministred vnto him*; this they did, 1. To his *Body*, in relieuing that which was now broken (as it were) with hunger and watchings, bringing him food to allay his hunger, spreading a table in the wildernesse. 2. To his *Soule*, in comforting that, being extremely afflicted and molested with Sathans temptations.

Mediate about the Church, both to the Head. Matth 4.11.

And to the members: In this Life.

1. *To our Bodies.*

To the *Members*, and that both in *Life*, and *Death*, and *After death*. In this Life, both to our *Bodies*, and to our *Soules*. To our *Bodies*, in a Preseruation of our temporall estates, euen from our cradles to our graues. In our *Infancie*, and *Child-hood*, they are as a strong guard about vs; little ones haue their Angels, *Matth.* 18.10. not onely Little in *Christianity*, but little in *Yeares*; Babes and Sucklings: The glorious Angels are as it were the rockers of Gods elect in their cradles. And as at all *Times*, so in all *Places*: At *Sea*; an Angell Comforteth *Paul*, and sheweth him what would be the issue of that voyage, *Acts* 27.23.24. On *Land*; *Iacob* in his iourney to *Mesopotamia*, is guided by an Angell, *Gen* 28. So *Abrahams* seruant, *Gen.* 24.7. In *Prison*; as we see, *Peter* had his fetters knockt off by an Angell, *Acts* 12.7. though he slept betwixt two souldiers, who had taken vpon them to bee his keepers. And likewise, In alll *Affaires* of this *Life*, *Psal.*91.11. *In all our waies* the Angels haue charge to be our *Conuoy* towards heauen. Thus an Angell comforts, feeds, directs, *Eliah*, 1 *King.*19. Angels plucke *Lot* out of *Sodome*, *Gen.*19.16. An Angell aduiseth *Ioseph* to flie into *Egypt*, *Matth.*2.13. Yea they helpe to remoue diseases, and euills, as the Diuels helpe to bring them, *Psal.*78.19. *Psal.*91.10.

Act 27.23.24.
Gen.28. & 24. 7.
Acts 12.7.
Psal.91.11.
1 King.19.
Gen.19.16.
Matth.2.13.
Psal.78.49. & 91.10.

2. *To our Soules both in Councelling and Comforting.*

To our *Soules*; as being maintainers, and furtherers of the true worship of God, and of all good meanes whereby saluation is attained. The *Law* was deliuered in Mount *Sinai by the hands of Angels*, *Gal.*3.19. *Act.*7.53. vnkowne seruices they doe to the Soules of the godly, both in *Councelling* and in *Comforting*. It was Gods charge; *Gabriel make this man to vnderstand the vision*, *Dan* 8.16. It was the Angels performance, *Daniel*, *I am come forth to giue thee skill and vnderstanding*, *Dan.*9.22. An Angell declared the will of God vnto *Abraham*, that he should not kill his sonne, *Gen.*22.12. An Angell reuealed the mystery of Christs *Conception* vnto *Mary* his mother, *Luke* 1.31. of Christs *Birth* vnto certaine *Shepheards*, *Luke* 2.10. Of Christ's *Resurrection* vnto *Mary Magdalene*, and other deuout women

Gal.3.19.
Acts 7.53.
Dan.8.16.
Dan.9.22.
Gen.22.12.
Luke 1.31.
Luke 2.10.

women, *Matth.*28.5. An Angell shewed *Iohn* those things, as he acknowledgeth in his *Reuelations*, *Chap.*22.8. and preuented him in his worshipping of them, *Reuel.*19. 10. and preserued him in the true worship of the Lord of heauen and of earth, see also *Acts* 10.4,5. & 16.9.

Matth.28.5. Reuel.22.8. Reuel.19.10. Acts 10.4.5. & 16.9.

As in *Life* they are thus seruiceable to vs, so also in *Death*: *Michael* will striue with Sathan about the dead body of *Moses*, *Iude* 9. and would not suffer it to bee brought to light as the diuell would, thereby to haue laid a stumbling blocke before the Israelits, to cause them to commit Idolatry. And when the Soule doth depart from the body, the Angels are in a readinesse to conuey the soules of the faithfull, as they did the soule of *Lazarus* into the bosome of blessed *Abraham*, *Luke* 16.22. They shall be carried to a glorious *Port* by gratious *Porters*.

In Death.

Iude 9.

Luk.16.22.

And *After Death*, in the day of Iudgement they will gather all the Elect, from the foure winds of heauen, *Mat.* 24.31. and so bring them to Christ. These are those *Reapers*, that in the time of haruest, must helpe to Inn vs into Gods barnes, *Matth.*13.30. And thus much for the first particular, the Ministery of the Angels, and wherein it standeth; we will be briefer in the next, which is the *Manner*, how they doe discharge it.

After Death.

Matth.24.31.

Matth.13.30.

We are to know, that God sendeth out his Angels, more or lesse, euen as he pleaseth: Sometimes he sendeth out a great multitude for the safetie of one, as he did for *Iacob*, who fearing his brother *Esau*, had an hoast of Angels sent to *Comfort* him, *Gen.*32.2. and when *Elishai* was beset with the great hoast of the King of *Syria*, the mountaines were full of horses, and chariots, which were Gods Angels, sent to preserue, and defend him, 2. *King.*6.17. And sometimes againe God appointeth but one for the safety of many; as one Angell was sent to deliuer *Israel* out of *Egypt*, *Exod.*23.20. & *Num.*20.16. and in all their troubles when they called vpon him, the Angell of his presence (as *Isay* saith, *Isay* 63.9.) was their deliuerer. When

How the Angels discharge their Ministery.

Gen.32.2.

2 King.6.17.

Exod.23.20. Num.20.16. Isay 63.9.

the armie of the King of *Assur* came and besieged Ierusalem, God sent an Angell who deliuered the city, and in one night slue one hundred fourescore and fiue thousand of the *Assyrians*, 2 *King*.19.35. and in *Dauid's* time, God sent an Angell into *Ierusalem*, who slue with the Pestilence seuentie thousand men, 1 *Chron*.21.14. So sometimes one to one man, *Acts* 12.15. Sometimes two to one man, as to *Lot*, *Gen*.19. Sometimes three, as to *Abraham*, *Gen*.18. Sometimes sixe, as *Ezek*.9.2. thus he sends out more, or lesse, euen as he pleaseth that it might be knowne, *Power is the Lords*. So then it is needlesse to trouble our selues about the Question, whether euery particular man (besides the protection of Angels in common) haue a particular Angell for his Guardian, seeing all are appointed ouer all in generall; not one, but many are ordained by God to succour, and safeguard vs, in all necessities, and distresses, which being sent, execute Gods will *Readily*, *Sincerely*, *Constantly*, *Circumspectly*; all which is shadowed out vnto vs in those *Cherubins* about the Arke in the Law, which God commanded should be made of beaten gold in the two ends of the *Mercy-seate*, one on the one end, and the other on the other, stretching forth their wings, and with their faces looking one vpon another; both towards the *Mercy-seate*, *Exod*.25 18,19,20.

2 King 19.35.
1 Chron.21.14
Acts 12.15.
Gen.19.
Gen.18.
Ezek.9.2.
Omnes omnibus.
Exod 25.18.
19.20.

1. They take their *view* as in the presence of God, whom they make the witnesse and iudge of their vprightnesse, that what is done by them is done in sincerity of heart, this also the *mettall* they were made of, *beaten gold*, may note out, as well as their *looking vpon the Mercy-seate*,

2. They are *ready to flie* to the succours of the Church, on what businesse soeuer God shall impose vpon them, *their wings are stretched forth*; let God but speake the word, and it is done.

Matth.18.10.

3. And what they doe, shall be with maruellous *Circumspection* and exactnesse, which was shadowed in their placing, not onely within the most holy place, but *at both the*

the ends of the Arke, so as that they throughly vnderstand Gods minde; which also was shadowed out by their *many eyes, Reuel.4.6.* Reuel 4 6.

4. And in that *their eyes are alwaies vpon it*, it notes their *Constancie in attendance* and seruice; they are neuer weary in waiting about the throne, they serue him day and night, and grow not weary of doing Gods will.

Now lastly for the Reasons, *Why God vseth their Ministery*, which we may not thinke to be for any need, or necessity, that he hath thereof; for he is able to defend vs himselfe, by himselfe, through his immediate concourse, which he hath in all things; but this he doth, partly to set forth his *glory*; for the more honourable the attendants and Ministers are, the greater is the personage so attended, *Esay 6.9.* And partly that we might receiue the *greater comfort*, in that he doth so manifest his abundant loue to vs, as to enioyne the *Pages* of his honour, and *Princes* of his Court, euen his glorious Angels to defend vs from all dangers, and to aid vs in all kinde of duties: Partly also hee doth it to keepe and *increase friendship* more and more betwixt vs and them, And so much for these Quære's, now the vses are manifold; I will name some few. *Why God vseth the ministery of Angels.* Esay 6.9.

First, it *Reproues* such as either come short in that due *Reuerence* owing to Angels, as also of such as go too farre in vndue *Adoration*. They are all Gods seruants, and therefore worship is due to him, and not to them, *Matth.4.10.* Indeed the euill *Angels* request it; the Diuell beg'd this of Christ, *Matth.4.9. Fall downe and worship mee*, but the good refuse it, *See thou doe it not, Reuel.19.10.* and hee giues this for the Reason, *For I am thy fellow seruant*; Papists then goe a great deale too farre, in worshipping them and praying to them, hauing set formes for the purpose. This sacrilegious honour these diuine spirits will none of, from those superstitious soules. *Vse 1.* Matth.4 10. Reuel.19.10. *Angele Dei, custos mei: me tibi commissum lege superna, semper rege, custodi, guberna.*

As for their distinction of λατρεία and δουλεία, it argues either *Ignorance* in the Scriptures, or *wilfull blindnesse*; the latter they say they may giue to *Angels* and *Saints*, and

Gal.4.8. yet we ſhall finde, *Gal.*4.8. that the giuing of it to things, which by nature are no Gods, abſolutely Condemned; and elſe-where it is made proper to God, as *Acts* 20.18. 1 *Theſſ.*1.9 *Coloſ.*3.24. when by this diſtinction they make it peculiar vnto man: Beſides, I wonder the diuell vſed not that diſtinction when our Sauiour bad him Get him gon, vſing that Text in *Deuteronomie*, *Thou ſhalt worſhip the Lord thy God, and him onely thou ſhalt ſerue.* Vpon the alledging of which Text, his mouth was ſtopped; well may we thinke, that if the Papiſts were as modeſt as the diuell, they would bee ſatisfied long ere this. It ſeemes likewiſe they regard not *Auſtin* vpon this, who ſaith, that Religious *Seruice* is due to the Almighty as hee is Lord, and Religious *Worſhip* is due to him as hee is God.

Deut.6.

δουλεία debitur deo tanquam domino λατρεία vero non niſi deo tanquam deo.

And yet though they may not haue *Adoration*, they muſt haue *Reuerence*: *Honoured* they ought to be though not *Worſhipped*; In all places wee ſhould carry our ſelues orderly (eſpecially in the Church) becauſe of them, 1 *Cor.* 11.10. but where is that care and reuerence? many a man would be aſhamed to haue a childe of three yeares old ſee them a doing, that, which though as Saint *Paul* ſpeakes in another caſe) *wee are a ſpectacle to the Angels*, and they are obſeruers, and witneſſes of, yet wee bluſh not.

1 Cor.11.10.

1 Cor.4.9.

Vſe 2. Secondly, if the Angels bee Gods Miniſters, then woe to ſuch as are the enemies of God, for then they haue both *the God of Angels*, and the *Angels of that God* againſt them, whom no power is able to reſiſt. *Euaſions* thou maiſt haue many from the *Executioners* of men, but there is no *Protection* againſt theſe *Officers* of God, as *Pharaoh*, *Senacherib*, *Herod*, *&c.* are witneſſes. When they are bidden to ſtrike, they will lay on ſure ſtroakes, as *Gen.*19.13. *We will deſtroy this place, for the Lord hath ſent vs to deſtroy it*, *q.d.* God hath ſet vs about the worke, and we will ſoone diſpatch, none ſhall hinder it. And for ſuch as wrong any of the godly, ouer whom God hath placed them as *Guardians*;

Gen.19.13.

ans; let such be well aduised what they doe, and whereabouts they goe, *Despise not one of these little ones* (saith Christ) *for their Angels are with my Father in heauen*, *Matth* 18.10. Tell me, will a dog feare thee from making an assault, or entering into a house? and shall not the Angels who keepe Gods *Elect*, as the *Cherubin* did Paradise with a drawne sword affright thee, from offering violence to any of them? I would wish all such to be well aduised, and forbeare to wrong poore Innocents, for though they for their parts, may bee content to put vp wrongs, and forgiue you, yet their *Angels* may take Vengeance. Matth. 18.10.

Thirdly, Great *Comfort* and *Encouragement* for the godly: *Dauid* hauing told vs, that *the Angell of the Lord pitcheth his tent about them that feares him*, *Psal.* 34.7. adds *verse* 8. *Taste and see how gratious the Lord is*; namely in allowing such gratious attendance to the Godly; in regard of which happy protection he auoucheth him *blessed that trusts in him*. Let vs then be full of faith in all *Afflictions*, and *Conditions*; in all *Places*, and at all *Times* (we keeping within the compasse of our honest callings) satisfying our selues with this comfort, that they are more that are with vs, then can be against vs, and if we had but those eyes that *Moses* had, whereby he saw the *Inuisible God* to see these *Inuisible Angels*, wee would confesse it as *Elisha's* seruant did, 2 *King.*6.16.17. Certainely they are not lesse present with vs, then they haue beene with the Saints in former times, though they are lesse visible in regard of shapes, which then by diuine dispensation they assumed: the houses of the godly are full of them, when we know not; they pitch their tents in ours, and visit vs when we see not, and when we are asleepe, then doe they protect vs; many a morning haue we arose in safety, and found our goods sure, and children aliue, our selues in health through their Ministery. O! *What shall we render to the Lord for this saluation?* whose guard these are, and at whose command they attend vpon vs? King *Solomon* in the midst of his two hun- *Vse* 3. Psal. 34.7.8. 2 King. 6.16. 17.

hundred targets, and three hundred ſhields of beaten gold, may not bee compared with the pooreſt Chriſtian, guarded on euery ſide with theſe heauenly hoaſt.

Vſe 4. How to honour the Angels.

And laſtly, ſeeing the *Angels* are Gods ſeruants employed for the good of the Elect, let vs honour them, and ſhew all due reſpect vnto them, for their ſo carefull ſeruice, and ſpeciall attendance vpon vs: not by *worſhipping* of them, nor *Praying* to them as to our keepers, and Mediators (for this is to honour the Kings *Page* or *Officer*, with giuing him the *Crowne* and *Scepter*; and ſo much to remember the *Seruant* as to forget the *Maſter.*)

But let it be Firſt, in a *Reuerent behauiour* and Cariage, and Carefull auoiding of all ſinne, becauſe of their preſence, that ſo their waiting may not be grieuous vnto them becauſe of their miſdemeanours, 1 *Cor.* 11.10. Should wee run into exceſſe of riot, by ſurfetting or drunkenneſſe, chambering or wantonneſſe, &c. the Angels might ſay vnto vs as *Ioab* to *Dauid*; *Thou haſt ſhamed this day the faces of all thy ſeruants, which this day haue ſaued thy life, and the liues of thy ſonnes, and of thy daughters, and the life of thy wife, in that thou loueſt thy enemies and hateſt thy friends, for thou haſt declared this day, that thou regardeſt neither Princes nor Seruants, &c.* 2 *Sam.* 19.5.6. neither God, nor his Angels are reſpected by thee, but ſo that thou maiſt ſaue thy *Abſalom*, and enioy thy darling Corruption, though thou looſeſt God, and his fauour, and Angelicall protection, it liketh thee well.

1 Cor. 11.10.

2 Sam. 19 5.6.

Secondly, Let vs honour them, by *Imitating of them* in their Obedience and ſeruice; their liues ſhould bee a Counterpaine of ours here vpon the earth, to which they ſhould bee framed; for ſo wee pray, as our Sauiour hath taught, and directed vs, *Thy will bee done in earth as it is in heauen*, *Matth.* 6.10. now they obey (as wee haue heard) *Readily, Circumſpectly, Conſtantly, Sincerely.*

Matth. 6.10.

Firſt,

First, They flie when God sends them: so should wee. Saint *Paul* herein was like an *Angell*, for hauing his *Commission*, hee stood not *to conferre with flesh and blood*, *Gal.*1.16. so *Abraham* rose early to goe about the worke God called him vnto, *Gen.*22.3. and *Dauid made hast and delayed not to keepe Gods Commandements*, *Psal.*119. 60. Delayes are dangerous in Gods businesses; so much as we add to delay, we take away from Obedience. Let our *Eares* be euer ready to receiue Gods message as was *Samuels*, 1 *Sam.*3.10. Our *Tongue* ready to giue an answer to Gods questions, as was *Peters*, *Iohn* 21.16. Our *Hands*, euer ready to execute Gods charge, as was *Abrahams*, *Gen.* 22.10. Our *Feete* euer shod for the iourney, *Ephes.*6.15. And our *Hearts* euer pliable to the Commander, as was *Dauids*.

1. Gal.1.16. Gen.22.3. Psal.119.60. 1 Sam.3.10. Iohn 21.16. Gen.22.10. Ephes.6.15.

Secondly, They are *Exact* and *Circumspect* in what they doe, they doe not onely *Good* but they are *wise to doe it*, obseruing all due *Circumstances*: thus should wee obey with great heed, and forecast, *Ephes.*5.15. *Walking circumspectly, not as fooles but as wise*: thus *Dauid* resolues to *looke vnto his waies*, *Psal.*39.1. and walke as it were by Rule, so should we. We cannot looke too heedfully to our feete, walking in this world as vpon *a Sea of glasse*, *Reuel.*4 6.

2. Ephes.5.15. Psal.39.1. Reuel.4.6.

Thirdly, They serue God *Sincerely*, hauing the Lord euer before their eyes: and so ought we (as did *Dauid*) *set the Lord continually before vs*, not aiming at by-respects in our obedience, as profit, credit, ease, &c. but Gods glory in all with a sincere heart, 1 *Cor.*10.31.

3. 1 Cor.10.31.

Fourthly, and lastly, what the Angels doe, they do with *Constancie*, (as we haue heard) and herein let vs imitate them, not giuing ouer till God bid vs stay, 2 *Sam.*26.16. Now to doe a thing Constantly, is to doe it without *Wearinesse*. *Gal.*6.9. and without *Declining*: *Iob* comforted himselfe against the aspersion of hypocrisie by this, *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,*

4. 2Sam.26.16. Gal.6.9.

Iob

Iob 23.11.12. Rom.2.7. Reuel.2.10.

Iob 23.11.12. This is the grace, that sets the Crowne of all vpon our heads, and bringeth vs to the fruition of all, *Rom.*2.7. *Reu.*2.10.

Thus in making the Angels our *Precedents* and *Patternes* in holy practise, wee shall honour them, though wee doe not Adore and Worship them, giuing them the honour of *Inuocation*, as Papists would haue vs, which because we doe not, they therefore style vs *Sacrilegious*, though *Austin* long since deliuered it for a rule, *Honorandi sunt propter imitationem non adorandi propter religionem.* And can they be more dishonoured any waies then by being made *Idols* of? let any indifferent hearer iudge who more dishonour them, they or we.

Text.

Ouer one sinner that repenteth] This was that that administred matter of ioy vnto them, and thence obserue wee;

Doctrine. *The meanest may administer cause of ioy to the greatest.*

The best and greatest may haue occasion of ioy ministred vnto them by meanes of the meanest and poorest.

Phil.11. Pro.23.15.24. Pro.31. Colos.2.5. Heb.13.17. 1 Chro.29.9. Luke 22.43.

The *Seruant*, may administer cause of ioy vnto the *Master*, as *Onesimus* to *Philemon*, *Phil.*11. The *Childe* vnto the *Father*, as *Pro.*23.15.24. the *Wife* to the *Husband*, as *Pro.*31. the *Hearer* to the *Teacher*, *Colos.*2.5. *Heb.*13.17. the *Subiect* to the *Prince*, 1 *Chron.*29.9. the *Angels* to *Christ*, *Luke* 22.43. and here the *Sinner* to the *Angels*.

Reas. *God so dispenseth his gifts, that one stands in need of another.*

2 King.5.2.

For as in the Body Naturall, so here, none can say I haue no need of thee. God is pleased so to dispense his gifts as that there is none so great, but may bee refreshed by the meanes of some more base, and meane; As that great Warrier, and honourable Courtier *Naaman*, was through the aduise of his poore captiue girle, 2 *Kings* 5.2. Yea oftentimes of purpose God doth denie that to the *Superiour*, which he grants to the *Inferiour*, that arrogancie may bee suppressed, and a louing respect, euen from the greatest to the meanest, preserued and kept.

Vse 1.

This may Admonish all *Superiours*, not to despise or contemne such as are *Inferiours* vnto them, by many degrees; too, too ordinary is our base esteeme, and contemptuous

temptuous carriage, toward such as are of lower ranke: S. *Iames* obserued this partiality in his time, and by diuers weighty reasons endeauoured to reforme it, *Iames* 2 3,4,5. Iam.2.3.4.5. As First, that those poore ones in the world God hath chosen, and preferred in his loue before many; Secondly, that they are rich in Faith: Thirdly, euen those shall bee coheires with the greatest,&c. To these let vs add this now in hand, that the greatest may be much helped, and succoured by them. Doe we not see many times a little shore strengthen a great building, and a small chinke let in a great deale of light, and from a little Coale many great loggs kindled? In Architecture, some stones are corner stones, others fittest for the foundation; some higher in the wall, others lower; yet one, and that a small one, may be a meanes to support a higher and goodlier: So amongst men *the King himselfe is serued by the field, Eccles.*5.9. from Eccles.5.9. the labour of *Plough* and *Cart* much Comfort is brought vnto the *Court* of Princes. If they helpe not this way, yet by their *Prayers* they may, as the godly helped *Peter* out of prison, *Acts* 12.5. Acts 12.5. those little mise gnawed the cord asunder, wherewith that Lyon was caught, and held. And who would despise a *Fauourite* in the Court whose good word may pleasure him? is not the meanest officer there regarded of a *Petitioner* (though a better man) if hee can pleasure him any way by furthering of his suite? So let the meanest Christian be by vs, seeing they can do much in the Courts of heauen.

One sinner that repenteth] Hence it may bee gathered, that *Text.*

All Sinners are not alike. Some there are which are *Penitent*, and others that remaine *Impenitent.* *Doctrine.* *All are not Sinners alike.*

A truth cleare enough in Scripture, *Ezek.*18. *Matth.*12. 41. 1 *Cor.*7 8,9,10.

I note the point, for to discouer the folly of those who being reproued for their sinne, haue this *Put-off*, they are *Sinners* as others are; who is without faults? there are none but haue their faylings, &c. forgetting what is now *Vse.* deliuered

deliuered that though all haue ſinne, yet all liue not in ſinne: ſome there are who repent of, and bewaile their ſinne; others that take pleaſure, and delight therein: one ſort haue grace which hinders the will that it giues not full conſent; the other ſin with full conſent, and greedineſſe, hauing nothing to reſtraine their deſires and luſts. Yea I muſt further tell thoſe, that amongſt thoſe in Sathans kingdome all are not of equall viciouſneſſe; ſome *declare their ſinnes like Sodome, Iſay* 3.9. and others *digge deepe to hide them, Iſay* 29. 15. ſome ſacrifice vpon the tops of mountaines, *Hoſ.*4 13. others had their ſecret chambers, *Ezek.*8.12. ſome are more modeſt, others with *Abſolom* commit villanie in the face of the ſunne, ſee *Ezek.*16.47.48 51. according to the exerciſe of *Reſtraining grace*, wicked men doe either riſe, or fall in euill. And therefore let none thinke, as if wickedneſſe lay all in Extremities; that they are not Sathans priſoners except they be notorious offenders: For he that is faſtened to a poaſt in the ſtreet with a chaine, is as well priſoner to the iaylor, as he that lyeth fetterd and manicled in the dungeon.

Iſay 3.9.
Iſay 29.15.
Hoſ.4.13.
Ezek.8.12.
Ezek.16.47.
48. 51.

But I paſſe this point with a light touch, I come to another, which hence I gather, it is this, that

Doctrine. *Practiſe of Repentance cauſeth Ioy.*

The practiſe of true Repentance is that, that glads heauen. It is not here ſaid, that the Angels reioyce ouer him that *Thinkes* of it, nor ouer him that *Talkes* of it, nor ouer him that *Preacheth* of it, but ouer him that *Doth* it: he that doth aright act it and practiſe it, in him doe the *Angels* ioy.

Non ſuper vno peccatore pœnitẽtiam cogitante, &c. Ludolp. de vita Chriſti. par. 2.c.7.

And indeed how can they reioyce in a thing of nought? and what elſe is *Knowledge* without *Practiſe?* hath God any more glory by it, or man Comfort, then if it were not? What is it to haue a habit and not to vſe it, is there in ſuch a caſe any difference betwixt a wiſe man, and a foole? Knowledge though a thing excellent, is no Characteriſticall difference, to diſcriminate a true Chriſtian from a Reprobate, Saint *Paul* ſpeakes of a poſſibility to haue *all knowledge and yet be nothing*, 1 *Cor.*13.2. Great meaſures of

Reaſ. *Ariſt.* *Knowledge nothing with Practiſe.*

1 Cor.13.2.

of Knowledge questionlesse, Reprobates haue attained vnto; but what the better? (nay much the worse) not shewing it in holy practise? *If you know these things happie are you if you doe them, Iohn* 13.17. but if we know and doe not, woe worth the time that euer we knew. Iohn 13.17.

A doctrine that would be taken notice of by the formall professors of our age, who are all outside, no liuing: all for hearing, and discourse, nothing at all for practise. *Disputants* we haue many amongst Christians, but how few *Practicke Moralists?* Few but haue Repentance in their *Mouthes*, they will tell you the *Nature*, *Kindes*, *Parts*, *Effects*, *&c.* of it, but how few of those many, haue it in their *Reines?* vnderstanding rightly what they say and know, and practising what they say they vnderstand. Gods grace hath beene maruellous to vs in regard of the meanes, Such knowing times we liue in, as that nothing can be said of this, or any other subiect, that hath not beene said before: And yet as Christ said to him in the Gospell, *one thing is wanting* and that the chiefest thing, to make vs happie, *Goe practise that thou knowest*: without this *thou knowest nothing as thou oughtest*, 1 *Cor.*8.2. You know it was said of our Sauiour, *he knew no sinne*, because he did no sinne, for otherwise he knew it so as to *Discouer* it, and *Reproue* it: so he knowes not *Repentance* that doth not *Practise* it, though he be otherwise able to discourse of it neuer so learnedly nor plausibly. *Vse* 1. 1 Cor.8.2. Matth.5.

Be Exhorted therefore, to set vpon the worke, and let not our Repentance bee in *Word* but *Power*, otherwise our *Repentance* is but false and feigned; For what is true *Repentance* but *A worke of grace*; or *an action of a Repentant sinner*, whereby (being brought againe vnto himselfe) *he is wholly changed in his minde, and reformed in his life.* So that *Words* and *Discourse* haue no place in this, further then as *Effects* or *Signes* to manifest the truth heereof. *Vse* 2. *Repentance what it is.*

There are many excellent, and worthy tracts, written of this Subiect, tending to direct vs in the *Practise* of this duty, M. *Perkins.* M. *Stucke.* M. *Dike.* M. *Smith.* M. *Whittell.* M. *Negus.*

duty, whereunto I referre my Reader; And will content my ſelfe in ſhewing; 1. In what this practiſe of true Repentance ſtands; 2. How we may bee excited to the dutie.

In what the practiſe of true Repentance ſtands.

For the firſt; In true Repentance theſe three things muſt neceſſarily be: 1. A certaine Determination which the *Vnderſtanding* makes and propounds. 2. A turning away of the *Will* from that ſinne it lay in, as now hauing it in abomination. 3. Certaine *Affections* and *Actions* which the *Will* new changed excites in vs. Looke as it is with a Traueller, who hauing wandered far out of his way, when once he commeth to a knowledge thereof, his *Iudgement* doth diſallow the way he went in and concludes againſt it; his *Will* turnes from it; his *Affections* likewiſe are much changed; As he is *angry* with thoſe who ſet him in it, and miſled him, he *grieueth* at his folly, &c. ſo is it in this caſe: A new light is put into the *minde*, whereby a man is enabled to conceiue and apprehend, and determinately to ſet downe thus much; that our eſtate is fearefull, and that Gods wrath hangs ouer our heads in regard of our grieuous ſins; and that there is no way but damnation in perſiſting in ſuch a courſe: this is that the Prophet ſpeakes, *Ier.8.6. No man Repents him of his wickedneſſe, ſaying, what haue I done*; that is, no mans vnderſtanding ſpeakes this within him.

Ier.8.6.

Next, the *Will*, perceiuing by the *Vnderſtanding* what her condition is, and in what eſtate the Soule lies, turnes it ſelfe away, with a loathing and deteſtation of thoſe ſins we liued in, as we ſee in *Ephraims caſe*, *Hoſ.14.8. What haue I to doe any more with Idols*; dealing with ſinne as *Ammon* with his ſiſter, turning it out of dores, hating it more then before we loued it, bolting the dores after with a firme *Reſolution*, and full *Purpoſe* neuer more to commit it, but to cleaue vnto the Lord.

Hoſ.14.8.

The *Will* thus abhorring it, Certaine *Affections* doe ariſe As *Feare, Care, Indignation, Deſire, Zeale, &c.* 2 *Cor.7.* 11. all theſe being nothing elſe but the diuers motions and tur-

2 Cor.7.11.

turnings of the Will from that it hates, (as they are there to be taken) For as the *Will* turnes it selfe this way, or that way, so is a man said to be affected, to *Loue* or *Hate Reioyce* or *Grieue*, *&c.* And besides these Affections it commands certaine outward Actions of *Confession* and *Humiliation*, *&c.* And thus we see wherein the *Practise* of it stands: If you would haue it in a word, *To Repent is not to be as thou hast beene, but to be in Christian duties that thou hast neuer beene.*

Motiues to the duty.

As for *Encouragements*, inciting vs to the worke, there are many and weighty. To giue you a little taste, instead of a more full draught: Consider the *Great Promises* made in Gods Word, and Performed to Repenting sinners, both in regard of *Euils* to be *Remoued*, and *Blessings* to bee *Bestowed*; The *Euils* which God hath promised to Remoue vpon the practise of a right Repentance, are;

First, *Earthly* and *Temporall*, as 1 *Cor.*11.29. *Ier.*3.12. & 18.7,8. *Iona* 3.4.10.

Secondly, *Spirituall* and *Eternall*, as *Ezek.*18.27. *Luke* 13. 3. this is that Sea that drownes all our sins, and saues our soules from perishing.

The *Good things* Promised are of the like nature, as

First, *Earthly*, *Isay* 1.16.17.19. *Ier.*7.5.6.7. *Ioel* 2.12. 13.19. *Mal.*3.9,10,11,12. *Iob* 22.23.

Secondly, *Heauenly*, and they both of *Grace*, *Isay* 1.18. & 55.7. *Ier.*31.34. *Ezek.*18.21.22. And of *Glory*, as 2 *Cor.*7.10.

Secondly, Consider, that the truth of our Faith and Christianity is described by the truth of it, *Acts* 15.9. & 26.18. Hence is it that *Faith* and *Repentance* are euer put together, and neuer disioyned, *Repent* and *beleeue*: for where the practise of Repentance is not to bee seene, their Faith is but a Fancie.

Thirdly, the good *Consequents* of *Repentance* should not a little quicken vs to the practise of it, by meanes hereof our Consciences are Comforted and quieted, and the blustering stormes thereof allayed; so as that we may say

of it, as they of Christ what manner of grace is this, that both *Winde* and *Sea* obeys? The *Diuell* is hereby *Confounded*, *God glorified*, *Angels* and *Men Gladded*. A true Repentant God meets and kisseth, as the Father did the Prodigall.

Quest. If you aske me about the *Time*, when is the fittest to set vpon the worke, I must answer you in a word (for I intend no large discourse) the practise of it ought to be Continuall, euen *to day* before to morrow, and so continually. It is wisedome for a man to seeke Reconciliation with his God, and the assurance of it without delay, whilest he is in his best health, mind, and memory, free, and his heart cheerefull, *Eccles.*12.1. the Spring (you know) shewes what we may hope of the tree in Summer: little hope there is to finde fruit in *Autumne* when there is no blossoming in the *Spring*, the full and forward blooming in the one, giues hope in the other. The danger of delay shall be shewen in the next Parable. And yet at sometimes there ought to be more speciall practise, and renewing of it; As after some great, and grieuous sinnes committed, as did *Dauid*, *Psal.*51.1. and *Peter*, *Matth.*26.75. Repentance (as I haue said) is the purge of the soule, which daily contracteth and harboureth such matter, which if it purge not forth by a renewed repentance, will turne to some dangerous soule-sicknesse; by this the soule empties it selfe of all that is offensiue. Also before some speciall seruices, as in comming to the Lords Table, 1 *Cor.*11.31. that so we may be fitted for receiuing of speciall mercies, as we see it in *Iacobs* practise, *Gen*,35.1,2,3. Come we now to a last Vse.

Resp. Heb.3.7.13.

Eccles.12.1.

Repentance is the sicke mans salue or purge. Psal.51.1. Matth.26.75.

1 Cor.11.31. Gen.35.1,2,3.

Vse 3. *Comfort* to such as fall vpon the practise of Repentance truly. The world would make a man beleeue that there is no Ioy that growes in Repentance garden, but that it is a way full of Sorrow and danger, and brings men to great extremities, whereas it is nothing lesse: neuer was any hurt by godly sorrow for sinne, though at first somewhat scarce, the counterfeit of it as we see in *Ahab* causeth the face to shine; what then thinke you, will the grace it selfe do?

Beleeue

Beleeue it; neuer can true Ioy be had till Repentance brings it. Sweetest comforts arise out of the bitterest griefes, he that would haue it, must open the springs by digging deepe in his heart, vntill he come to a rockie hardnesse, this hee must digg through till he come to a tender softnesse, and finde a heart contrite and molten in the midst of his bowells, and as water powred out, *Psal.*22.14. out of this veine though bitter water runs a while, at length will issue the sweet waters of Ioy. These are the surest and most permanent Ioyes that are digged thus deepe: Happy thou who hast digged through both grauell and sand, and now found a liuing spring; this will hold. Let the men of this world feede on earthly vanities, as Curres and Kites doe on Carrion, thou feedest on Angels food, and drinkest of their wine. At the Creation of *Dukes* and *Earles*, there is great ioy amongst men, but at our new Creation, Angels reioyce in the presence of God: And if they, then we haue iust cause. Not a feast in the yeare but the Repentant soule (aboue all other on the earth) may keepe and celebrate; that of the *Natiuity*, because he is borne anew, and Christ is borne in him, *Psal.*110.3. That of the *Conception*; Christ being conceiued in his heart by the Holy Ghost, as he was in the wombe of the Virgin, *Gal.*4.7. The Feast of the *Circumcision*, God hauing circumcised his Heart and taken away the fore-skinne of it, *Deut.*30.6. The Feast of *Purification*, being washed with pure water and purged from his old corruptions, *Tit.*3.5. That of the *Transfiguration*, God hauing altered and changed him from that before he was, *Ephes.*5.8. *Tit.*3.3. The Feast of the *Resurrection*, as being raised from out of the graue of their corruptions, to walke in newnesse of life, *Rom.*6.4. *Colos.*3.1. The Feast of the *Ascention*, hauing his Affections raised vp to the things that are aboue, *Colos.*3.1,2. *Phil.*3.20. And the Feast of *Penticost*, the Holy Ghost being fallen vpon him, and giuen to him, *Gal.*4.6. *Rom.*8.9. *Iohn* 15.26. Yea euery day is to a Christian a *Festiuall*, his whole life is a *continuall Feast*, *Pro.*15.15.

Psal.22.14

A true Penitent may keepe euery Feast in the yeare.

Psal.110.3.

Gal.4.7.

Deut.30.6.

Tit.3.5.

Ephes.5.8.
Tit.3.3.

Rom.6.4.
Colos.3.1.
Colos.3.1,2.
Phil.3.20.
Gal.4.6.
Rom 8.9.
Iohn 15.26.
Pro.15.15.

15. which being ſo, let vs euery day be arrayed in our holy-dayes Apparell, putting on our wedding garments; And let vs make euery place a *Church* wherein God may haue his Sacrifice and offerings.

FINIS.

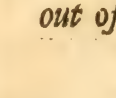
Faults eſcaped in this Expoſition on the Parable of the loſt Groat.

Page.	*Line.*	*Error.*	*Correction.*
29	29	inuerting	inuenting.
69	23	ſince	ſenſe.
159	23	vnder	one.
160	22	breath	broath.
125	18	effected	affected.
291	7	liuing	lining.

AN

AN ALPHABETICALL Table for the more ready finding *out of any principall point handled in this Expoſition on the Parable of the loſt Groat.*

A.



Adam, whether he was preſent when *Eue* was tempted 33.35.

Admonition, one of the Churches Cenſures, and how to be performed, 113. The Scandalous are to bee *admoniſhed*, 115. when duly performed it is attended with a bleſſing, 116.

Adoption, by it we make an enterance into the Church, 84.

Aduerbs, God loues better then Nounes, 118.

Angels, they are friends to Gods Miniſters, 138. they aſſiſt them at their worke, and how, 140. they protect them from danger, ibid. what *Angels* are, and of their names and natures, 170. they are ſpirits compleat, 171. Inuiſible, and how, 171. they were created of God, and when, 172. 178. of what account they are with God, 172. the great truſt God puts in them, 173. of their Affection to man, 174. the difference betwixt Affections in them and vs, ibid Their knowledge great, yet they know not all things, 175. not that way we doe, 174. whether they ſee what is done in the world in God, as in a glaſſe, 176. They are Gods ſeruants, 177. more vſually called *Angels* then Spirits, and why. 178. whether all haue names, 178 they haue ſpeciall grace of Confirmation by Chriſt, 179. their miniſtery is immediate or mediate, ibid. their good offices to the godly in life, in death, and after death, 180. how they diſcharge their miniſtery, 181. whether euery particular man haue a particular *Angell* to attend him, 182. why God vſeth their miniſtery, 183. no worſhip due to them, 183. yet Reuerence is, 184. they are preſent with vs, 185. and are to bee honoured of vs, and how, 186.

Appearance, wee may not iudge

of things by *appearance*,9.

Application, a worke both of Minister and hearer,155.To apply doctrine by way of vse is Apostolicall, 158. It must bee fit, 159. how fitly Papists apply Scripture, see sundry instances, 157. It is a note of a wicked man not to endure it,159.

Assurance, it may be lost by the godly, when and how, 129. The benefits of a grounded *assurance*, 150.

B.

Baptisme, by it we are admitted into the Church,84.

Beautie, it is a snare, and hath much enriched hell, 34. our *beauty* lost by our fall,39. A new *beauty* put vpon the Godly,133.the body hath its beauty from the soule, 134.

Body,our bodies not to be abused.26.

Building, spirituall *builders* must be carefull how they *build*,88. the the spring time is fittest for it, 91. It is a curse to be a *builder*, and yet stand idle, 137.

C.

Candle, Gods Word is like a light or *Candle*, 51.

See *Word*.

Christ, he is the foundation of the Church, 79. his obedience makes ours acceptable, 134. Hee is our Aduocate,135.his Fees,135

Christian, the poorest excells the richest worldling,98.

Church, it is the house of God, 78. he is the builder of it, ibid. how it may be said to be builded on *Peter* or any other Apostle, 80. It is but one, 84. It hath members, many and diuers, 80. All that are in it are not of it, 85. It lies open to persecution, ibid.God doth defend it, and in due time will succour it, 101. It should bee preferred by vs,97. and the welfare of it sought,98.

Church Censures, not properly executed by mulcts or fines, 113. three degrees of *church Censures*, 113.

Confession, in generall what it is like,37.

Connexion, twofold,31.

Conscience, God onely can pacifie it, 163.

Constancie,in good requisite,123 most faile in it,127.motiues to it, 227.187.

Contention, it beates downe the Church, but builds it not,99. A strong motiue to auoid it,100.

Conuersion, not without opposition,82.

Corruption,in the best and purest Church, 103.yet not to be separated from in that respect,105.True grace may stand with it,107. but not with the allowance of it,107. God lookes it should be mortified,108. If wee bee vpright in the maine he will passe them by,109. it is dangerous to tollerate *corruptions* in a Church.111.

Craft, the *craftiest* head is fittest for the diuels vse.33.

Creation, of man admirable,14. we haue now no claime to heauen by right of it.36.

Creatures, what command man had ouer them,24. it is now lost by the fall,39. they are afraid of Gods Image in man, 133. How farre we may reioyce in them,151 they may giue occasion, but not bounds

bounds to our reioycing, ibid.

D.

Darkenesse, a most vncomfortable condition, 61.

Death, like Man's gathering hoast sweep's all away, 43.

Diligence, both commended and commanded, 119 the praise of it, 121. great blessings the reward thereof, 122. motiues to it, 123.

Dissention, how caused by the word, 53.

Diuell, occasion of his fall, 32. he makes choice of fitting instruments, 33. reasons iustifiable in the law for his eiection out of our hearts, 95.

Discipline, great need of it, 110. some defects in it, 112.

Diuinity, difference betwixt it and other sciences, 30.

Doctrine, application of it by way of vse is antient and apostolicall, 158. it is to be confirmed as well as propounded, 162. and that by Scripture only, 164.

Dwelling, where God dwells hee makes prouision, 103.

See *House*.

E.

Examination, the word here must be examined. 167. three great benefits of examining doctrines by the Scriptures, 168. Rules for the performance of it, 167. Principles are rather to be maintained then examined, ibid.

Excommunication, what it is, for what to bee inflicted, and how, 114.

Exposition, of Scripture belongs to Gods Minister, 76.

See *Minister*.

Eyes, are the diuels broakers, 34.

F.

Fall of man, 30. it is needfull to be knowne and taught, 37. God did more then barely permit it, 31 It fell not out because God foresaw it, 32. How Sathan tempted man to it, ibid. our great losse by it, and wherein, 37. sense of it worketh humility, 44.

Falling, difference betwixt the sound and vnsound in their *falling*, 129. the godly subiect themselues to the misery of being questioned concerning sincerity by their *falling*, 129.

Familiarity, with the wicked to be shunned and how farre forth, 115.

Finding, how to seeke so as wee may finde. See *Seeking*.

G.

Gifts, all not alike *gifted* in the Church, 80.

God, hee must bee sought, for himselfe, 119.

Gospell, the light of it both clearer and larger then of the Law, 50.

Grace, the *graces* of the godly are of the best and choyfest, 98. it is principally to be sought, 119. three things concurre to haue a good crop of graine or *grace*, 123.

H.

Hearers, not ordinarily to leaue their owne pastors, 143. Cautions in leauing them, ibid. they may profit

profit by the meanest, 143. they should attend to the opening of a Text, 167 not to rest too much on the best teacher, 166. 168. but to examine all they receiue, 167.

Heart, naturally it is the diuels hold, 94.

Heathen, their sayings in Sermons like Images in Church-windowes, 91.

House, the faithfull are Gods *house*, 78. possession to be giuen to God, 95. he will repaire his *house* and furnish it, 96. God must rule in vs as in his *house*, 96. and in our hearts be worshipped, 97. God is soonest to be found in his owne *house*, 94. the dores of his *house* are strait and narrow, 84. In all our afflictions he lookes vpon vs as on his *house*, 102.

Husbands, they should honour their wiues, and how, 7. to bee both *husband* and huswife abaseth the mans authority, ibid.

I.

Image of God wherein it standeth, 20. how farre lost by the fall, 37. it may be recouered, 132. the Creatures feare it more in the regenerate then in the vnregenerate, 133.

Immortality, of the soule, 19. 43. things are said to bee immortall two waies, 171.

Ioy, true is well grounded, 147. it is the ioy of faith, 148. false *ioy* is fading *ioy*, 148. the best ground of a wicked mans *ioy* is but a dreame, ibid. Grounds of true *ioy*, 149 meanes to obtaine it, 150. our *ioy* is to be pitched in God, 151 what is a Ministers greatest *ioy*, 141. *ioy* to the greatest may bee brought by meanes of the meanest, 188.

K.

Knowledge, without practise is vaine, 190. how Christ could bee said to know no sinne, 191. wee should learne to know our selues, 26.

L.

Light, the word is a *light*, 51. how to walke worthy of the *light*, 57. sinnes committed in the *light* are excuselesse and shamelesse, 57. seeke to the light, 59. our workes call for it, 60. why men hate the *light*, 61. glorious things are reuealed to vs by it. 63. of the *light* we shall haue in heauen, 63. the sorts of *light*, 65.

Losse, that came by our Fall, how great, 37. it is recouerable, 132.

Loue, if true it is reciprocall, 147

Loue of God is kindled in vs by the word, 52.

M.

Maiestrates should haue a care that good lawes made be executed, 113.

Mariage, helps against discontentments in the maryed estate, 29.

Man, his excellent Creation, 14. the manner and time, 15. where he was placed being made, ibid. Hee is the Index of Gods great booke in Folio, 15. 26r. God kept holy-day after he was made, 16. he is but a little inferiour to the Angels

Angels,16. whatsoeuer excellencie is in any other creature he doth participate of, 16. his glory and beauty, 17. hee was immortall both in soule and body before the fall,19. he was made after Gods image, 20. he had all his excellencies from God,22 what command he had ouer the Creatures,24. hee is the King of Elements, 25. hee was made mutable, 34. yet receiued sufficient grace for the perfection of his nature,36,

Manner, How God lookes to,as well as to the *matter* what,118.

Meanes, God vseth oftentimes weake and small, 8. *meanes* not blessed by the word of institution vnauaileable for mans saluation, 10.helpes to strengthen vs against the contempt of *meanes*, ibid. God often giueth the greatest blessing to the weakest *meanes*,11.

Members, a double vse of the *members*, of mans body,21.

Ministers, they are men like our selues, and why, 12. they are not to be disregarded for their infirmities,13. if wee profit not by their ministery, we would not by the Ministery of Angels,14. they onely are to expound Scripture, 76 they are lights, and how, 65. they worke both with Gods arme and tooles,79.they shall not loose their labour,85. God hath a speciall care ouer them, both in this life and after,86. they must obserue order, 90. they must bee plaine, 90.71. they may not neglect the spring time, 92. vsually they haue best successe at the first, 92. yet they may not bee too forward, 93. they must be constant in their worke, 130. their labours (if faithfull) accompanied with a blessing, 135.that seed sowne by a Minister many sprout not forth to conuersion till many yeares after, 137.they are not to be ouer-much troubled about the successe of their labours, 137. their greatest ioy what, 141. whereof they should most boast, 145. they should not vexe at peoples forwardnesse, 143. they must apply, 158. and speake in particular to euery one, yet not to disgrace the person of any,161.

Ministery, the sleightest reward is giuen to it,46.none must thrust themselues into it, 93. none euer did,but smarted for it,77. fruit of it not all of one sort, 135. the variety of gifts in it, 80. no calling more despised by man then it,yet none more honoured by the Angels,140.

N.

Name, a new *name* giuen the godly in Regeneration,122.

Negligence, the dispraise of it, 122.

Night,it will come,60.the kinds of it,ibid.

O.

Order, why Ministers are said to take *orders*,90.

P.

Papists how they proue many of their doctrines, 54. why they forbid the reading of the Scriptures,55. they corrupt Scriptures by mingling and mangling, 70. how they aply Scripture, 157.

Parable, all in it is not a necessary

cessary part of it,30.

Perfection, the sorts of it, 83. by degrees we attaine vnto it, ibid.

Poore, Gods choice is amongst them, 189.

Preaching, necessary, 64. what it is, 71. the manner of it vnder the law, 54. it must bee frequent, 71. and plaine, 72. *preaching* euery Sunday in old times ordinary, 71. 124. whether frequent *preaching* be any better then verball *preaching*, 124. rude *preaching* to bee auoided, 125. yet more tollerable amongst the vulgar in respect of profit then ouercurious *preaching*, 125. no light added to the Scriptures by *preaching* that was not in them before, 67.

Prayer, we may not be too priuate in them, 99.

Promise, the least applyed, dispels the darknesse of temptation, 52. our vnworthinesse should not hinder the application of them, 160. To the wicked they are as the lap of *Samuels* mantle in *Sauls* hand, 161.

Proofe, of doctrine it would be plaine, 165. a wrested proofe is like a suborned witnesse, ibid. how to iudge of a fitting *proofe*, ibid. for want of plaine *proofes* proue doctrine from Scripture by necessary consequence, 165.

Prouision, God makes for the godly both in their way and Inne 103. 133.

Q.

Question, not things vnreuealed beyond sobriety, 167.

Quotation, of Scriptures not to be ouer-abundant, 164. a spice of pride, ibid. Caueats in *quotation*, 164. to cite the Chapter and verse, though very vsefull yet not absolutely necessary, 165.

R.

Reading, is not preaching, 71.

Reconciliation, by word contraries are *reconciled*, 53.

Reformation, of corruptions make way to conuersion, 110.

Recouery, of our losses by our Fall a thing possible, 132. two degrees of it, 132.

Renouation, what it is, and the power of it, 131.

Repentance, what it is, 191. wherein the practise of it stands, 152. many haue it in their mouths but few in their reines, 191. It begins to decline the Ablatiue, 116

Repetitions vsefull, 152. Ministers may faile in not repeating one point often, 154. what vse to bee made of *repetitions* by the godly, 155. and by the wicked, ibid.

Reproofe, to be seasonable if profitable. 115. to *reprooue* in anger is to cast out Sathan by Sathan, ibid.

S.

Saints, they know not our hearts, 176. they are not to bee inuocated, 177.

Scriptures, in what respects obscure, 55. they are light in themselues, 56. 67. How to come to the vnderstanding of them, 68. It doth expound it selfe, ibid. how the Spirits interpretation of Scripture may be discerned, 69 priuate interpretation of them is dangerous, 76. A depth of mystery is laid vp in some words of Scripture, 66. yet we are bound to studie them, ibid.

ibid. they enlighten not without the *Spirit*, 67. they are but as a dead letter if not applyed, 156. why Papists keepe them from the people.

See *Papists*.

Seeking, who would finde must *seeke*, 117. how God is found of those who *seeke* him not, 117. not euer *seeking* but *seeking* aright speeds, 118.

Separation, not to be made from a Church for some Corruptions, 105. Christ did not *separate* from the Church of the Iewes and yet a courrupt Church, 106.

Sinne, how it may be permitted and yet not accessary to it. 31.

Sinners, all not alike, 189.

Spirit, God giues by meanes of his owne ordaining, 77. the *spirit* not seene but by his effects, 78. how it workes as concerning Information, 78. it ordinarily blowes not in a painted pipe, 91.

Sloath, the dispraise of it.

See *Negligence*.

Subiection, before the fall, 25.

Suspension, one of the Churches Censures and what it is, 183.

T.

Teaching, it is Gods mercy to *teach* vs by men like our selues, 12.

Testimony, humane vsefull, how and when, 164. yet not sufficient for the Confirmation of doctrine, 164.

Temptation, no place free from them, 33. the soarest temptations the godly oft meete withall vpon their first Conuersion, 82.

Tongue, since the fall farre distant from the heart, 40. the admirable vse of it, 23.

V.

Vessells, women are weake *vessels*, and why, 27.

Vnity, the godly must be *united*, 82 and liue in *vnity*, 99. perfect *vnity* is for the heauens, not earth, 100.

Vse, to make *vse* of Doctrine is Apostolicall.

See *Application*.

W.

Wants, Israels three great *wants* that did forerunne their ruine, 75. *wants* in a true Church beare with meekenesse, 107.

Weakenesse, the *weake* sometimes may support the stronger, 189. women are weaker then men, wherein. See *Women*.

Waight, mans iust *waight*, 41. our workes become *waight* by the allowance of Christs obedience, 134.

Women, they are weaker in iudgement then men, 5. they are not to direct their husbands, 6. nor meddle with Church matters, ibid yet bound to the meanes of saluation, ibid. but as learners, not as iudges or teachers, 7. womens blemishes, 29. their commendable properties, 46. the New Testament affoordeth more store of good women then the Old, 29. diuers particulars wherin they haue excelled men, 47. yet Sathan hath much blemished the honour of that sexe, 49. hee vseth them still as his instruments, 49. God hath honoured them, 49. the Inuentory of their particular workes is recorded in Scripture, ibid.

Word, where God ſends his *Word* he hath ſome to gather, 136. Gods *Word* hath all the properties and effects of light, 51. ſeeke direction from it, 59. though it bee in it ſelfe a light yet it muſt bee lighted, 64.

Words of the godly are meate, drinke, and muſicke, 134.

Worſhip not to be giuen to Angels, 183. that popiſh diſtinction of λατρεία and δουλεία the diuell was ignorant of, 184. Religious worſhip is due to the Almighty as he is *God*, and ſeruice is due to him as *Lord*, ibid.

Y.

Youth are to be Catechiſed. 92.

FINIS.

THE INDVLGENT FATHER, HIS GRACIOVS ENTERTAINMENT

of his riotous yet repenting Childe:

OR AN

EXPOSITION ON THE PARABLE OF THE PRODIGALL OR LOST SONNE. LVK.15.11.12.&c.

By NEHEMIAH ROGERS, Paſtor of *Meſſing* in *Eſſex*.

I drew them with the Cords of a man, with bands of loue, and I was to them as they that take of the yoke on their iawes, and I laid meate vnto them. Hoſ.11.4.

LONDON,
Printed by *George Miller* for *Edward Brewſter*, and are to be ſold at his Shop at the Signe of the Bible, at the great North doore of *Pauls*. 1632.

TO MY

RIGHT VVORTHY, AND WORSHIPFVLL Friends; Mr. THOMAS WOOD, Rector of S. *Margarets-Fishstreet*, in *London*, Mr. WILLIAM CARVER, Mr. THOMAS ROBINSON, Mr. THOMAS ANDREVVES; with the rest of the Parishioners, somtimes my Christian Auditors: euerlasting happinesse.

Gentlemen;

THrough your hands I haue formerly commended this ensuing Exposition, vnto the publike view of the world; it hath beene so happie in your fauours, and found such acceptance, as that the first impression being spent, it hath beene often called vpon to a second, but for diuers yeares by me detained; being desirous to send it the second time abroad, in some

 comelier

comlier manner, and more digested forme, which my abilities for the present would not permit. At length I haue put it into a new Coate, as *Hanna* did her *Samuel:* It is somewhat changed, and bigger then it was, but wonder not at that, seeing it is more aged. And now (presenting it before the Lord) it waites the second time your manumission.

Good Master Wood;

I Hold it not the least part of my happinesse on earth, that God lay'd out my lines (euen in the minority of my studies) in such a place as to sit and serue at the feete of so iudicious and religious a *Gamaliel* as your selfe. At your Torch I haue often lighted my Candle, and stored my selfe of your treasure: your exquisite Interpretations; Iuditious obseruations; Conscionable and faithfull Applications, left me better (be it spoken without flattery or boasting) then they found me. My prayer shall euer be, that your Bow may abide strong; that your armes and hands may be more and more strengthened by the mighty God of *Iacob*, that the Congregation God hath committed to your Charge, may long and long enioy so faithfull a Watchman, and the Church of God so burning and bright a light.

Master Carner;

YOu are my oldest acquaintance within your Parish; you first found me out, and drew me forth being hid in quiet obscurity (as *Saul* amongst the stuffe) to act my part before many witnesses; Your loue (like wine,) the older it hath beene, the better

I haue found it: Many bountifull encouragements I haue receiued from you; oft hath my bowells beene refreshed by you; And hauing no other way to make requitall, I must pray as Saint *Paul* did in the like case for *Onesiphorus*, *The Lord grant mercy to you and to your houshold, that you may finde mercy of the Lord in that day.* 2Tim.1.16,18

Master Robinson;

SHould not you be remembred, who should? I haue euer found you a faithfull and sure Friend; not an office of true friendship wherein I can say you haue beene defectiue. Your Tongue hath spoke for me: Your Feet haue gon for me: and your Eye furthered me in my Choyce. Now the Law saith, Eye for Eye, &c. both Eyes and Tongue, and Hands, and Heart are lifted vp to Heauen on the behalfe of you and yours, that *God would recompence your kindnesses into your bosome of seuen fold, and that a full reward may be giuen you of the Lord God of Israel.* Ruth 2,12.

Master Andrewes;

I Must say of you as Saint *Iohn* of *Gaius*, *thou doest faithfully whatsoeuer thou doest to the Brethren and to Strangers.* From you I haue receiued lodging and light as *Elisha* from the *Shunamite*: Oile and meale as *Elisha* from the widdow of *Sarephath*; Meate drinke and noble entertainement as *Christ* from *Mary* and *Martha*. Neuer came there any to you in the name of a Prophet that hath not beene receiued; wherefore doubt not but you shall receiue a Prophets reward: Not an empty Cup (the vsuall reward of Prophets here vpon the earth) but *a good* Iohn epist.3. verse 5. Matth.10.41.

measure pressed downe, shaken together and running ouer.

Time would faile me to speake to all particularly; while I liue, I shall confesse your loue and the encouragement I had amongst you. What *Candala* Queene of *Panomia* sometimes said to the *Venetians* for her royall entertainement, that *shee neuer knew her selfe to be Queene till shee came to their territories*, I thinke the Preachers of the *Gospell* may say; hardly can they know themselues by their entertainement in the world, to be the Ministers of Iesus Christ till they come to *Londiners* Houses, and Tables. You are bountifull encouragers of your Preachers, (if you haue not left your old wont.) And indeed it is not more then needs, the burden of preaching in your Cittie is great. There are not a few who come vnto you with their veines full of blood, and bones of marrow, and yet within a short time haue their spirits exhausted, and vigour wasted. Oh then, *refresh their bowells*, as in the continuance of your antient loue, so especially by your new obedience: let them see the fruits of their labours in your growth in grace, This best pleaseth God; graceth the Gospell; glads your Teachers; honours your selues in life, in death, and after death. Wherefore, *vp and be doing, And the Lord be with you all.* So prayes

Your deuoted friend and

seruant in Christ,

NEHEMIAH ROGERS.

A Table of all the Doctrinall Obseruations, with their Grounds or Reasons, Vses and Applications, in the subsequent Exposition of the Parable of the Lost Sonne.

[***]

Verse 11.

Text. *And he said, &c.*

Doct. 1. PArents may be good, yet their Children naught. 6.

Reas. 1. They beget their Children as they are naturall, not spirituall. ibid.

2. They are too too often faulty, in respect of education. ibid.

3. The diuell beareth more spleene and malice against the children of the godly then against others. ibid.

Vse 1. Beware of rash Censure in that respect. ibid.

2. Let not Parents bee too much discouraged though their children proue lewd. ibid.

3. Let not Children beare themselues too much on their Parents godlinesse. 7.

Doct. 2. It is no easie matter to bring a sinner to a true sight of sin. 8.

Reas. 1. Sin hath seased on the heart. 9.

2. The Diuell vseth his best skill to keepe him from it. ibid.

Vse 1. It discouereth the folly of such as think Repentance easie. ibid.

2. It calls vpon such as haue attained thereto to be thankfull. 10.

3. It Exhorteth euery one in their Calling to endeuour it. ibid.

Doct. 3. Best preaching hath not euer the best successe. 10.

Vse 1. To Encourage Ministers to diligence, &c.

2. To Exhort Hearers. 1. Not to rest in the meanes. 2. Not to despise the Ministery of Gods meanest seruants. 11.

Doct. 4. God makes himselfe knowne to man as man, that man may know him in some measure. 12.

Vse 1. Yet ascribe we not to God any visible shape. ibid.

2. Take speciall notice of Gods loue who is content thus to humble himselfe for our good. ibid.

3. Learne to know God better, by euery thing excellent in man. 13.
4. Beware we how we dishonour the Nature which God hath so highly honoured. 14.

Verse 12.

Text. *And the younger of them said to his Father, &c.*

Doct. 1. Sinners are younger brothers; Childish, Foolish. 24.
Reas. 1. They are without Gods true feare, the beginning of wisdome. 25.
Vse 1. Reproofe of those who iudge contrary iudgement. 26.
2. Terrour to the wicked, who are but Fooles in Gods esteeme. 29.
3. Exhortation to wicked ones that they breake from the bands of their owne folly. 30
4. Admonition, that we beware of sinfull mens company. ibid.
Doct. 2. All that Call God *Father*, are not obedient. 32.
Vse 1. Reproofe of those who trust in lying words. ibid.
2. Exhortation, let those who call God Father learne obedience. 33.
Doct. 3. Nothing is more grieuous to the wicked then to be vnder Gods Gouernement 35.
Reas. 1. Gods lawes are contrary to their natures. ibid.
2. They discouer their faults. ibid.
3. They Crosse them in their sins. ibid
Vse 1. It serues to put a difference betwixt the wicked and godly. 35
2. It discouers many to be the children of Beliall. ibid.
3. It Exhorts vs to submit our selues to the Lords yoake. 37.
Doct. 4. The wicked esteeme of Gods blessings, as due debts. 38.
Reas. 1. They are ignorant, and so, proud. 38.
Vse 1. It shewes what we are to thinke of the doctrine of merit. ibid.
2. And reproues those who Challenge God as a debter. ibid.
3. It Admenisheth vs to beware of this corruption, which is naturall. 40
Doct. 5. God is gratious to those who are most rebellious. 41.
Reas. 1. To lead them to Repentance. 42.
2. To make them more inexcusable in case of disobedience. ibid.
3. To reward that little seeming good is in them. ibid.
Vse 1. Inuitation; be we mercifull as God is mercifull. 43.
2. Admonition, think not God loues vs because of outward blessings. 44
3. Instruction; let the wicked make good vse of mercies, &c. ibid.
4. Consolation; Is God so kind to slaues, what is he then to Sons? ibid
Doct. 6. God oftentimes in iust iudgement leaueth man to his owne waies and councels. 45.
Reas. 1. That experimentally they may tast of the bitter fruit of sin, ibid
2. That their pride may be subdued and mortified. ibid.
3. That they may know how weake they are. 46.

Vse 1. Ad-

Vse 1. Admonition, that we make not God herein the Author of sin. ib.
2. Exhortation, beseech we God to keepe vs from this iudgement. 49.
3. Instruction, that we dispaire not of the Conuersion of any. 52.

Verse 13.

Text. *And not many daies after, &c.*

Doct. 1. The wicked are worst to God when he is best to them. 53.
Reas. 1. Their nature turnes all to poyson. 54
Vse 1. Reproofe of those who are so vnthankfull. 55.
2. Returne we not euill to the Lord for good. ibid.
3. A ground of Patience and Content vnder want. 56.
4. Vex not at others Vnthankfulnesse towards vs. 57.
Doct. 2. Man being left to himselfe, stands not long. 57.
Reas. 1. We are much weakened by our Fall. ibid.
2. And the Diuell is subtill and strong. 58.
Vse 1. Reproofe of such as trust to their owne strength. 58.
2. Admonition, that we renounce the strength of flesh. 59.
3. Humiliation, of the best in regard of their weaknesse. 60
Doct. 3. Sinners cannot endure Gods presence. 61.
Reas. 1. The remembrance of it doth crosse them in their sins. ibid.
2. There is a Contrariety betwixt God and them. ibid.
3. Sin hath made them debtors vnto him. ibid.
Vse 1. Examination, hereby may we know whether we be yet in sin. 62
2. Admonition to forsake sin if we would enioy God. ibid.
Doct. 4. To follow sin is to forsake the Lord. 63.
Vse 1. It sets forth the miserable condition of all impenitents. ibid
2. And admonisheth such speedily to turne backe vnto the Lord. 64.
3. And informeth vs of the reason why such Cry and are not heard. 64.
Doct. 5. He that forsakes the Lord and his gouernement can neither keepe himselfe nor the gifts God hath bestowed on him. 65.
Doct. 6 The wicked make a progresse in sin, going on from euill to worse. 65.
Reas. 1. It is the nature of sin to fret like a Canker. 66.
2. Wilfulnesse in sinning silenceth Conscience. ibid.
3. God giueth them vp to further hardnesse. ibid.
4. Sathan drineth them on by his temptations. 67.
Vse 1. It discouers the misery of the wicked, in that no sinne so fowle but they may commit. ibid.
2. It may assure them of extremity of vengeance, for as sin growes, so the Curse growes. 68.
3. It may informe vs who the wicked man is, &c. ibid.
4. It Admonisheth vs to beware of the first beginnings. 69.
5. It instructs vs to imitate them in growth, &c. 70.

Doct. 7 Sin.

Doct.7. Sinners are spendthrifts. 71.
Reas.1. They want wit. ibid.
2. And are in league with lust. ibid.
Vse 1. Reproofe of those who count such good husbands. 72.
2. Admonition, that we giue not entertainement to such. 72.
Doct.8. The wicked spend Gods good gifts in sins seruice. 73.
Vse 1 It reproueth those who thus abuse blessings receiued. ibid.

Vse 14.

Text. *And when he had spent all, &c.*

Doct.1. Where sin goeth before, punishment followes. 75.
Doct.2. Common gifts are of a wasting nature. 76.
Vse 1. Learne to put a difference betwixt the earthly and heauenly treasure. 76
2. Direction, what portion especially to chuse. 77.
3. It may Comfort those who are blest with sauing grace. ibid.
Doct.3. The land of Sin is the land of Famine. 77.
Reas.1. Sin is contrary to the soule. ibid.
2. It is the way of darknesse. 78.
Vse 1. Such then as yet remaine within the borders of their sinnes are miserable and like to perish. ibid.
2. It may perswade vs to leaue so barren a land wherein is nothing but scarcitie. 79.
Doct.4. God often punisheth sin in its owne kind. 80.
Reas.1. To Cleare his Iustice. ibid.
2. To remember the Sinner of the offence. 81.
Vse 1. Let the Sinner expect it. ibid.
2. And by the Punishment finde out the Fault. 82.
3. And let the good be encouraged, for their workes shall bee alike rewarded. 83.

Vse 15.

Text. *And he went and ioyned himselfe to a Citizen, &c.*

Doct.1. Other meanes shall be tryed by the wicked in the day of their distresse before they will seeke vnto the Lord. 84.
Reas.1. Faith is wanting. 85.
2. There is a quarrell betwixt God and them. ibid.
Vse 1. It Reproues three sorts: 1. These who seeke to Saints: 2. Those who vse sinfull shifts: 3. Those who trust to carnall friends, &c. 85.
2. And Exhorts vs wholy to rest on God in the day of our trouble. 87.

Doct.2. Such

Doct. 2. Such as refuse to serue God shall be enforced to serue a harder master. 87.
Reas. 1. There are but two, God and the Diuell. 88.
Vse 1. Therfore beware we how we leaue Gods house and seruice. ibid.
Doct. 3. Men without grace are as bruit beasts without reason. 89.
Reas. 1. Sin takes away the vnderstanding. ibid.
2. They are led by their sence and appetite. 90.
Vse 1. This shewes the malignant and cursed quality of sin. ibid.
2. And teacheth vs how to esteeme of wicked ones. ibid.
3. And it sets before the eye of the wicked their base condition. ibid.
4. And admonisheth vs not to rest satisfied with this that wee haue speech and reason. 92.
Doct. 4. The seruice of Sathan is a base seruice. 92.
Reas. 1. Such as the master is, such must the seruice be. ibid.
Vse 1. Reproofe of the follie of such who glory in it. 93.
2. It should serue to estrange our Affections from it. ibid.

Verse 16.

Text. *And he would faine haue filled his belly, &c.*

Doct. 1. No earthly thing can content the soule. 94.
Reas 1. Euery thing in this world is transitory. 95.
2. And vnnaturall nourishment. 95.
3. God is the proper obiect and Center of the heart. ibid.
4. Our Appetites are vnsatiable since the Fall. 96
Vse 1. It Condemnes the folly of such who run after vanities. ibid.
2. It Admonisheth vs not to seeke for Content in outward things. ibid.
Doct 2. Mans doctrine is frothy. 98.
Reas. 1. It brings not to a true sight of sin. 99.
2. It is not accompanied with Gods blessings. ibid.
Vse 1. Take we notice hence of the miserable estate of poore deluded Papists. 99.
2 And let vs be thankfull for our owne happinesse. 100.
3 Be warie that we be not beguiled with false teachers. 101.
4. And let Ministers bee dehorted from teaching their owne deuices. ibid.
Doctrine 3. Whom God meanes to saue from them hee vsually taketh those sinfull meanes whereon they rest. 102.
Reas. 1. We will not come to God till there be remedie. ibid.
Vse 1. Learne the reason why God beates vs from our vaine stayes. ibid.

Verse

Verse 17.

Text. *And when he came to himselfe, he said, &c.*

Doct. 1 Euery wicked man is a mad man. 104.
Reas. 1. Their Reason and Iudgement is by sin corrupted. 104.
Vse 1. This should Informe vs as concerning Sin and Sinners. 105.
2. And Admonish vs to keepe out of their Companies. 106.
3. And it calls on Naturall men to pittie themselues. ibid.
Doct. 2. Examination the first step to Repentance. 107.
Reas. 1. Without this no knowledge of our waies. ibid.
Vse 1. Reproofe of those who examine not. ibid.
2. Exhortation to a practise of the duty and that daily. 108.
Doct. 3. Crosses and Afflictions are good helps to make vs looke homeward. 110.
Reas. 1. They open the Eare to heare. 111.
2. And the Eye to see. 112.
3. They vntie the Tongue. 113.
4. They bruise the heart and abate mans pride. ibid.
Vse 1. Reproofe of those who iudge of loue or hatred by outward things. 114.
2. Terror to those who haue beene afflicted but profit not. 115.
3. Admonition, that we heare the rod and who hath appointed it. 116.
4. Consolation to the Godly vnder the burden of their Afflictions. 120
Doct. 4. Sense of mercy causeth repentance. 122.
Reas. 1. Our hearts are sturdie till Loue make them relent. ibid.
2. The workes of mercy in vs, leaue the like stampe. 123.
Vse 1. Hence it followes there must be Faith to apprehend before Repentance can be. ibid.
2. It Reproues those who turne grace into wantonnesse. ibid.
3. Take we notice of Gods mercies thereby to be brought vnto Repentance. 124.
4. Ioyne we the sense of misery and the sence of the mercy. 127.
Doct. 5. A sound perswasion that God is a Father to vs, will bring vs on our knees. 127.
Reas 1. Propriety in any thing, encourageth and causeth boldnes. 128.
2. Nothing will proceed from Loue till this be in vs. ibid.
3. This armes against Sathans Temptations. ibid.
Vse 1. It serues as a guide vnto vs how to goe to God. 129.
Doct. 6. In Gods house are hirelings. 132.
Vse 1. Examine what we are, whether Sons or Hirelings. 133.
Doct. 7. God maketh liberall prouision for his houshold. 134.
Reas. 1. He is euery way able. 135.
2. He is as willing as able. ibid.

Vse 1. Reproofe

Vse 1. Reproofe of those who scant Gods family of their allowance. 135
2. Get we good stomacks for Gods prouision. 141.
3. It may Comfort such as haue hard fare at home. 142.

Verse 18.

Text. *I will arise and goe to my Father, and say, &c.*

Doct 1. Sound Resolution necessary for the leading of a godly life. 143
Reas. 1. That armes against all lets. 144.
2. The Diuell takes aduantage from our houering. ibid.
Vse 1. Exhortation to Resolution in a Christian course. ibid.
Doct. 2. Serious Consideration bringeth forth sound Determination. 145.
Reas. 1. The iudgement hereby becomes informed. 146.
Vse 1. It informes vs of the cause why men determine not. ibid.
2. And Calls vpon vs for a conscionable practise of the duty. 147.
Doct. 3. Repentance from sin is a resurrection from death. 150.
Vse 1. And therefore no such easie thing as the world thinks for. 151.
2. Labour we to haue part in this first resurrection. ibid.
Doct 4. The motions of Gods good spirit are not to be quenched, but cherished, 151.
Reas. 1. By it we are sealed. 152.
Vse 1. It Reproueth those who nip those buds in the head, ibid.
2. And Admonisheth vs not to suffer that blessed heate to slake. 153.
Doct. 5. Grace groweth by degrees. 155.
Vse 1. Examination, try what growth of grace is in vs. ibid.
2. Reproofe of those who grow not. 156.
3. Exhortation to a vse of the meanes whereby we may grow. ibid.
4. Consolation, where there is true grace there shall bee an encrease. 157.
Doct. 6. The bosome of the Lord is the best shelter. 159.
Reas. 1. All power to helpe is in his hands aboue. 160.
Vse 1. Reproofe of those who flie to other helps. ibid.
Doct. 7. Preparation is needfull before we come into Gods presence. 161.
Reas. 1. God is in heauen. 162.
2. We are vpon the earth. ibid.
Vse 1. It Reproues those who rush rashly into Gods presence. ibid.
2. It Admonisheth all to prepare themselues. 163.
Doct. 8. Sin is the Godly mans greatest sorrow. 167.
Reas. 1. They haue receiued the spirit of Adoption. 168.
Vse 1. Hereby we may discerne the difference betwixt the godly and wicked. ibid.
2. And try our selues, and Sorrow, of what nature it is. 169.

3. It

3. It Reproues those who rest in a deceitfull sorrow. 172.
4. And Admonisheth those who would haue comfort in their Repentance, that they bring their soules to be so affected. 174.
5. And Comforts those who truly grieue. 175.
Doct. 9. All sin, God looking on. 175.
Reas. 1. God is euery where present. 176.
2 Hee made both the Eye and Eare. ibid.
3. He it is that Chastiseth the Nations. 177.
Vse 1. It serues to terrifie the wicked. ibid.
2. It sets forth Gods Patience. 178.
3. It Encourageth to well-doing. 179.
4 It Comforts vs in all our endeauours. 179.
Doct. 10. The forgetting of Gods all-seeing eye doth aggrauate our sin. 180.
Reas. 1. It is a sin against the meanes. 181.
2. And it robbeth God of his honour. ibid.
Vse 1. Terror to all bold and presumptuous sinners. 182.
2. Admonition not to forget that God looketh on. 181.
3. Humiliation, in that God hath beene no better remembred. 183.

Verse 19.

Text. *And am no more worthy to be called thy Son, &c.*

Doct. 1. True Repentance bring vs to a sight of our owne vnworthinesse. 183.
Reas. 1. The Affections do follow the temperature of the minde. 184.
Vse 1. Examine we our Repentance by our Humiliation. ibid.
2. Bewaile that there is no more Repentance vpon earth. 187.
3. Terror to those who yet thinke not basely of themselues. 190
4. Comfort to those who are vile in their owne eyes. ibid.
Doct. 2. Gods blessings are better knowne by their want then by their enioyment. 192.
Vse 1. Learne we to esteeme better of Gods blessings least they be taken from vs. 193.

Verse 20.

Text. *And he arose and came to his Father, &c.*

Doct. 1. Where is true Repentance, there is not onely a purpose in the heart but practise in the life. 193.
Reas. 1. There are as strong Arguments for the one as for the other. 194.
2. The same spirit that worketh the one worketh also the other. ibid.

Vse 1. It

Vse 1. It Reproues those who rest in faint purposes. ibid.
Vse 2. It Exhorteth vs, that we endeauour to bring our purposes to perfection. 196.
Doct. 2. There are two parts of true Repentance. 200.
Vse 1. It Condemnes such as thinke they repent, yet onely abstaine from some grosse sins. ibid.
Doct. 3. Where true Repentance is, sin is left. 201.
Reas. 1. Such partake of the power of Christ's death. 202.
2. There the Spirit of God dwells. ibid.
Vse 1. Try we our Repentance hereby, whether sound or no. ibid.
2. It discouers the miserie of such as finde no change in them. 203.
3. And Comforts those who truly finde it. 204.
Doct. 4. In true repentance, as there is a rising from sin, so also a turning to the Lord. 207.
Reas. 1. Such partake as well of Christs Resurrection as death. 207.
2. The same spirit that carryeth from sin doth bring to God. ibid.
Vse 1. Reproofe of those who turne from euill to worse. ibid.
2. It Condemnes such as turne from God to Sin. 208.
Doct. 5. Repentance may not be delayed, but set vpon out of hand. 208
Reas. 1. God is to be first serued. 209.
2. Mans life is short. ibid.
3. The longer we liue in sin the harder it will be to repent. ibid.
4 The Sinner is in great danger for the present. 210.
Vse 1. This discouers the folly of those who put off. 211.
2. It Calls vpon vs for a speedy performance of the duty. 219.
Doct. 6. Our Conuersion is from Gods free grace. 223.
Reas 1. We are naturally dead in trespasses. 225.
2. God will take away all matter of boasting, ibid.
Vse 1. Confutation, of the Pelagians and Semi-Pelagians. ibid.
2. Humiliation, seeing there is nothing good in vs. 227.
3. Admonition, that we ascribe all to the glory of Gods grace. 228.
4 Exhortation, looke we vp to God alone for saluation. ibid.
Doct. 7. True Repentance bringeth vs into Gods fauour. 229.
Reas. 1. By it, sin is remoued. 230.
2. By Faith we are vnited vnto Christ. ibid.
Vse 1. See the miserable estate of those who are impenitent. ibid.
2. Be we exhorted, this way to seeke fauour. ibid.
3. And directed how to recouer it in time of desertion. 231.
4. And Comforted, if going mourning, we truly seeke it. ibid.
Doct. 8. The first motion to Repentance (if true) is pleasing to God and of him accepted. 232.
Reas. It is a Concomitant of sauing Faith. ibid.
2 And the worke of Gods owne spirit. ibid.
Vse 1. It may comfort the weake. 233.

Doct. 9. God

Doct.9. God is ready to shew mercy to the Penitent. 234.
Reas.1. Man is the wo ke of his hands. ibid.
2. It is his nature to shew mercy. 235.
3. That none might despaire. ibid.
4. Christ hath wrought their peace and paid their debts. ibid.
Vse 1. Let none lay blame on God, if they perish. 235.
2 Let this put vs on to seeke after God. 236.
3. And teach vs to imitate God in forgiuing. 239.
Doct.10. God is more ready to shew mercy then wee are to seeke it. 240.
Vse 1. Take we notice of Gods wonderfull loue. ibid.
2. And be we encouraged, with holy boldnesse to come before his presence. ibid.
Doct.11. God doth not onely loue his Children, but he doth also manifest it vnto them by sure signes and tokens. 242.
Reas.1. That they might bee affected with it and refreshed by it. 243.
Vse 1. It ouerthrowes the Contrarie doctrine of the Papists. 244.
Vse 2 And calls vpon vs for Examination whether we can yet find the signes and testimonies of Gods loue. ibid.
3. It Reproues those who boast of Gods loue, and yet haue not beene kissed with the kisses of his mouth. 252.
4. And Comforts those who finde in them the true signes thereof. 253.

Verse 21.

Text. *And the Sonne said vnto him, Father I haue sinned, &c.*

Doct.1. True Grace will manifest it selfe both by deed and word. 254.
Reas.1. For the grace of Christ is as large as the sinne of Adam. ibid.
Vse 1. This Reprpues { Hypocrites. ibid. / Nichodemites. 255.
2. It Calls vpon vs for a manifestation of our graces. 256.
Doct.2. Confession, necessary before remission. 259.
Reas.1. Els God cannot in iustice forgiue. 262.
2. True Repentance cannot be without it. 262.
Vse 1. It reproues those who looke for pardon on Gods part but brings no Confession on their parts. ibid.
2. It Admonisheth vs truely to Confesse if wee desire forgiuenesse. 268.
3. It Directs vs in the manner of performance of the dutie. 270.
4. It Comforts those who rightly discharge it. 275.

Doct.3. Con.

Doct.3.Confession of sin is to be made to God. 275.
Reas 1.For all sin is committed against him. ibid
2. He onely can forgiue sin. 276.
3.None but he doth know the heart. ibid.
4.It is a part of diuine worship. ibid.
Vse 1. It Condemnes Auricular Confession. 277.
2. And Exhorts vs to flie vnto God whom we haue offended. 280.
Doct.4. A true Penitent doth not mince sin, but aggrauate it. 281.
Reas.1 He sees sin in its owne colours. 287.
Vse 1. Reprehension of those who extenuate sin. ibid.
2. Admonition (if we would haue pardon) to enlarge sin. 283.
Doct.The onely way to obtaine Gods fauour is with an humble heart to seeke it. 285.
Reas.1.God hath promised to looke vpon such: 286.
2.Such onely are capable of grace ibid.
Vse 1.Exhortation,to come before the Lord with a Contrite heart.286

Verse 22.

Text. *And the Father said to his seruants, Bring forth,&c.*

Doct.1.God will not vpbraid any with their former courses that are truely penitent. 292.
Vse 1.This should serue as a strong motiue to Repentance. 293.
2.And it admonisheth vs not to vncouer what God hath couered.294.
Doct.2.God bestoweth his gifts vnto vs, by the hands of his seruants. 296.
Reas.1.We are not able to endure his presence. ibid.
Vse 1.Reprehension of those who will not come to Gods Ministers 297
2.Admonition,not to reiect Gods gifts being brought in earthen vessels. ibid.
Doct 3.God is larger in his gifts then we are in our requests 298.
Reas.1.That we may be made the more willing to obey him. 299.
Vse.1.Learne hence to put a difference betwixt God and Man 300.
2.Let it Confirme our faith in those promises which God hath made. ibid.
3.And Encourage vs to call on him in the day of trouble. ibid.
4 And arme vs against all grudging discontentments 301.
Doct 4 Where Gods fauour is not wanting, nothing that is needfull shall be wanting. 302.
Reas.1.Such are his adopted children. ibid.
2. God is omnipotent and able to doe what he will. ibid.
3. God's eyes are euer open. ibid.
4. Gods is wise and knowes both *When* and *How* to helpe. 303.
Vse 1. Reproofe of those who seeke not to the Fountaine. 305.

2.It

2. It sheweth the difference betwixt Gods fauour and mans. 306.
3. It should teach vs to seeke Gods fauour aboue all things. ibid.
4. It Admonisheth the godly to liue without couetousnesse. 307.
5. It may Comfort the godly in the midst of miseries. 312.
Doct. 5. God giueth his children both for delight and ornament. 313.
Reas. 1. That he may be serued with alacrity. ibid.
2. That there may be no grumblers amongst his. ibid.
Vse 1. Information, concerne our liberty in the vse of the creatures. 314
2. Direction how to vse this our liberty. 315.
Doct. 6 The Conuersion of any bringeth great ioy to the Godly. 329.
Vse. 1. Admonition, that we offend not any of those little ones. ibid.
2. Instruction, to endeauour the Conuersion of others. ibid.

Verse 24.

Text. *For this my Son was dead and is aliue againe.*

Doct. 1. The faults of repenting sinners should not be rehearsed but with mitigating termes. 330.
Reas 1. Old things are passed away. ibid.
Vse 1. To teach vs wisedome and moderation in speaking of the sins of penitent ones. 330.
Doct. 2. Euery wicked man is a dead man. 332.
Reas. 1. For they want the quickning spirit. ibid.
Vse 1. Confutation, of the Aduersaries to this doctrine. 334.
2. Information, of wicked men concerning their estates. ibid.
3. Instruction, whence so much sin and so little sorrowing. 336.
4. Humiliation, from this our naturall condition. 337.
5. Admonition, to auoid the company of wicked ones. 338.
6. Exhortation, to mourne for such as are thus dead. 339.
Doct 3. He onely liues, who liues the life of grace. 340.
Reas 1. Such onely haue sin pardoned. ibid.
2. Such onely haue Gods fauour. ibid.
3. Such onely haue the spirit of life. ibid.
4. Such onely haue motion, sense, &c. 341.
Vse 1. Examination, whether as yet we liue this life. ibid.
2. Instruction, that we labour to liue this life. 346.
3 Exhortation, that we seeke to nourish and preserue this life. 352.
4. Consolation to such as finde they liue this life. 354.
Doct. 4. Wicked men are Strayes. 356.
Vse 1. It sets forth their wofull and miserable end. ibid.
Doct. 5. Our Conuersion and Calling is from Gods grace. 356.
Reas. 1. It is mercy that he giues the meanes. ibid.
2. It is of mercy that we see the meanes. 357.
3. It is of mercy that we profit by the meanes. ibid.

Vse 1. If

Vse 1. If we be found, giue God all the praise of our finding. ibid.
2. Let this put vs forward to seeke him 358.
Doct. 6. Regeneration doth not abolish naturall Affection. 358.
Vse 1. Reproof of { Stoicks who condemne the vse of Affections / Worldlings who think grace kills Affections } 359.
2. It Informes vs of our liberty in their sober vse. 361.
3. It Directs vs in the right vnderstanding of those precepts giuen, tending to the mortifying of Actions. 365.
Doct. 7. Pardon of Sin, a ground of true Ioy. ibid.
Reas. 1. Till then the Conscience will vex. 366.
Vse. 1 It shewes the vncomfortable estate of wicked ones. ibid.
2. And directs how to get a merrie heart. 367.
Doct 8. The Godly mans ioy here is but the beginning of ioy. 367.
Vse 1. It should teach vs to long for dissolution. ibid.

Verse 25, 26, 27, 28.

Text. *Now his elder son was in the field, &c.*

Doct. 1. The progeny of Sathan runs much (in Scripture) vpon Elder brothers 369.
Vse 1 This sets forth Sathans malice against God. ibid.
2. It shewes that a new creature not the priuiledges of nature are respected of God. 370.
Doct. 2 Elder brothers are not to be brought vp in idlenesse. ibid.
Vse 1. It Condemnes the contrary practise in many parents. ibid.
Doct. 3. Rash Censure is to be auoided. ibid.
Vse 1. Reproofe of those guilty of that fault. ibid.
Doct. 4 What we report must be true. 370.
Vse 1. It condemnes such as relate *All* and *Some*. ibid.
Doct. 5. Gods blessings vpon others are eye-sores to the wicked. 371.
Reas. 1. The wicked are a hellish brood. ibid.
2 As the tree is such must be the fruit. 372.
Vse 1. It reproues those who repine at others blessings. ibid.
2. It admonisheth all to beware of enuie. 373.
3. It instructeth such as are preferr'd before their brethren to expect it. 377.

Verse 29, 30.

Text. *And he answering said to his Father, Loe these, &c.*

Doct. 1. The wicked will expostulate the cause with God and complaine against him of vniust proceedings. 379.
Reas. 1. They are ignorant } 381.
2. They are proud. }

Vse 1. It informes vs of the difference betwixt godly and wicked. ibid.
2. It Calls vpon vs for tryall of our selues. 382.
3. It Admonisheth vs to beware of such like disposition. 383
4. It Comforts those who haue a yeelding spirit. 384.
Doct. 2. Wicked ones haue faire pretences for foule sins. 385.
Reas. 1 They would not be thought to be as they are. 386.
2. They would haue some shew of reason for what they doe. ibid.
Vse 1. It Reproues two sorts of varnishers of sin { Papists. / Protestants. } 387
2. It Admonisheth vs that we set no faire glosse on foule euils. 389.
Doct. 3. Hypocrites climbe by Censures. 390.
Vse 1. Let it be taken notice of in this Censorious age. ibid.
Doct 4. God dealeth with sinners in milde termes. 391.
Reas. 1. The better and sooner to conuince the sinne. 392.
2. That they may the sooner fill vp the measure of their sins. ibid.
Vse 1. It Reproues those who are too hot and boysterous. ibid.
2. And Commends vnto vs the grace of meeknesse. 393.
3. And encourageth the godly who haue to deale with God. 356.

Verse 31, 32.

Text. *And he said vnto him, Son thou art euer with me, &c.*

Doct. 1. The wicked may not be exasperated when they are incensed. 398.
Vse 1. It Reproues those who are zealous but not according vnto knowledge. 398.
2. It Condemnes those who delight in prouoking others. ibid.
3. It Admonisheth vs to take heed of the spirit of contradiction. 399.
Doct. 2. A man may lawfully speake in his owne defence. 399.
Reas. 1. Else we giue false testimony against our selues. 400.
2. And slander our profession. ibid.
Vse 1. Admonition that wee condemne not those for vaine-glorious who so doe. 401.
2. Instruction, that we vse our liberty. ibid.
Doct. 3. God will maintaine the righteous cause of his seruants. 403.
Reas. 1. It is his place and office. 404.
2 He hath promised it. ibid.
Vse 1. To encourage in well doing. ibid.
2. Let vs then defend his. 405.
3. And let none take on them to reuenge their own quarrells. ibid.

p. 266

Pending 71 of Sub-front